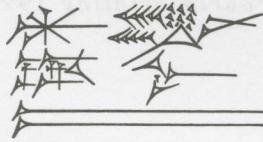


THE ASSYRIAN DICTIONARY

OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

EDITORIAL BOARD

IGNACE J. GELB, BENNO LANDSBERGER, A. LEO OPPENHEIM, ERICA REINER



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THE ASSYRIAN DICTIONARY
VOLUME 1

A

PART I

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Foreword

The basic manuscript of this volume was prepared by A. Kirk Grayson, Hans E. Hirsch, and Erle V. Leichty. Thanks are again due to Professor W. G. Lambert, Johns Hopkins University, Baltimore, for his reading of the manuscript and for his suggestions and corrections and to Professor Åke Sjöberg for his contribution of Sumerian material. Professor Hans E. Hirsch, University of Vienna, has again read the proofs in galleys and suggested a number of improvements.

Publication of the CAD having begun with Volume 6 (H), the reader is referred to the Foreword of that volume for information concerning the structure of the individual articles, the principles for the sequence of entries, etc. As promised there, the present volume contains a presentation of the history of the Assyrian Dictionary Project with proper credit given to the scholars who participated in and contributed in various ways to the undertaking. This preface, written by Professor I. J. Gelb, follows the Foreword.

Since this is the first volume of the CAD to appear after publication of the same letter in W. von Soden, *Akkadisches Handwörterbuch*, additional cross references are provided when the key word in the CAD differs from that in the AHw., except that grammatical elements and divine names are not listed in the CAD. Wherever the writing makes alternate readings possible, those of the AHw. have normally been adopted for the convenience of users of both dictionaries. In those instances where references belonging to a word in the AHw. are treated elsewhere in the CAD, new sections have been added at the end of such entries with the necessary cross references. I should like to acknowledge our indebtedness to Professor von Soden; we have benefited greatly from his work.

A. LEO OPPENHEIM

Chicago, Illinois
June 7, 1963

Introduction

BY

I. J. GELB

Forty-three years after the inauguration of the Chicago Assyrian Dictionary project and eight years after the publication of the first volume, H, the Dictionary has been brought to the stage of preparing the A volume for publication, with the ensuing necessity for a general introduction to the whole project.

The first purpose of this introduction is to acquaint scholars with the past history of the Chicago project, its conception and its progress, its present state and plans for the future. The second purpose, equally important, is to acknowledge the help of and to give credit to all the scholars, both resident and non-resident, who have worked on the Assyrian Dictionary in these years, thus making possible the realization of the project in the form of publication.

A few words are necessary to justify the use of the term "Assyrian" in the title of the project and of the published Dictionary. In the early years of Assyriology the term "Assyrian" was commonly used for the main Semitic language of Mesopotamia, for the well-known reason that most of the cuneiform documents then available had been recovered from sites situated in what was once ancient Assyria. With the recovery of Babylonian sites in the following years, many more tablets came to light, showing not only that the two dialects used in Assyria and Babylonia, respectively, were closely related, but also that their users called their language neither "Assyrian" nor "Babylonian," but "Akkadian," after the Akkadians who had established the first great Semitic empire in the middle of the third millennium B.C. under their renowned leader, Sargon of Akkad. As some of these facts became known, the term "Akkadian" ("Accadian") began to crowd out the term "Assyrian" in good Assyriological usage. However, the term "Assyrian" for the Assyro-Babylonian language continues to be used—though on a much more limited and mainly popular basis—in parallel to such firmly established terms as "Assyriology" and "Assyriologist." The aversion toward the term "Akkadian" ("Accadian") in the popular American circles may be partially conditioned by the existence of the name "Acadian" ("Cajun") for the French Canadians of Nova Scotia (and later, Louisiana).

The term "Assyrian" has been used in the official designation of the Chicago Assyrian Dictionary project since its inception in 1921. While I used the term "Akkadian" in discussing the Chicago project in the two reports on the Dictionary published in *Orientalia n.s.* XVIII and XXI, respectively, the Chicago group, in general, preferred to continue with the term "Assyrian" and this is the term which appears in the title of the published Chicago dictionary.

In this Introduction I use the symbol CAD for the Chicago Assyrian Dictionary, but the term "Akkadian" when it denotes the language often called "Assyrian" or "Assyro-Babylonian" by others.

The CAD is the fulfillment of the dream of James H. Breasted, Egyptologist and ancient historian, the first Director of the Oriental Institute of the University of Chicago, and the man who initiated the CAD project in 1921 and was its guiding spirit until his death in 1935.

The extent to which Breasted was responsible for the organization of the CAD project can be seen from the two preliminary reports on the CAD which he wrote as part of the over-all program of the Oriental Institute, namely, "The Oriental Institute of the University of Chicago—a Beginning and a Program," chapter III, "The Assyrian-Babylonian Dictionary," *American Journal of Semitic Languages* XXXVIII (1921–1922) 288–305 (= *Oriental Institute Communications* No. 1 [1922] pp. 56–73) and *The Oriental Institute* (Chicago, 1933), chapter XVII, "The Assyrian Dictionary," pp. 378–400.

The extent to which Breasted was responsible for the supervision of the CAD, both in his capacity as the Director of the Oriental Institute and as its guide and counselor, can now be gathered only from reading the letters and the memoranda in the archives of the Oriental Institute. Time and again it was he who pointed out to the successive editors of the CAD the central aims of the Dictionary and the dangers of being distracted from them. When Luckenbill was proposing grandiose plans for publishing cuneiform sources, when Chiera was anxious to lead archeological expeditions to Iraq, and when Poebel was involving himself and his assistants in extensive grammatical investigations, it was Breasted who never wavered and who induced the editors to pursue the central goal, namely the work on the Dictionary.

As sources of information for the history of the CAD I have used the two Breasted reports, just mentioned, as well as the correspondence files of the Director of the Oriental Institute and my own files. It should be noted that while I have good first-hand knowledge of the history of the CAD for the years since 1929, when I joined the staff of the Oriental Institute, my information for the years 1921–1929 is second-hand and rather fragmentary.

The CAD project is in every sense a joint undertaking of all the scholars who contributed their time and labor to the collection of the materials and to the publication of the Dictionary over a period of more than forty years. It is also a truly international undertaking, involving, as it does, the cooperation of scholars of many different national backgrounds.

The CAD undertaking from the beginning to the present has been financed almost exclusively by the University of Chicago. It is a pleasure, however, to record here that as a result of the internationalization of the CAD in 1951 (see p. xvii) certain institutions under the sponsorship of the Union Académique Internationale provided funds in support of the Dictionary, namely Académie Royale de Belgique, American Council of Learned Societies, The British Academy, Humanities Research Council of Canada, Koninklijke Nederlandse Akademie, Koninklijke Vlaamse Academie, and Société Suisse des Sciences Morales. The sums provided may have been small in terms of money, but they were large in terms of spirit and international cooperation

1. HISTORY OF AKKADIAN LEXICOGRAPHY

The first report of a new, hitherto unknown, writing found in the ruins of Persepolis, was brought to Europe in 1621 by the renowned Italian explorer Pietro della Valle. A sample of this writing published in della Valle's travel accounts evoked no interest in the scholarly world until 1674, when Jean Chardin of France made public another, and better preserved, inscription from Persepolis. Now it was possible to recognize clearly that the Persepolis writing consisted of signs made up of strokes in the form of wedges. As a consequence, the new writing began to be called "cuneiform." More and better-copied inscriptions from Persepolis were published in 1788 by Carsten Niebuhr, a Danish explorer.

The study of the published Persepolis inscriptions soon led to the discovery that they were written in three different varieties of cuneiform script, of which the first one was called "Persian." At that time nothing certain was known about the identity and character of the

second and third varieties. It was not until the beginning of the nineteenth century, when the rediscovery of the ancient sites of Nineveh in Assyria and of Babylon in Babylonia by the English travelers C. J. Rich (1811), J. S. Buckingham (1816), and R. Ker Porter (1818) brought to light a number of Assyrian and Babylonian inscriptions, that it became apparent that the third variety of the cuneiform script at Persepolis closely resembled the writing of the Mesopotamian inscriptions.

Of the three varieties of the Persepolis writings, the first one, namely the Persian, was the simplest, as it consisted of only forty-two signs. It was on the decipherment of this Persian writing that the efforts of scholars were first concentrated. The basic decipherment of the Persian writing was achieved independently by a German, Georg Friedrich Grotefend (1802), and an Englishman, Henry Creswicke Rawlinson (1835).

The decipherment of the second cuneiform variety, spurred greatly by the work of Edwin Norris in 1853, led gradually to the discovery that it was used for writing the Elamite language, spoken mainly in the area of Susa. The decipherment of the third cuneiform variety, the most complicated of the three, is due mainly to the work of Edward Hincks, who in 1846 proved conclusively the syllabic and logographic character of the writing. This is the writing in which the great literature of the Assyrians and Babylonians was produced.

With the successful decipherment of cuneiform writing and the subsequent recovery of the many languages written in cuneiform, such as Old Persian, Elamite, Akkadian (Assyro-Babylonian), Sumerian, and others, the need arose for a comprehensive dictionary for each of these languages. The need was felt most in the case of Akkadian, the richest and by far the best represented language in the cuneiform script.

The earliest attempts in Akkadian lexicography were rather limited in scope. F. de Saulcy, "Lexique de l'inscription assyrienne de Behistoun," *Journal asiatique* 1855 pp. 109–197, was concerned only with the lexicon of the Behistūn inscription, while Edwin Norris, "Specimen of an Assyrian Dictionary," *Journal of the Royal Asiatic Society* 1868 pp. 1–64 and 1870 pp. 1–80, and H. F. Talbot, "Contributions Towards a Glossary of the Assyrian Language," *op. cit.* 1868 pp. 1–64 and 1870 pp. 1–80, dealt with words selected from a small number of inscriptions then available. The greatest achievement in Akkadian lexicography of the early period from the point of view of size is Norris, *Assyrian Dictionary*, published in three parts (1068 pages; London, 1868–1872), which reached the root NŠT and remained unfinished. The lexicographical production of the early period can be rounded out with E. de Chossat, *Répertoire assyrien (traduction et lecture)* (184 pages; Lyon, 1879) and the much bulkier J. N. Strassmaier, *Alphabetisches Verzeichnis der assyrischen und akkadischen Wörter der Cuneiform Inscriptions of Western Asia Vol. II, sowie anderer meist unveröffentlicher Inschriften* (1184 + 66 pages; Leipzig, 1882–1886).

Several characteristics of the early Akkadian dictionaries, or rather glossaries, can be pointed out. They were usually based on cuneiform writing; either the order of the main entries followed the form of the signs, or the main entries were transliterated in Latin characters but the occurrences were cited in cuneiform. The glossaries were limited largely to late Assyrian sources, and within them mainly to the class of royal inscriptions. The works represented not real dictionaries but glossaries of occurrences, and they included not only words of the language but also different classes of proper names.

Soon after the publication of Strassmaier's *Verzeichnis*, a much more ambitious work began to appear in Germany. This is Friedrich Delitzsch, *Assyrisches Wörterbuch zur gesamten bisher veröffentlichten Keilschriftliteratur, unter Berücksichtigung zahlreicher unveröffentlicher Texte* (488 pages; Leipzig, 1887–1890). As originally planned, the work was to be issued piecemeal in autographed form in about ten fascicles of 160 pages each, altogether about 1600 pages. As

actually published, the three fascicles which appeared in three years contained 488 pages and exhausted not much more than one half of *aleph*, the first letter of the Semitic alphabet. When the impractical and costly nature of the publication was pointed out by numerous Assyriologists in their reviews, Delitzsch gave up his unrealistic undertaking and decided instead to publish a smaller and much more useful dictionary, namely *Assyrisches Handwörterbuch* (728 pages; Leipzig, 1896). The new work by Delitzsch was a masterpiece of its kind and remained a basic tool of Assyriology for over half a century.

Based largely on collections of Paul Haupt, then professor at the Johns Hopkins University in Baltimore, a pupil of his, W. Muss-Arnolt, brought out over several years *A Concise Dictionary of the Assyrian Language* (1202 pages; Berlin, 1894–1905), with many additions from sources overlooked by or not available to Delitzsch. The forte of Muss-Arnolt's dictionary, compared with Delitzsch's, lies in copious bibliographical references to word discussions in Assyriological literature. Additions to both Delitzsch and the earlier fascicles of Muss-Arnolt were provided by Bruno Meissner, *Supplement zu den assyrischen Wörterbüchern* (106 + 32 pages; Leiden, 1898).

The sources utilized in both Delitzsch's and Muss-Arnolt's dictionaries were still largely restricted to late materials from Assyria and, to a much lesser degree, from Babylonia. In the meantime, the recovery and publication of a tremendous body of new materials from the middle and older periods of Mesopotamian history greatly limited the usefulness of the older dictionaries. To satisfy the arising needs, Carl Bezold initiated a new dictionary project in 1912 under the sponsorship of the Heidelberg Academy of Sciences. The new project differed in two main respects from its predecessors. First, the collection of materials was done mechanically, imitating the process employed by the Egyptian dictionary undertaking in Berlin. This process involved the typing on a card of a section of an inscription containing about thirty words, reproducing the card in about thirty copies, and writing each of the thirty words on a separate copy. The second characteristic of the project was its planned total coverage of sources, approximating in scope a full thesaurus rather than a selective dictionary. An idea of both the process of collecting materials and the extent of its coverage can be obtained from two preliminary articles published by Bezold in *Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, Philos.-hist. Klasse 1915, 8 Abh., and 1920, 16. Abh. In the second article the entry *alāku* and its derivatives cover 54 pages of text plus 14 pages of indices. The size of the undertaking and Bezold's advanced age forced him to give up the thesaurus idea altogether and to prepare instead a brief glossary based on his copious collections. The manuscript of the glossary, completed by Bezold just before his death in 1922, was edited by a student of his, Albrecht Götze (Goetze), and published as *Babylonisch-assyrisches Glossar* (343 pages; Heidelberg, 1926). Though without references and bibliographical discussions, the *Glossar* has served for many years as a useful tool for students.

Based on second-hand materials is *Lexique assyrien-français* (361 pages; Paris, 1928) written by a certain A. Saubin, an unknown in Assyriology. A. Deimel, *Akkadisch-šumerisches Glossar* (= *Šumerisches Lexikon* III/2; 480 pages; Rom, 1937) contains a cross index to the Akkadian words occurring in his *Šumerisches Lexikon* II plus supplementary entries excerpted from Bezold's *Glossar*.

About thirty years after the appearance of Delitzsch's *Handwörterbuch*, Bruno Meissner began to collect lexicographical materials for a new *Handwörterbuch*, under the sponsorship of the Prussian Academy of Sciences; cf. the initial report in *Sitzungsberichte der Preussischen Akademie der Wissenschaften*, Philos.-hist. Klasse 1933 pp. lxxxiiif., and several reports in the subsequent years of the *Sitzungsberichte*. By the time Meissner died in 1947, the work of preparing the materials for publication was progressing satisfactorily with the assi-

stance of E. Ebeling, G. Meier, and E. F. Weidner. In 1949 all of Meissner's lexicographical materials were transferred to W. von Soden for publication. They included the dictionary material proper, as well as the manuscript of an unpublished supplement to Akkadian dictionaries compiled by Delitzsch, and Meissner's annotated copies of Delitzsch's and Muss-Arnolt's dictionaries and of other books. Ten years later the first fascicle of the new publication edited by von Soden appeared under the title *Akkadisches Handwörterbuch, Unter Benutzung des lexikalischen Nachlasses von Bruno Meissner, bearbeitet von Wolfram von Soden*. To date (1964) five fascicles have been issued, containing vocabulary entries from *a* to *katā-mum* on 464 pages altogether. For preliminary reports on the technical side of the production and on some theoretical points of lexicography, cf. the preface to the first fascicle and von Soden's article entitled "Das akkadische Handwörterbuch, Probleme und Schwierigkeiten," *Orientalia n.s.* XXVIII (1959) 26-33.

Side by side with the publication of the more or less exhaustive dictionaries of the Akkadian language, Akkadian lexicographical work has progressed steadily through the years on a more limited level. Since the aim of this presentation is to give an account of the history of Akkadian dictionaries, not of Akkadian lexicography in general, only the salient achievements of the latter can be summarized here.

First, we should note certain topical, temporal, and local glossaries, either published independently or found at the end of monographs dedicated to a comprehensive treatment of certain groups of cuneiform texts. Such are glossaries of hymns and prayers (Cecil J. Mullo Weir), laws (G. R. Driver and J. C. Miles), flora (R. C. Thompson), chemistry (R. C. Thompson), astronomy (O. Neugebauer), mathematics (O. Neugebauer and A. Sachs, F. Thureau-Dangin), material culture (A. Salonen); glossaries of Old Akkadian (I. J. Gelb), Old Babylonian (A. Ungnad, M. Schorr, P. Kraus), Middle Babylonian (J. Aro), and New Babylonian (E. Ebeling, [M. San Nicolò and] A. Ungnad); glossaries of Akkadian at Mari (J. Bottéro and H. Finet), Boğazköy (R. Labat), Nuzi (C. Gordon) and El-Amarna ([J. A. Knudtzon and] E. Ebeling).

Much lexicographical material is contained in logographic sign lists (R. E. Brünnow, B. Meissner, C. Fossey, G. Howardy, A. Deimel, B. Landsberger), as well as in collections of names, such as personal (K. Tallqvist, H. Ranke, F. J. Stephens, A. T. Clay, B. Gemser, J. J. Stamm, I. J. Gelb, et al.), divine (A. Deimel, N. Schneider), geographical (F. Delitzsch, F. Hommel, R. P. Boudou), and months (S. Langdon). Among the scholars who have devoted their efforts to the clarification of the meanings of individual lexical items in recent years many could be mentioned, but above all B. Meissner, B. Landsberger, and W. von Soden.

2. ORGANIZATION OF THE CAD, 1921-1927

The plans of the Oriental Institute for the compilation of a comprehensive Akkadian dictionary were based especially on experience gained in the writing of *The Oxford English Dictionary* and the Berlin Egyptian Dictionary. At the time these plans were developed, it was evident that the work performed single-handedly by certain devoted scholars, which had led to the production of the Akkadian dictionaries of the past, had to be expanded and carried on by a permanent resident staff, assisted by a group of outside collaborators. The need for adequate mechanical equipment, especially for the manifolding of cards, which would reduce the clerical and manual work to a minimum, was also recognized.

One of the important decisions in the planning of the CAD was based on the realization that, in order to do justice to the meaning of a word, all its occurrences must be collected, and that they must be collected not simply as words, but as words with as much accompany-

ing text as would be needed to determine the meaning of the word within one particular context or usage. Thus the collection of "quotations" would lead to the accumulation and, ultimately, to the publication of a full "thesaurus." The second important decision was that a dictionary must be based on historical principles. Since the meanings of words change from one period to another, it is the duty of the lexicographer to study and to present the development of each word in a certain chronological order.

The work on the CAD began October 1, 1921 in the basement of the old Haskell Oriental Museum of the University of Chicago, under the direction of Daniel D. Luckenbill, then professor of Assyriology at the University of Chicago, with John H. Maynard serving as the secretary of the Assyrian Dictionary Staff. To assist them there were two graduate students in the Department of Oriental Languages and a stenographer, making a resident staff of five people. As non-resident collaborators the Oriental Institute secured the co-operation of Leroy Waterman of the University of Michigan, S.A.B. Mercer, then of Western Theological Seminary, and T. J. Meek, then of Meadville Theological Seminary. All through the years Breasted was proud of pointing out that, with the exception of Mercer, all of the first members of the Dictionary staff were Ph. D.'s or students of the Department of Oriental Languages of the University of Chicago.

Later changes in the composition of the CAD staff in this period were the appointment of F. W. Geers, a former student of the University of Chicago, as the Secretary of the CAD in 1923, replacing Maynard when he left Chicago, and the addition of Raymond P. Dougherty, Ira M. Price, and Mrs. Maude A. Stunneck as part-time non-resident collaborators.

The mechanical process of collecting dictionary materials was described in full in the two Breasted reports mentioned earlier. Briefly this was the process:

Each cuneiform document, which might be as short as three lines or as long as several hundred lines, was provided with a transliteration and translation and divided into a series of sections containing up to about fifty words apiece. Student members of the staff received the subdivided text and transferred it by typewriter to a master card especially prepared for manifolding purposes. Special type shuttles were cut by the Hammond Typewriter Company providing all the signs and diacritically marked letters needed for the full transliteration of the cuneiform. The cuneiform transliteration was typed on the left side of the card and the corresponding translation on the right. The copyists then handed over their typed cards to a resident Assyriologist for careful proofreading in order to avoid clerical errors in copying. After this proofreading, each master card was reproduced about fifty times on a duplicator.

At this point the process of collecting materials was transferred to Assyriological workers for parsing. The parser took each section, now available in about fifty copies, and underscored the first word in the section on the first card, the second word on the second card, and so on to the end of the section. At the same time the word underscored was entered by hand in the blank space in the upper left corner of the card. This key word insured the filing of the card in its proper place in the alphabetical files. Finally the parser checked off the proper space on a grammatical diagram at the bottom of each card, indicating the morphological classification of the word. The process of filing cards in Dictionary files was normally performed by student help.

The process of collecting materials for the Dictionary went ahead full speed in the first half of the period under the direction of Luckenbill. His report of June 28, 1923, lists 270,000 cards in the Dictionary files, including not only the individual word entries, but also all the various proper names. The work on the Dictionary slowed down considerably in the second half of the period owing mainly to Luckenbill's other responsibilities, such as the publication of his books and articles and the Acting Directorship of the Oriental Institute which he was

asked to assume during Breasted's frequent absences from Chicago on trips to the Near East. Luckenbill died suddenly on June 25, 1927.

3. PROGRESS IN COLLECTING MATERIALS, 1927-1945

In 1927 Edward Chiera was called to Chicago as professor of Assyriology and editor of the CAD, and by 1929/1930 work on the Dictionary again began to progress.

First, the staff was enlarged to include, in addition to Chiera and Geers, the following persons: Arno Poebel, who was brought to Chicago in 1930 as professor of Sumerology; T. Jacobsen, I. J. Gelb, and Arnold Walther, who became assistants on the Dictionary in 1928, 1929, and 1930, respectively; and Richard T. Hallock, a student at the University of Chicago, who began work as a part-time assistant in 1930. From the end of 1931 on, the supervision of the Dictionary was divided between Chiera, who held the official title of "Managing and Scientific Editor," and Poebel, who held the title of "Scientific Editor."

At the same time a step was taken to expand the production of the Dictionary by inviting non-resident, mainly foreign, Assyriologists to participate in the work. This became necessary when it was found that the task of preparing manuscripts for typing and manifolded considerably distracted the resident staff from its main task, namely the production of Dictionary cards. Producing manuscripts for typing might have been relatively easy with good text editions, as in the case of old Babylonian letters or El-Amarna texts; it was difficult and time-consuming with texts which first had to be put together from sources scattered in different text editions, and then retranslated and annotated, as in the case of epics and legends and most of the so-called "religious" texts.

To ease the situation, Chiera conceived a plan whereby production of manuscripts was to be assigned to non-resident scholars, limiting the production of Dictionary cards to the resident Dictionary staff. With the help of F. W. Geers and T. Jacobsen, all the cuneiform sources which by 1929 had not yet been taken in by the Dictionary were broken up into categories, and a list of scholars all over the world who could provide the CAD with manuscripts containing transliterations, translations, and notes for certain categories of texts was made. An honorarium was established in payment for the manuscripts, with variations dependent on the size of the assignment and the difficulties attending the preparation of the manuscripts for certain categories of texts. The outside time limit for the completion of the assignments was set at two years. The scholars preparing the manuscripts retained full rights of publication in whatever place and form they might choose, and the CAD obligated itself to give credit for the completed work in its final publication. This obligation is now fulfilled on the following pages.

Chiera's plan was put into effect immediately, and some forty Assyriologists were approached with the request that they take over individual assignments for the CAD. Those who accepted the assignments and completed them at least partially were Martin David, Josef Denner, Raymond P. Dougherty, Erich Ebeling, Cyril J. Gadd, Benno Landsberger, Stephen Langdon, Julius Lewy, John A. Maynard, Bruno Meissner, Ellen W. Moore, Otto E. Ravn, Joseph Schawe, Albert Schott, Maude A. Stuneck, and Franz Steinmetzer. Those who accepted the assignment, but were not able to fulfill it were Peter Jensen, Oluf Krückmann, Otto Neugebauer, and E. A. Speiser. Scholars who were asked to take over an assignment, but who found it impossible, for one reason or another, to accept were Hans Bauer, Viktor Christian, Edouard Dhorme, Hans Ehelolf, Bedřich Hrozný, F. Nötscher, Moses Schorr, Sidney Smith, R. C. Thompson, F. Thureau-Dangin, Arthur Ungnad, Charles Virolleaud, E. F. Weidner, Maurus Witzel, and Heinrich Zimmern. In later years the following scholars

accepted and fully or partially fulfilled their Dictionary assignments: Georges Dossin, Wilhelm Eilers, Rudolf Scholtz, and Wolfram von Soden.

With so many foreign scholars collaborating with the Chicago staff, the CAD undertaking acquired for the first time a truly international character.

For a list of non-resident scholars collaborating on the CAD, their assignments, and the relative degree of fulfillment of their assignments, see below pp. xxiif.

In 1930 the CAD moved from the Haskell Oriental Museum to spacious quarters on the third floor of the new Oriental Institute, later known as the James H. Breasted Hall in memory of the first director of the Oriental Institute. At the same time the old hectograph was replaced by a much more efficient mimeograph machine for duplicating Dictionary cards.

In 1932 the staff of the CAD was increased considerably by the addition of Waldo H. Dubberstein, S. I. Feigin, Alexander Heidel, S. N. Kramer, Ernest R. Lacheman, and Robert L. Sage. Besides these more or less full-time workers, the Dictionary employed the part-time services of George C. Cameron, Arthur Piepkorn, Ira M. Price, and Alfred Schmitz. During this period the secretarial and clerical staff was supervised by Mrs. Mary S. Rodriguez and Mrs. Erna S. Hallock.

The process of collecting materials was the same as in the previous years; every occurrence of a word, no matter how common, was collected and filed. Some changes were made in the Dictionary cards; the designations on the grammatical diagram at the bottom of the card were omitted, and also, occasionally, was the translation of the text.

Edward Chiera died on June 21, 1933, and the editorship of the Dictionary passed to Arno Poebel. The process of collecting materials went on as before, but under Poebel's leadership a much greater emphasis was placed on grammatical investigations, often only very indirectly connected with the main Dictionary work.

In the second half of the thirties some important changes took place in the composition of the resident staff. Thorkild Jacobsen came back from the field expeditions in Iraq in 1936 and A. Sachs was added to the staff in 1939. On the other hand, the staff sustained serious losses when some members left Chicago to accept positions elsewhere, and others, while staying in Chicago, transferred their interests to areas outside the Dictionary.

This retrenchment of the Chicago staff, caused partly by financial conditions, and the fact that a number of outside collaborators had not fulfilled their assignments to the CAD, were the two main reasons for the slowing down of the progress of the CAD.

The progress in collecting materials for the Dictionary in the thirties can be summarized by the following figures: 477,000 cards collected by June 4, 1930, 634,000 cards by March 2, 1932, 762,000 cards by October 25, 1933, and 1,060,000 cards by June 1, 1936.

The outbreak of the Second World War and the subsequent call of several members of the staff to military service brought the work on the Dictionary to a virtual standstill.

4. REORGANIZATION OF THE DICTIONARY, 1945-1954

In the course of 1945, soon after the end of hostilities in Europe, John A. Wilson, then the Director of the Oriental Institute, and Thorkild Jacobsen took the initiative in reviving the CAD project. Jacobsen went to Europe, visited a number of European dictionary projects, then talked to several leading Assyriologists, there and in this country, and upon his return to Chicago presented his views on the future of the CAD in a lengthy memorandum full of constructive ideas.

In 1946 I. J. Gelb, after his return from military service, presented another memorandum entitled "The Future of the Assyrian Dictionary," worked out in consultation with Thorkild Jacobsen, F. W. Geers, and A. Heidel.

Gelb's memorandum was accepted as the basic plan for the Dictionary and, after having served one year as acting Editor, he was appointed Editor-in-Charge of the CAD project. The task of implementing the plan began in 1947. Its success depended on a number of factors, chief among them the availability of staff to do the Dictionary work, and strict adherence to the time schedules.

The new plan was reported by Gelb in a short note entitled "Reorganization of the Chicago Akkadian Dictionary" and published in *Orientalia n.s.* XVIII (1949) 376f. Here are its main points:

"The basic requirement in the planning was that the Dictionary be completed and ready for publication within a ten-year period. The task was to be started in October 1947, when it was planned to have the staff completely gathered at Chicago, and it was to be finished by the end of 1957. The planning of the work involved the division of all the materials which should be included in the final Dictionary into two groups: a) the 'musts' and b) the 'others.' The 'musts' include such important groups of materials as the lexical texts and Old Akkadian texts, which have to be utilized completely. These are the texts in which every word is parsed individually. The group of 'others' includes such materials as the mathematical and astrological texts, in which only the important technical terms are gathered for the Dictionary.

"The ten-year period is subdivided into three smaller periods:

a) First period of four years: Collecting of materials, including completion of the Dictionary files, etymologies of all Akkadian words, and digest of discussions of Akkadian words in the Assyriological literature.

b) Second period of one year: Cleaning up and organization of the Dictionary files in preparation for the

c) Third period of five years: Writing of articles. Tentatively we visualize the completed article to include the following: Guide word with etymology and digest of discussions; selected occurrences with translations and references; notes with discussions of semantic development, technical terminology, etc.; signature of the author of the article."

The progress of the Dictionary up to 1952 was reported by Gelb in a note "Present State of the Akkadian Dictionary," which appeared in *Orientalia n.s.* XXI (1952) 358f.

By 1947 the only full-time members of the pre-war Dictionary staff remaining at Chicago were F. W. Geers, I. J. Gelb, A. Heidel, and R. T. Hallock. In addition, two Chicago scholars, namely Thorkild Jacobsen and S. I. Feigin, were able to devote part of their time to the work on the CAD. The former, occupied with duties connected with his position as Director of the Institute, helped in matters of Sumerian, and the latter, occupant of a chair for Judaic studies, helped in matters of Hebrew. Within two years, the CAD was fortunate in securing the services of the following outside scholars: B. Landsberger, of the Universities of Leipzig and Ankara successively, A. Leo Oppenheim of the Iranian Institute in New York, A. Salonen of the University of Helsinki, and J. Laessøe, a graduate student, of the University of Copenhagen.

During the next two years Salonen and Laessøe left Chicago, and in their places came J.-R. Kupper from Belgium, for two years, and Jussi Aro, a graduate student of the University of Helsinki, for one year. We were also able to avail ourselves of the part-time services of

Professor Hans G. Güterbock and of two graduate students at the University of Chicago, Mrs. Rivkah Harris and William H. Hallo. Professor S. I. Feigin died in 1952.

In the years 1952 and 1953 the following persons joined the Chicago Dictionary staff on a full-time basis: Miss Erica Reiner from France, and Michael B. Rowton from England. In addition, two scholars contributed part of their time to the work on the Dictionary: Kemal Balkan from Turkey, for two years, and Giorgio Castellino from Italy, for one year. In 1950 Geers retired from the University, but continued to offer his valuable services to the CAD on a part-time basis, and from 1952 on Heidel was completely occupied with a task outside the Dictionary.

The secretarial and clerical work in this period was under the supervision of Miss Loretta Miller (Davidson) and Miss Arletta Lambert (Smith), successively.

In contrast to the early thirties, only a few non-resident scholars were requested to provide the CAD with manuscripts of certain categories of texts in the post World War II years. Among those who helped with their assignments were E. Ebeling, A. Falkenstein, and A. Leo Oppenheim.

The last count of the cards in the Dictionary files was taken on June 1, 1948, when we reached the total of 1,249,000 cards, each card representing one occurrence, following the process of parsing Dictionary materials described above. After that date an innovation in collecting materials by the process of excerpting materials, rather than of parsing, made an exact count of dictionary cards impossible. While for certain groups of texts the old process of parsing continued, it was found more expedient to excerpt other groups of texts directly from scattered text publications or, whenever possible, from publications containing a comprehensive treatment of certain groups of texts. Even the process of excerpting materials varied from one group of texts to another. Certain groups of texts, such as Old Akkadian, were excerpted so carefully that practically every occurrence was entered on cards. Other groups, such as the more recent Nuzi volumes, were excerpted on a rather eclectic basis. For still other groups of texts, such as the mathematical texts, only the glossaries published in the respective works (by Thureau-Dangin, and Neugebauer and Sachs) were cut up and filed under the individual entries. As a result of mixed procedures in collecting materials, either by parsing or by excerpting, and of excerpting one or as many as ten (and even more) entries on one card, it is impossible to evaluate the present number of entries in the Dictionary files which could be added to the 1,249,000 cards counted on June 1, 1948. If I were to allow myself a rough estimate, I should judge that there are between 1,500,000 and 1,750,000 entries in the files.

In October 1949 a complete inventory of all the materials which remained to be excerpted was made and it was found that the task would require 143 work units. A work unit represented the number of cards one full-time worker could produce in one month. Counting five workers devoting themselves fully to the work, the job of collecting materials could have been completed in less than three years from 1949, that is by 1952. With four full-time workers we thought that the task could have been completed by about 1953. By 1952 a new estimate revealed that we had a little more than over nine-tenths of all the materials in our files. Thus in spite of our strenuous efforts, we found that the realities did not correspond with our planning.

Simultaneously with the task of collecting occurrences of words, the CAD went ahead with the task of collecting auxiliary materials. The digest of discussions of words scattered in Assyriological literature, begun in earlier years by several scholars, including Gelb and Price, was brought to a conclusion by Salonen, Laessøe, and Miss Reiner. In dozens of cases, instead of excerpting discussions, sections containing individual discussions of words were cut out from books bought for the purpose, then pasted on cards, and filed under the appropriate

entries. The work on Semitic etymologies, begun by Sachs, was concluded by Salonen. The bibliography of cuneiform sources was from the very beginning the concern of Gelb. This bibliography, containing some 20,000 cards, is divided into two parts. One part lists all the Assyriological publications, books and periodicals, with reference to the topic classifications, such as Royal, Old Akkadian, Sargon, and the other part lists all the cuneiform texts by topic classification with reference to the publications.

Beginning in October, 1947, and all through the period under discussion here, regular meetings of the Dictionary staff were held once a week on Friday afternoon, although under the pressure of time these meetings were sometimes reduced to two a month. The meetings were devoted first to the organization of work and then to the discussion of specific Assyriological or general lexical and grammatical topics.

Following the decision of the senior members of the Oriental Institute, approved by the central administration of the University of Chicago, Gelb was sent to Europe in the summer of 1950 to discuss with European scholars the question of the Akkadian dictionaries, specifically the relationship between the Chicago undertaking and the old Meissner Akkadian dictionary project, which was being revived by the West German academies after World War II under the direction of A. Falkenstein and W. von Soden. At the meeting in Marburg with these two and other German scholars it was agreed that the American and German dictionary projects should be linked together in one international undertaking, the results of which should be published in about seven years in the form of one large dictionary in several volumes prepared by the Chicago staff and a one-volume handy dictionary written by the German scholars. During the period of preparation of the manuscripts, it was planned to exchange materials with the aim of achieving integration to the fullest extent: Chicago was to have the privilege of incorporating the results attained by German Assyriologists, and the German group was to have the right to make full use of the Chicago files and materials.

The proposal to coordinate the American and German Akkadian dictionary undertakings was submitted and approved by the Union Académique Internationale (UAI) at a meeting in Brussels on June 22, 1951; (cf. *Union Académique Internationale, Compte rendu de la vingt-cinquième session annuelle du Comité du 19 et 23 juin 1951* (Brussels, 1951) p. 40, and Gelb in *Orientalia XXI* (1952) 358f. While the "Marburg Agreement" was given up in October, 1954, as being impractical of execution, the official affiliation of the CAD with the UAI is continuing through the intermediary of the American Council of Learned Societies in New York.

Side by side with the work on the Dictionary proper two auxiliary undertakings were being realized in the form of publication of two series called *Materialien zum sumerischen Lexikon* (MSL) and *Materials for the Assyrian Dictionary* (MAD). The former, initiated in 1937 and revived in 1951 with volume II, is directed by B. Landsberger under the sponsorship of the Pontifical Biblical Institute in Rome with the financial support of UNESCO. The latter, published since 1952, is written and edited by I. J. Gelb. Until now (1964) eight volumes of MSL and three of MAD have been published, but many more volumes in both series are planned.

In 1952 for the first time the serious work of planning articles and the publication of the Dictionary began. Questions of dictionary-making were explored from purely scientific and theoretical as well as from practical points of view, in the light of previous experience with Akkadian and Semitic dictionaries, as well as from the point of view of general lexicography. The first articles which were written were those on *awīlu* (incomplete) and *šaṭāru*. As the basis for transliteration and transcription of Akkadian, two pamphlets by Gelb were accepted, namely *Memorandum on Transliteration and Transcription of Cuneiform*, submitted to the 21st International Congress of Orientalists, Paris (27 pages, mimeographed; Chicago, 1948)

and *Second Memorandum on Transliteration and Transcription of Cuneiform*, submitted to the 161st Meeting of the American Oriental Society, Philadelphia (4 pages, mimeographed; Chicago, 1951).

In working on the sample Dictionary articles, it was soon found that in checking the full context, discussions, etymologies, and references, the original publications had to be consulted. In order to make them easily available to the workers, all the important publications of cuneiform texts, Semitic dictionaries, and Assyriological periodicals were moved from the Oriental Institute Library to the main Dictionary room.

While the planning and the supervision of the work on the CAD was done from the beginning of this period by I. J. Gelb in consultation with the senior members of the Dictionary staff, namely T. Jacobsen, B. Landsberger, and A. L. Oppenheim, as well as with Carl H. Kraeling, the Director of the Oriental Institute, the whole arrangement was legalized in July, 1952, by the creation of the Editorial Board composed of three Associate Editors (Jacobsen, Landsberger, Oppenheim) and one Editor-in-Charge (Gelb).

In 1953 and 1954 the Dictionary work was concentrated on two goals, the writing of articles on Akkadian words beginning with the letter H and the preparation by I. J. Gelb of the preliminary *Standard Operating Procedure for the Assyrian Dictionary* (SOP). The choice of the letter H for the first volume to be published was based on the consideration that this letter represented roughly the average in its number of Dictionary cards in our files (in contrast to, e.g., the very large A and very small T) as well as the belief that it contained words (or roots) which were thought to offer a relatively small number of phonological problems. The SOP, completed in April, 1954, was sent out to other Assyriologists with a request for comments and criticisms. The discussion of the Dictionary plans took place at two meetings of the International Congress of Orientalists in Cambridge, England, in the summer of 1954.

Toward the end of 1954, the Dictionary was ready to enter its final phase, that of publication. Several basic assumptions had been involved in Gelb's planning of the work of writing articles: that the articles be written by the junior members of the staff, supervised by the senior members; that the junior members be trained in linguistic analysis and strive for a presentation of data on an objective and descriptive basis, rather than through what has variously been called here, in Chicago, the "depth approach," "the high semantic approach," and the "Maximalität;" and, finally, that the number of resident junior workers be increased considerably with the help of international bodies, Union Académique Internationale and UNESCO, both of which had already been approached on the matter and had offered full support to the plan.

On all these points there were strong disagreements among the senior members of the Chicago staff. Tired of the administrative work and of the dissension, Gelb resigned as Editor-in-Charge of the Dictionary at the end of 1954.

5. PUBLICATION OF THE DICTIONARY, 1955 TO PRESENT

After the resignation of Gelb as Editor-in-Charge, a new Editorial Board was formed with four editors, Gelb, Jacobsen, Landsberger, and Oppenheim, the last placed in charge of administering the project. The original plan called for the selection of one senior member as editor of each volume from year to year.

The staff available in 1955 for Dictionary work consisted of the three senior members, Jacobsen, Landsberger, and Oppenheim, and three junior members, Miss Reiner and Messrs. Hallock and Rowton. Gelb went on a leave of absence for one year, which was prolonged

indefinitely due to his inability or unwillingness to adjust to the new spirit prevailing in the Dictionary.

On January 29, 1955, Professor F. W. Geers died at the age of seventy after a long and faithful service of more than thirty years to the cause of the Dictionary. What the Dictionary owes him cannot be gathered from the published preliminary reports, nor from the title pages of the Dictionary volumes. He was a quiet and unassuming scholar, ever helpful to students and professors alike, never seeking credit or recognition. His great contributions lie in the thousands and thousands of cards in the files of the Dictionary.

Several changes in the senior staff have taken place in the years since 1955. Mr. Hallock was editorial secretary of the Dictionary volumes in the years 1955–1957; Miss Reiner was co-opted as associate editor of individual volumes from 1957 on. In 1959 Thorkild Jacobsen resigned from the Editorial Board and from the Dictionary because of disagreements with the policies of the Editorial Board. In 1962 he moved to Harvard University. Miss Reiner was appointed to the Editorial Board in 1962.

In the years from 1956 to the present a number of younger scholars, both American and foreign, worked on the Dictionary, either full time or part time. Listed in approximately chronological order, they are: Mrs. Rivkah Harris, Father W. L. Moran, Ronald Sweet (England), Mrs. Anne Draffkorn Kilmer, Burkhardt Kienast (Germany), Hans Hirsch (Austria), Erle V. Leichty, A. Kirk Grayson (Canada), John A. Brinkman, Robert D. Biggs, and Aaron Shaffer (Canada). The editorial and clerical work was first under the supervision of Miss Elizabeth Bowman, who was responsible in large measure for establishing the style and the typographical layout of the articles. She was succeeded in later years by Mrs. Marie-Anne Honeywell, and Mrs. Jane Rosenthal.

The work on the Dictionary consisted of two main parts, the collection of materials and the publication of the Dictionary. The collection of materials, especially of the newly published sources, went on as before, but on a much more reduced scale than in any previous period. The main effort of the CAD was concentrated on the publication of the volumes.

Already in the first planning stage of the publication of the Dictionary (1953–1954), it had become clear that with the limited staff available to the Dictionary it would be very difficult, if not impossible, to write the whole Dictionary at one and the same time and to make it ready for publication in one big effort at a certain time in the not-too-distant future. This realization was supported by the experience of other great dictionary undertakings, such as the Latin *Thesaurus* and the Egyptian dictionary, all of which had been published piecemeal. As a consequence, it was decided to publish the Dictionary volume by volume, one each year, rather than the whole Dictionary at one certain time in the faraway and indefinite future.

The present plan is to publish the Dictionary in twenty volumes, each containing words beginning with a certain letter. The seven volumes published to 1963 are: H̄ (1956), G (1956), E (1958), D (1959), I/J (1960), Z (1961), and Š (1962). The reasons for beginning with the letter H̄ were stated previously. The original plan called for the continuation with the letters G, E, D, B, and A, and thereafter to follow the sequence of the alphabet beginning with the letter I (cf. CAD H̄ p. v). However, several factors of expediency, etc., have caused deviations from that plan.

The procedure used in preparing the manuscripts of the individual volumes, although varying in detail from volume to volume, generally followed a certain sequence. The first step entailed the writing of articles by the junior members and the editor assigned to a particular volume. Normally the junior members prepared most of the articles, while the editor of a volume wrote the more difficult or the longer articles. The next step was for the editor to collect all the articles, rewrite and re-edit the individual articles according to need, and prepare a complete manuscript. In these two stages both the junior members and the editor prepared their

articles and manuscripts in continuous consultation with the senior Assyriologists at Chicago. According to the official policy established by the Editorial Board, the manuscript of a volume, once completed, was to be submitted to the Board for approval. The members of the Board individually were supposed to read the whole manuscript and to note their criticisms, corrections, and improvements. If accepted as ready to be printed by the vote of the majority of the Board, the manuscript would go back to the editor of a volume, who would then revise the manuscript in accordance with the suggestions and corrections of the Board, and send the revised manuscript to the printers.

In actual practice, the responsibility placed upon the individual members of the Editorial Board to read and to evaluate the manuscripts submitted to them by the editors of volumes was fulfilled in a manner varying greatly from person to person and volume to volume. The manuscripts of some earlier volumes were studied carefully by some members of the Board. In other cases, only parts of the manuscript were read carefully. With later volumes, the efforts of the Board in fulfilling their obligations became less and less.

It is rather difficult to evaluate the respective contributions of the staff, both junior and senior, in the process of preparation of the articles and manuscripts. The first drafts of the articles were composed by several junior members, including Miss Erica Reiner, Michael B. Rowton, Mrs. Rivkah Harris, Father William L. Moran, Burkhart Kienast, Ronald Sweet, Hans Hirsch, A. Kirk Grayson, and Erle V. Leichty. While the original plan called for alternating editors of individual volumes, from the very beginning of the publication period A. L. Oppenheim has acted as the editor of the volumes, assisted since 1957 by Miss Reiner in her capacity as the associate editor of the volumes. On the editors of the volumes fell the main burden of the preparation of the manuscript and the responsibility for its quality. Richard T. Hallock served as editorial secretary of the first two volumes. The helpful assistance of W. G. Lambert, Hans Hirsch, and Åke Sjöberg, in reading the manuscript, of J. Aro, F. Köcher, W. G. Lambert, A. Sachs, and E. F. Weidner in providing corrections and additions, and of Ronald Sweet, Erle Leichty, Richard Caplice, and J. A. Brinkman in checking the references is acknowledged in the prefaces to the published volumes.

The contributions of the members of the Editorial Board consisted mainly of their being available at all times for consultation on difficult problems, and of their reading of the manuscripts. B. Landsberger contributed freely from his great store of knowledge on all kinds of lexical questions, as well as on matters of comparative Semitic, mainly semantic in character. T. Jacobsen was the main guide on all Sumerian matters and helped greatly in smoothing out details of English translations. I. J. Gelb helped mainly with grammatical problems.

The lemmata (entries) have been listed in the published Dictionary strictly by words, not by roots, and in the order of the Latin, not (West) Semitic alphabet, thus reverting to the arrangement of the CAD as conceived in the early twenties. The original files of the Dictionary listed words in the order of the Latin alphabet. Then, in the late thirties, the files were reorganized by A. Walther, under instructions from A. Poebel, so that that words were listed by roots and in the order of the Semitic alphabet. In 1948-1949 the Dictionary files were again reorganized, this time by A. Salonen and J. Laessøe, following the order favored by I. J. Gelb. The order of the roots was changed to conform with the order of the Latin alphabet, but the arrangement of the words under each root was alphabetical, the only exception being that the prefixed forms were always listed at the end of each root. At the same time, copies of lists of words provided with provisional translations, 630 pages each, were typed and distributed to the members of the resident staff to serve as a convenient index to the collections of the CAD files, or as a glossary based on the texts incorporated in these files. Beginning with 1955, the CAD files were partly reorganized to conform to the order followed in the

published volumes of the Dictionary. The original plan to publish supplements containing additions and corrections (cf. CAD H p. v), carried out only in CAD G pp. 149–158, was given up in the following volumes.

For the treatment of the lemmata and for the form and style of presentation, see my comments to be published separately. For the time being, see my article, “Lexicography, Lexicology, and the Akkadian Dictionary,” published in *Miscelánea Homenaje a André Martinet, Estructuralismo e Historia II* (Tenerife, 1958) pp. 70ff.

One more important point remains to be discussed here and that is the matter of the by-products of the CAD. Since the main aim of the undertaking has been the publication of the Dictionary, naturally its principal effort through the years has been concentrated on the collection of materials to be used in the published product, namely lexicographical data gathered in the main Dictionary files. But side by side with this main collection of data a tremendous amount of material has been gathered which could be and is being used for purposes other than the Dictionary proper.

Here is a list of the various files in the CAD collections: Main Dictionary entries; Akkadian entries in the ancient lexical texts; Sumerian entries in the ancient lexical texts; Akkadian entries in the Old Akkadian period; Sumerian entries in the Old Akkadian period; Sumerian entries in the Old Babylonian economic texts; Akkadian pronominal suffixes; Old Assyrian (Cappadocian) file; Susa file; Nuzi file; personal names; geographical names; divine names; names of months; names of temples and gates; cuneiform numbers; digest of discussions and etymologies; additions to Deimel, *Šumerisches Lexikon*; museum numbers of cuneiform texts; sets of transliterations and translations of texts; bibliography of cuneiform sources; and additions to the published volumes of the CAD.

6. LIST OF DICTIONARY WORKERS

a. Resident Staff

Aro, Jussi: Part-time Assistant, 1951–1952.

Balkan, Kemal: Part-time Assistant, 1952–1954.

Biggs, Robert D.: Assistant, 1963 to present.

Brinkman, John A.: Assistant, 1963 to present.

Cameron, George C.: Part-time Collaborator, 1931–1948.

Castellino, Giorgio: Part-time Assistant, 1953–1954.

Chiera, Edward: Editor, 1927–1931; Managing and Scientific Editor, 1931–1933. Died: June 21, 1933.

Civil, Miguel: Part-time Collaborator, 1963 to present.

Dubberstein, Waldo H.: Assistant and part-time Collaborator, 1932–1942.

Feigin, Samuel I.: Assistant and part-time Collaborator, 1932–1950. Died: January 3, 1950.

Geers, Frederick W.: Secretary, 1923–1950; Emeritus, 1950; Collaborator, 1951–1952. Died: January 29, 1955.

Gelb, Ignace J.: Assistant, 1929–1944 (Leave of absence, 1944–1945); Acting Editor, 1946; Editor-in-Charge, 1947–1955; Editor, 1955 to present.

Grayson, A. Kirk: Assistant, 1962–1963.

Güterbock, Hans G.: Part-time Collaborator, 1950 to present.

Hallo, William W.: Part-time Assistant, 1955–1956.

Hallock, Richard T.: Assistant, 1930 to 1941 (Leave of absence, 1941–1947); Assistant, 1947–1955; Editorial Secretary, 1955–1957.

Harris, Rivkah: Part-time Assistant, 1957, 1959, 1961.

- Heidel, Alexander: Assistant and part-time Collaborator, 1932–1955. Died: June 19, 1955.
 Hirsch, Hans: Assistant, 1960–1961; Collaborator, 1962.
 Jacobsen, Thorkild: Assistant, 1928–1929 and 1936–1946; Associate, 1946–1952; Associate Editor, 1952–1955; Editor, 1955–1959.
 Kienast, Burkhardt: Assistant, 1958–1960.
 Kilmer, Anne Draffkorn: Part-time Assistant, 1957–1963.
 Kramer, Samuel N.: Assistant and part-time Collaborator, 1932–1942.
 Kupper, Jean-Robert: Assistant, 1949–1951.
 Lacheman, Ernest R.: Assistant, 1932–1935.
 Laessøe, Jørgen: Assistant, 1948–1951.
 Landsberger, Benno: Collaborator, 1932–1937; Consultant, 1948–1952; Associate Editor, 1952–1955; Emeritus, 1955; Editor, 1955 to present.
 Leichty, Erle V.: Assistant, 1960–1963.
 Luckenbill, Daniel D.: Editor, 1921–1927. Died: June 25, 1927.
 Maynard, John A.: Secretary, 1921–1923; Assistant, 1928; Collaborator, 1927, 1929–1935.
 Moran, William L.: Assistant, 1956–1957.
 Oppenheim, A. Leo: Associate, 1947–1952; Associate Editor, 1952–1955; Editor-in-Charge, 1955 to present.
 Piepkorn, Arthur: Part-time Collaborator, 1932.
 Poebel, Arno: Collaborator, 1930; Scientific Editor, 1931–1933; Editor, 1933–1946; Retired: March 30, 1946. Died: March 3, 1958.
 Price, Ira M.: Part-time Collaborator, 1932. Died: 1939.
 Reiner, Erica: Assistant, 1952–1957; Associate Editor of volumes, 1957–1962; Editor, 1962 to present.
 Rowton, Michael B.: Assistant, 1952 to present.
 Sachs, Abraham: Assistant, 1939–1941.
 Sage, Robert L.: Assistant, 1932–1936.
 Salonen, Armas I.: Assistant, 1947–1949.
 Schmitz, Alfred: Part-time Assistant, 1931–1932.
 Shaffer, Aaron: Assistant, 1963–1964.
 Sjöberg, Åke: Part-time Collaborator, 1963 to present.
 Stuneck, Maude A.: Assistant, 1927–1929, 1932; Collaborator, 1929, 1930, 1932–1935.
 Sweet, Ronald F. G.: Assistant, 1956–1959.
 Walther, Arnold: Editorial Assistant, 1930–1938; Died: May 18, 1938.
 Wilson, James V. Kinnier: Assistant, 1951–1952.

b. Non-Resident Collaborators and their Dictionary assignments

- David, Martin: Middle and New Assyrian economic and legal texts (KAJ 1–156; Johns, ADD 1–805; misc.).
 Denner, Josef: Liver omens.
 Dossin, Georges: Akkadian economic and legal texts from Susa.
 Dougherty, Raymond P.: New Babylonian economic and legal texts (BIN I, II; BRM I; YOS VII).
 Ebeling, Erich: Bilingual religious texts; medical texts; New Babylonian letters (BIN I; TCL IX; YOS III); Uruanna.
 Eilers, Wilhelm: Middle and New Assyrian economic and legal texts (KAV; TCL IX; VAS I; misc.).

- Falkenstein, Adam: Bilingual religious texts (Lugale and Angim).
 Gadd, C. J.: New Babylonian letters (CT XXII).
 Landsberger, Benno: Lexical texts.
 Langdon, S.: Hemerologies; wisdom texts.
 Lewy, Julius: Cappadocian texts (about 800 economic and legal texts).
 Maynard, John A.: Work assignment unknown.
 Meek, T. J.: Work assignment unknown.
 Meissner, Bruno: The Shurpu series; King, BMS.
 Mercer, S.A.B.: El Amarna letters.
 Moore, Ellen W.: New Babylonian economic and legal texts (BRM II; TCL XII, XIII; VAS III, IV, V, VI).
 Oppenheim, A. Leo: Old Babylonian economic and legal texts.
 Ravn, O.: General omens.
 Shawe, Joseph: Kassite letters.
 Scholtz, Rudolf: Rituals (very few texts delivered).
 Schott, Albert: Astronomical and astrological texts (very few texts delivered).
 von Soden, Wolfram: Literary texts (scattered materials).
 Steinmetzer, Franz: Kudurrus.
 Stuneck, Maude A.: New Babylonian economic and legal texts (Strassmaier).
 Waterman, Leroy: New Assyrian letters.

7. BIBLIOGRAPHY

- James H. Breasted, "The Oriental Institute of the University of Chicago—a Beginning and a Program," Chapter III, "The Assyrian-Babylonian Dictionary," *American Journal of Semitic Languages*, XXXVIII (1921–1922) 288–305 = *Oriental Institute Communications* No. 1 (1922) pp. 56–73.
 Breasted, *The Oriental Institute* (Chicago, 1933), Chapter XVII, "The Assyrian Dictionary," pp. 378–400.
 I. J. Gelb, "Reorganization of the Chicago Akkadian Dictionary," *Orientalia*, n.s. XVIII (1949) 376f.
 Gelb, "Present State of the Akkadian Dictionary," *Orientalia*, n.s. XXI (1952) 358f.
 Gelb, *Standard Operating Procedure for the Assyrian Dictionary* (Chicago, 1954; 129 pages, mimeographed).
 Gelb, "Lexicography, Lexicology, and the Akkadian Dictionary," *Miscelánea Homenaje a André Martinet, Estructuralismo e Historia II* (Tenerife, 1958) pp. 63–75.

Provisional List of Bibliographical Abbreviations

The following compilation brings up to date the list of abbreviations given in volumes D, E, G, H, I/J, S, and Z and includes the titles previously cited according to the lists of abbreviations in *Archiv für Orientforschung*, W. von Soden, *Grundriß der akkadischen Grammatik*, and *Zeitschrift für Assyriologie*. Complete bibliographical references will be given in a later volume. The list also includes the titles of the lexical series as prepared for publication by B. Landsberger, or under his supervision, or in collaboration with him.

A	lexical series á A = <i>náqu</i>	Other Studies	stitute of Advanced Judaic Studies, Brandeis University, Studies and Texts: Vol. 1)
A	tablets in the collections of the Oriental Institute, University of Chicago	AMI	Archäologische Mitteilungen aus Iran
AAA	Annals of Archaeology and Anthropology	AMT	R. C. Thompson, Assyrian Medical Texts . . .
AASF	Annales Academiae Scientiarum Fennicae	An	lexical series An = <i>Anum</i>
AASOR	The Annual of the American Schools of Oriental Research	Andrae	W. Andrae, Die Festungswerke von Assur (= WVDOG 23)
AB	Assyriologische Bibliothek	Festungswerke	
ABAW	Abhandlungen der Bayerischen Akademie der Wissenschaften	Andrae	W. Andrae, Die Stelenreihen in Assur (= WVDOG 24)
Abel-Winckler	L. Abel and H. Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen	Angim	epic Angim dimma, cited from MS. of A. Falkenstein
ABL	R. F. Harper, Assyrian and Babylonian Letters	AnOr	Analecta Orientalia
ABoT	Ankara Arkeoloji Müzesinde . . . Boğazköy Tabletleri	AnSt	Anatolian Studies
ACh	C. Virolleaud, L'Astrologie chaldéenne	Antagal	lexical series antagal = <i>šaqu</i>
Acta Or.	Acta Orientalia	AO	tablets in the collections of the Musée du Louvre
Actes du 8 ^e Congrès International des Orientalistes, Section Sémitique (B)	Actes du 8 ^e Congrès International des Orientalistes, Section Sémitique (B)	AÖAW	Anzeiger der Österreichischen Akademie der Wissenschaften
ADD	C. H. W. Johns, Assyrian Deeds and Documents	AOB	Altorientalische Bibliothek
AfK	Archiv für Keilschriftforschung	AOS	American Oriental Series
AfO	Archiv für Orientforschung	AOTU	Altorientalische Texte und Untersuchungen
AGM	Archiv für Geschichte der Medizin	APAW	Abhandlungen der Preußischen Akademie der Wissenschaften
AHDO	Archives d'histoire du droit oriental	Arkeologya Dergisi	Türk Tarih, Arkeologya ve Ethnografya Dergisi
AHw.	W. von Soden, Akkadisches Handwörterbuch	ARM	Archives royales de Mari (= TCL 22 —)
Ai.	lexical series ki.ki.kal.bi.šè = <i>anaitišu</i> , pub. MSL 1	ARMT	Archives royales de Mari (texts in transliteration and translation)
AJA	American Journal of Archaeology	Aro Glossar	J. Aro, Glossar zu den mittelbabylonischen Briefen (= StOr 22)
AJSL	American Journal of Semitic Languages and Literatures	Aro Gramm.	J. Aro, Studien zur mittelbabylonischen Grammatik (= StOr 20)
AKA	E. A. W. Budge and L. W. King, The Annals of the Kings of Assyria	ArOr	Archiv Orientální
Altmann, ed., Biblical and	Altmann, ed., Biblical and Other Studies (= Philip W. Lown In-	ARU	J. Kohler and A. Ungnad, Assyrische Rechtsurkunden
		AS	Assyriological Studies (Chicago)

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ASAW	Abhandlungen der Sächsischen Akademie der Wissenschaften	BiOr	Bibliotheca Orientalis
ASGW	Abhandlungen der Sächsischen Gesellschaft der Wissenschaften	BM	tablets in the collections of the British Museum
ASKT	P. Haupt, Akkadische und sumerische Keilschrifttexte . . .	BMAH	Bulletin des Musées Royaux d'Art et d'Histoire
ASSF	Acta Societatis Scientiarum Fennicae	BMFA	Bulletin of the Museum of Fine Arts
Assur	field numbers of tablets excavated at Assur	BMMA	Bulletin of the Metropolitan Museum of Art
A-tablet	lexical text	BMQ	The British Museum Quarterly
Augapfel	J. Augapfel, Babylonische Rechtsurkunden aus der Regierungszeit Artaxerxes I. und Darius II.	BMS	L. W. King, Babylonian Magic and Sorcery
Aynard Asb.	J.-M. Aynard, Le Prisme du Louvre AO 19.939	Bo.	field numbers of tablets excavated at Boghazkeui
BA	Beiträge zur Assyriologie . . .	Böhl Chrestomathy	F. M. T. Böhl, Akkadian Chrestomathy
Bab.	Babyloniaca	Böhl Leiden Coll.	F. M. T. Böhl, Mededeelingen uit de Leidsche Verzameling van Spijkerschrift-Inscriptions
Bagh. Mitt.	Baghdader Mitteilungen	Boissier Choix	A. Boissier, Choix de textes relatifs à la divination assyro-babylonienne
Balkan Kassit. Stud.	K. Balkan, Kassitenstudien (= AOS 37)	Boissier DA	A. Boissier, Documents assyriens relatifs aux présages
Balkan Letter	K. Balkan, Letter of King Anum-Hirbi of Mama to King Warshama of Kanish	Böllentrücker Nergal	J. Böllentrücker, Gebete und Hymnen an Nergal (= LSS 1/6)
Balkan Observations	K. Balkan, Observations on the Chronological Problems of the Kärüm Kaniš	BOR	Babylonian and Oriental Record
Barton RISA	G. A. Barton, The Royal Inscriptions of Sumer and Akkad	Borger	R. Borger, Einleitung in die assyrischen Königsinschriften
BASOR	Bulletin of the American Schools of Oriental Research	Borger Esarh.	R. Borger, Die Inschriften Asarhaddons, Königs von Assyrien (= AFO Beiheft 9)
Bauer Asb.	T. Bauer, Das Inschriftenwerk Assurbanipals	Boson	G. Boson, Tavulette cuneiformi sumere . . .
BBK	Berliner Beiträge zur Keilschriftforschung	Tavolette	Boghazköi-Studien
BBR	H. Zimmern, Beiträge zur Kenntnis der babylonischen Religion	BoSt	Die Boghazköi-Texte in Umschrift . . . (= WVDG 41-42)
BBSt.	L. W. King, Babylonian Boundary Stones	BoTU	R. P. Boudou, Liste de noms géographiques (= Or. 36-38)
BE	Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts	Boudou Liste	G. Boyer, Contribution à l'histoire juridique de la 1 ^{re} Dynastie babylonienne
Belleten	Türk Tarih Kurumu, Belleten	Boyer Contribution	Babylonian Records in the Library of J. Pierpont Morgan
Bezold Cat.	C. Bezold, Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum	BRM	C. Brockelmann, Lexicon syriacum, 2nd ed.
Bezold Cat. Supp.	L. W. King, Catalogue of the Cuneiform Tablets of the British Museum. Supplement	Brockelmann Lex. Syr. ²	Berichte der Sächsischen Akademie der Wissenschaften
Bezold Glossar	C. Bezold, Babylonisch-assyrisches Glossar	BSAW	Berichte der Sächsischen Gesellschaft der Wissenschaften
BHT	S. Smith, Babylonian Historical Texts	BSGW	Bulletin de la Société de Linguistique de Paris
BiAr	The Biblical Archaeologist	BSL	Bulletin of the School of Oriental and African Studies
Bib.	Biblica	BSOAS	The Assyrian Dictionary of the Oriental Institute of the University of Chicago
Bilgiç Appellativa der kapp. Texte	E. Bilgiç, Die einheimischen Appellativa der kappadokischen Texte . . .	CAD	J. N. Strassmaier, Inschriften von Cambyse
BIN	Babylonian Inscriptions in the Collection of J. B. Nies	Camb.	tablets in the collections of the University Museum of the Uni-
		CBM	

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	versity of Pennsylvania, Philadelphia (= CBS)	Catalogue Bibliothèque Nationale	cylindres orientaux ... de la Bibliothèque Nationale
CBS	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia	Delaporte Catalogue Louvre	L. J. Delaporte, Catalogue des cylindres ... Musée de Louvre
CCT	Cuneiform Texts from Cappadocian Tablets	Delitzsch AL ³	F. Delitzsch, Assyrische Lesestücke, 3rd ed.
CH	R. F. Harper, The Code of Hammurabi ...	Delitzsch HWB	F. Delitzsch, Assyrisches Hand- wörterbuch
Chantre	E. Chantre, Recherches archéologiques dans l'Asie occidentale. Mission en Cappadoce 1893-94	van Dijk Götterlieder	J. van Dijk, Sumerische Götter- lieder
Chiera STA	E. Chiera, Selected Temple Accounts from Telloh, Yokha and Drehem. Cuneiform Tablets in the Library of Princeton University	Diri	lexical series diri DIR <i>siāku</i> = (<i>w)atru</i>
Christian Festschrift	Festschrift für Prof. Dr. Viktor Christian	DLZ DP	Deutsche Literaturzeitung M. Allotte de la Fuÿe, Documents présargoniques
Çiğ-Kizilyay- Kraus Nippur	M. Çiğ, H. Kizilyay (Bozkurt), F. R. Kraus, Altbabylonische Rechtsurkunden aus Nippur	Dream-book	A. L. Oppenheim, The Inter- pretation of Dreams in the Ancient Near East (= Transactions of the American Philosophical Society, Vol. 46/3)
Çiğ-Kizilyay- Salonen Puzriš-Dagan- Texte	M. Çiğ, H. Kizilyay, A. Salonen, Die Puzriš-Dagan-Texte (= AASF B 92)	D. T.	tablets in the collections of the British Museum
Clay PN	A. T. Clay, Personal Names from Cuneiform Inscriptions of the Cassite Period (= YOR 1)	Ea EA	lexical series ea A = <i>nāqu</i> J. A. Knudtzon, Die El-Amarna- Tafeln (= VAB 2)
Coll. de Clerq	H. F. X. de Clerq, Collection de Clerq. Catalogue ...	Eames Coll.	A. L. Oppenheim, Catalogue of the Cuneiform Tablets of the Wilber- force Eames Babylonian Collec- tion in the New York Public Library (= AOS 32)
Combe Sin	E. Combe, Histoire du culte de Sin en Babylonie et en Assyrie	Eames Col- lection	tablets in the Wilberforce Eames Babylonian Collection in the New York Public Library
Contenau Contribution	G. Contenau, Contribution à l'histoire économique d'Umma	Ebeling Glossar	E. Ebeling, Glossar zu den neu- babylonischen Briefen
Contenau Umma	G. Contenau, Umma sous la Dynastie d'Ur	Ebeling Handerhebung	E. Ebeling, Die akkadische Ge- betsserie Šu-ila "Handerhebung" (= VIO 20)
Corpus of Ancient Near Eastern Seals	E. Porada, Corpus of Ancient Near Eastern Seals in North American Collections	Ebeling KMI	E. Ebeling, Keilschrifttexte medi- zinischen Inhalts
CRAI	Académie des Inscriptions et Belles-Lettres. Comptes rendus	Ebeling Neubab. Briefe	E. Ebeling, Neubabylonische Briefe
Craig AAT	J. A. Craig, Astrological-Astronomical Texts	Ebeling Neubab. Briefe aus Uruk	E. Ebeling, Neubabylonische Briefe aus Uruk
Craig ABRT	J. A. Craig, Assyrian and Babylonian Religious Texts	Ebeling Parfümrez.	E. Ebeling, Parfümrezepte und kultische Texte aus Assur (also pub. in Or. NS 17-19)
Cros Tello	G. Cros, Mission française de Chaldée. Nouvelles fouilles de Tello	Ebeling Stiftungen	E. Ebeling, Stiftungen und Vor- schriften für assyrische Tempel (= VIO 23)
CT	Cuneiform Texts from Babylonian Tablets	Ebeling Wagenpferde	E. Ebeling, Bruchstücke einer mittelassyrischen Vorschriften- sammlung für die Akklimati- sierung und Trainierung von Wagenpferden (= VIO 7)
Cyr.	J. N. Strassmaier, Inschriften von Cyrus		
Dalman Aram. Wb.	G. H. Dalman, ... Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch		
Dar.	J. N. Strassmaier, Inschriften von Darius		
Deimel Fara	A. Deimel, Die Inschriften von Fara (= WVDOG 40, 43, 45)		
Delaporte	L. J. Delaporte, Catalogue des		

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Edzard	D. O. Edzard, Die "Zweite Zwischenzeit" Babyloniens	Friedrich	R. von Kienle, ed., Festschrift Johannes Friedrich . . .
Zwischenzeit		Festschrift	
Eilers	W. Eilers, Iranische Beamtennamen in der keilschriftlichen Überlieferung (= Abhandlungen für die Kunde des Morgenlandes 25/5)	Friedrich	J. Friedrich, Die hethitischen Gesetze (= Documenta et monumenta orientis antiqui 7)
Beamtennamen			
Eilers	W. Eilers, Gesellschaftsformen im altbabylonischen Recht	Friedrich	J. Friedrich, Hethitisches Wörterbuch . . .
Gesellschaftsformen		Heth. Wb.	
Emesal Voc.	lexical series <i>dimmer</i> = <i>dingir</i> = <i>ilu</i> , pub. MSL 4 3-44	Gadd Early Dynasties	C. J. Gadd, The Early Dynasties of Sumer and Akkad
En. el.	<i>Enūma eliš</i>	Gadd Ideas	C. J. Gadd, Ideas of Divine Rule in the Ancient East
Erimhuš	lexical series <i>erimḫuš</i> = <i>ananu</i>	Gadd	C. J. Gadd, Teachers and Students in the Oldest Schools
Erimhuš Bogh.	Boghazkeui version of Erimhuš	Teachers	
Eshnunna Code	see Goetze LE	Gandert	A. von Müller, ed., Gandert Festschrift (= Berliner Beiträge zur Vor- und Frühgeschichte 2)
Evetts Ev.-M.	B.T.A. Evetts, Inscriptions of . . . Evil-Merodach	Festschrift	
Evetts Lab.	B.T.A. Evetts, Inscriptions of . . . Laborosoarchod	Garelli Gilg.	P. Garelli, Gilgameš et sa légende. Études recueillies par Paul Garelli à l'occasion de la VII ^e Rencontre Assyriologique Internationale (Paris, 1958)
Evetts Ner.	B.T.A. Evetts, Inscriptions of . . . Neriglissar		
Explicit Malku	synonym list <i>malku</i> = <i>šarru</i> , explicit version	Gautier	J. E. Gautier, Archives d'une famille de Dilbat . . .
Falkenstein	A. Falkenstein, Archaische Texte aus Uruk	Dilbat	R. P. Dougherty, Goucher College Cuneiform Inscriptions
ATU		GCCI	
Falkenstein	A. Falkenstein, Das Sumerische (= Handbuch der Orientalistik, Erste Abteilung, Zweiter Band, Erster und Zweiter Abschnitt, Lieferung I)	Gelb OAIC	I. J. Gelb, Old Akkadian Inscriptions in Chicago Natural History Museum
Das Sumerische			
Falkenstein	A. Falkenstein, Die neusumerischen Gerichtsurkunden	Genouillac	H. de Genouillac, Premières recherches archéologiques à Kich
Gerichtsurkunden		Kich	
Falkenstein	A. Falkenstein, Sumerische Götterlieder	Genouillac	H. de Genouillac, La trouvaille de Dréhem
Götterlieder		Trouvaille	
Falkenstein	A. Falkenstein, Grammatik der Sprache Gudeas von Lagaš (= AnOr 28 and 29)	Gesenius ¹⁷	W. Gesenius, Hebräisches und aramäisches Handwörterbuch, 17th ed.
Grammatik			
Falkenstein	A. Falkenstein, Die Haupttypen der sumerischen Beschwörung (= LSS NF 1)	GGA	Göttingische Gelehrte Anzeigen
Haupttypen		Gilg.	Gilgameš epic, cited from Thompson Gilg.
Falkenstein	A. Falkenstein, Topographie von Uruk	Gilg. O. I.	OB Gilg. fragment from Ishchali pub. by T. Bauer in JNES 16 254ff.
Topographie			
FF	Forschungen und Fortschritte	Goetze LE	A. Goetze, The Laws of Eshnunna (= AASOR 31)
Figulla Cat.	H. H. Figulla, Catalogue of the Babylonian Tablets in the British Museum	Golénischeff	V. S. Golénischeff, Vingt-quatre tablettes cappadociennes . . .
Finet	A. Finet, L'Accadien des Lettres de Mari	Gordon	C. H. Gordon, Ugaritic Handbook (= AnOr 25)
L'Accadien		Handbook	
Fish Catalogue	T. Fish, Catalogue of Sumerian Tablets in the John Rylands Library	Gordon Smith	C. H. Gordon, Smith College Tablets . . . (= Smith College Studies in History, Vol. 38)
Fish Letters	T. Fish, Letters of the First Babylonian Dynasty in the John Rylands Library, Manchester	College	
Fränkel	S. Fränkel, Die aramäischen Fremdwörter im Arabischen	Gordon	E. I. Gordon, Sumerian Proverbs
Fremdw.		Sumerian	
Frankena	R. Frankena, Tākuḫtu, De sacrale Maaltijd in het assyrische Ritueel	Proverbs	
Tākuḫtu		Gössmann Era	P. F. Gössmann, Das Era-Epos
		Grant Bus.	E. Grant, Babylonian Business Documents of the Classical Period
		Doc.	
		Grant Smith	E. Grant, Cuneiform Documents in the Smith College Library
		College	
		Gray Šamaš	C. D. Gray, The Šamaš Religious Texts . . .

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Guest Notes on Plants	E. Guest, Notes on Plants and Plant Products with their Colloquial Names in 'Iraq	Hrozny Ta'annek HS	F. Hrozny, Die Keilschrifttexte von Ta'annek, in Sellin Ta'annek tablets in the Hilprecht collection, Jena
Guest Notes on Trees	E. Guest, Notes on Trees and Shrubs for Lower Iraq	HSM	Harvard Semitic Museum
Hallo Royal Titles	W. W. Hallo, Early Mesopotamian Royal Titles (= AOS 43)	HSS HUCA	Harvard Semitic Series Hebrew Union College Annual
Haupt Nimrodepos	P. Haupt, Das babylonische Nimrodepos	Hussey Sumerian Tablets	M. I. Hussey, Sumerian Tablets in the Harvard Semitic Museum (= HSS 3 and 4)
Haverford Symposium	E. Grant ed., The Haverford Symposium on Archaeology and the Bible	IB	tablets in the Pontificio Istituto Biblico, Rome
Herzfeld API	E. Herzfeld, Altpersische Inschriften	IBoT	Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri
Hewett Anniversary Vol.	D. D. Brand and F. E. Harvey ed., So Live the Works of Men: Seventieth Anniversary Volume Honoring Edgar Lee Hewett	ICK	Inscriptions cunéiformes du Kultépé
Hg.	lexical series ḪAR.gud = <i>imrū</i> = <i>ballu</i>	Idu IFJ IF	lexical series <i>á</i> = <i>idu</i> Israel Exploration Journal Indogermanische Forschungen
HG	J. Kohler et al., Hammurabi's Gesetz	Igituh	lexical series <i>igituh</i> = <i>tāmartu</i> . Igituh short version pub. Landsberger-Gurney, AfO 18 81ff.
Hh.	lexical series ḪAR.ra = <i>hubullu</i> (Hh. I-IV pub. Landsberger, MSL 5; Hh. V-VII pub. Landsberger, MSL 6; Hh. VIII-XII pub. Landsberger, MSL 7; Hh. XIII-XIV, XVIII pub. Landsberger, MSL 8; Hh. XXIII pub. Oppenheim-Hartmann, JAOS Supp. 10 22-29)	ILN IM Imgidda to Erimbuš Istanbul	Illustrated London News tablets in the collections of the Iraq Museum, Baghdad see Erimhuš tablets in the collections of the Archaeological Museum of Istanbul
Hilprecht Deluge Story	H. V. Hilprecht, The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur	ITT Izbu Comm.	Inventaire des tablettes de Tello commentary to the series <i>šumma izbu</i> , cited from MS. of B. Landsberger
Hinke Kudurru	W. J. Hinke, Selected Babylonian Kudurru Inscriptions, No. 5, pp. 21-27	Izi Izi Bogh. Jacobsen Copenhagen	lexical series <i>izi</i> = <i>išātu</i> Boghazkeui version of Izi T. Jacobsen, Cuneiform Texts in the National Museum, Copenhagen
Hirsch Untersuchungen	H. Hirsch, Untersuchungen zur altassyrischen Religion (= AfO Beiheft 13/14)	JAOS	Journal of the American Oriental Society
Holma Kl. Beitr.	H. Holma, Kleine Beiträge zum assyrischen Lexikon	Jastrow Dict.	M. Jastrow, A Dictionary of the Targumim . . .
Holma Körperteile	H. Holma, Die Namen der Körperteile im Assyrisch-babylonischen	JBL JCS JEA JEN	Journal of Biblical Literature Journal of Cuneiform Studies Journal of Egyptian Archaeology
Holma Omen Texts	H. Holma, Omen Texts from Babylonian Tablets in the British Museum . . .	JENu	Joint Expedition with the Iraq Museum at Nuzi
Holma Quttulu	H. Holma, Die assyrisch-babylonischen Personennamen der Form Quttulu . . .	JEOL	Joint Expedition with the Iraq Museum at Nuzi, unpub. Jaarbericht van het Vooraziatisch-Egyptisch Genootschap "Ex Oriente Lux"
Holma Weitere Beitr.	H. Holma, Weitere Beiträge zum assyrischen Lexikon	JESHO	Journal of Economic and Social History of the Orient
Hrozny Code Hittite	F. Hrozny, Code hittite provenant de l'Asie Mineure	Jestin Šuruppak	R. Jestin, Tablettes sumériennes de Šuruppak . . .
Hrozny Getreide	F. Hrozny, Das Getreide im alten Babylonien . . .	JKF	Jahrbuch für kleinasiatische Forschung
Hrozny Kultepe	F. Hrozny, Inscriptions cunéiformes du Kultépé (= ICK 1) (= Monogr. ArOr 14)	JNES	Journal of Near Eastern Studies

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Johns Doomsday Book	C. H. W. Johns, An Assyrian Doomsday Book	Konst.	tablets excavated at Assur, in the collections of the Archaeological Museum of Istanbul
JPOS	Journal of the Palestine Oriental Society	Koschaker	P. Koschaker, Babylonisch-assy- risches Bürgschaftsrecht
JQR	Jewish Quarterly Review	Bürgschafts- recht	
JRAS	Journal of the Royal Asiatic Society	Koschaker Griech.	P. Koschaker, Über einige griechi- sche Rechtsurkunden aus den öst- lichen Randgebieten des Hellenis- mus
JSOR	Journal of the Society of Oriental Research	Rechtsurk.	
JSS	Journal of Semitic Studies	Koschaker	P. Koschaker, Neue keilschriftliche Rechtsurkunden aus der EI- Amarna-Zeit
JTVI	Journal of the Transactions of the Victoria Institute	NRUA	
K.	tablets in the Kouyunjik collection of the British Museum	Kramer Lamentation	S. N. Kramer, Lamentation over the Destruction of Ur (= AS 12)
Kagal	lexical series kagal = <i>abullu</i>	Kramer	S. N. Kramer, Sumerian Literary Texts from Nippur (= AASOR 23)
KAH	Keilschrifttexte aus Assur histori- schen Inhalts	SLTN	
KAJ	Keilschrifttexte aus Assur juristi- schen Inhalts	Kramer Two Elegies	S. N. Kramer, Two Elegies on a Pushkin Museum Tablet
KAR	Keilschrifttexte aus Assur religi- ösen Inhalts	Kraus Edikt	F. R. Kraus, Ein Edikt des Königs Ammi-Šaduqa von Babylon (= <i>Studia et documenta ad iura orientis antiqui pertinentia</i> 5)
KAV	Keilschrifttexte aus Assur ver- schiedenen Inhalts		
KB	Keilinschriftliche Bibliothek	Kraus Texte	F. R. Kraus, Texte zur babylonis- chen Physiognomik (= AfO Beiheft 3)
KBo	Keilschrifttexte aus Boghazköi		
Kent Old Persian	R. G. Kent, Old Persian ... (= AOS 33)	KT Blanckertz	J. Lewy, Die Kültepetexte der Sammlung Blanckertz ...
Ker Porter Travels	R. Ker Porter, Travels in Georgia, Persia, Armenia, Ancient Babylo- nia, etc. ...	KT Hahn	J. Lewy, Die Kültepetexte der Sammlung Hahn ...
Kh.	tablets from Khafadje in the col- lections of the Oriental Institute, University of Chicago	KTS	J. Lewy, Die altassyrischen Texte vom Kültepe bei Kaisarije
Kienast ATHE	B. Kienast, Die altassyrischen Texte des Orientalischen Seminars der Universität Heidelberg und der Sammlung Erlenmeyer	KUB Küchler Beitr.	Keilschrifturkunden aus Boghazköi F. Küchler, Beiträge zur Kenntnis der assyrisch-babylonischen Me- dizin ...
King Chron.	L. W. King, Chronicles Concerning Early Babylonian Kings ...	Kültepe Kupper Les Nomades	unpublished tablets from Kültepe J.-R. Kupper, Les nomades en Mésopotamie au temps des rois de Mari
King Early History	L. W. King, A History of Sumer and Akkad: An Account of the early races of Babylonia ...	Labat L'Akkadien	R. Labat, L'Akkadien de Boghazköi
King Hittite Texts	L. W. King, Hittite Texts in the Cuneiform Character in the British Museum	Labat TDP	R. Labat, <i>Traité akkadien de dia- gnostics et pronostics médicaux</i>
Kish	tablets excavated at Kish, in the collections of the Ashmolean Museum, Oxford	Laessøe Bit Rimki	J. Laessøe, <i>Studies on the Assyrian Ritual bit rimki</i>
KIF	Kleinasiatische Forschungen	Lajard Culte de Vénus	J. B. F. Lajard, <i>Recherches sur le culte ... de Vénus</i>
Knudtzon	J. A. Knudtzon, Assyrische Gebete an den Sonnengott ...	Lambert BWL	W. G. Lambert, <i>Babylonian Wis- dom Literature</i>
Köcher BAM	F. Köcher, Die babylonisch-assy- rische Medizin in Texten und Untersuchungen	Lambert Marduk's Address to the Demons	W. G. Lambert, <i>Marduk's Address to the Demons</i> (= AfO 17 310ff.)
Köcher Pflanzen- kunde	F. Köcher, Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde (= VIO 28)	Landsberger Fauna	B. Landsberger, <i>Die Fauna des alten Mesopotamien ...</i>
Kohler u. Peiser Rechtsleben	J. Kohler, F. E. Peiser, Aus dem babylonischen Rechtsleben	Landsberger- Jacobsen Georgica	B. Landsberger and T. Jacobsen, <i>Georgica</i> (in MS.)

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Landsberger Kult. Kalender	B. Landsberger, Der kultische Kalender der Babylonier und Assyrer (= LSS 6/1-2)	MAD	Materials for the Assyrian Dictionary
Lang.	Language	MAH	tablets in the collection of the Musée d'Art et d'Histoire, Geneva
Langdon BL	S. Langdon, Babylonian Liturgies	Malku	synonym list <i>malku</i> = <i>šarru</i>
Langdon Creation	S. Langdon, The Babylonian Epic of Creation	MAOG	Mitteilungen der Altorientalischen Gesellschaft
Langdon Menologies	S. Langdon, Babylonian Menologies ...	Maqlu	G. Meier, Maqlû (= AfO Beiheft 2)
Langdon SBP	S. Langdon, Sumerian and Babylonian Psalms	Matouš	L. Matouš, Inscriptions cunéiformes du Kultépé, Vol. 2 (= ICK 2)
Langdon Tammuz	S. Langdon, Tammuz and Ishtar	Kultepe	
Lanu	lexical series <i>alam</i> = <i>lānu</i>	MCS	Manchester Cuneiform Studies
Lautner Personenmiete	J. G. Lautner, Altbabylonische Personenmiete und Erntearbeiterverträge (= <i>Studia et documenta ad iura orientis antiqui pertinentia</i> 1)	MCT	O. Neugebauer and A. Sachs, Mathematical Cuneiform Texts
Layard	A. H. Layard, Inscriptions in the Cuneiform Character ...	MDOG	Mitteilungen der Deutschen Orientalischen Gesellschaft
Layard Discoveries	A. H. Layard, Discoveries among the Ruins of Nineveh and Babylon	MDP	Mémoires de la Délégation en Perse
LBAT	Late Babylonian Astronomical and Related Texts, copied by T. G. Pinches and J. N. Strassmaier, prepared for publication by A. J. Sachs, with the cooperation of J. Schaumberger	Meissner BAP	B. Meissner, Beiträge zum altbabylonischen Privatrecht
Le Gac Asn.	Y. Le Gac, Les Inscriptions d'Assur-našir-aplu III	Meissner BAW	B. Meissner, Beiträge zum assyrischen Wörterbuch (= AS 1 and 4)
Legrain TRU	L. Legrain, Le temps des rois d'Ur	Meissner BuA	B. Meissner, Babylonien und Assyrien
Lehmann-Haupt CIC	F. F. C. Lehmann-Haupt ed., Corpus inscriptionum chaldicarum	Meissner Supp.	B. Meissner, Supplement zu den assyrischen Wörterbüchern
Lenormant Choix	F. Lenormant, Choix de textes cunéiformes inédits ou incomplètement publiés jusqu'à ce jour	Meissner-Rost Senn.	B. Meissner and P. Rost, Die Bauinschriften Sanheribs
Lidzbarski Handbuch	M. Lidzbarski, Handbuch der nordsemitischen Epigraphik	Mél. Dussaud	Mélanges syriens offerts à M. René Dussaud
Lie Sar.	A. G. Lie, The Inscriptions of Sargon II	Meloni Saggi	Gerardo Meloni, Saggi di filologia semitica
LIH	L. W. King, The Letters and Inscriptions of Hammurabi	MIO	Mitteilungen des Instituts für Orientforschung
Limet Métal	H. Limet, Le travail du métal au pays de Sumer au temps de la III ^e Dynastie d'Ur	MJ	Museum Journal
LKA	E. Ebeling, Literarische Keilschrifttexte aus Assur	MKT	O. Neugebauer, Mathematische Keilschrifttexte
LKU	A. Falkenstein, Literarische Keilschrifttexte aus Uruk	MLC	tablets in the collections of the J. Pierpont Morgan Library
Löw Flora	I. Löw, Die Flora der Juden	Moldenke	A. B. Moldenke, Babylonian Contract Tablets in the Metropolitan Museum of Art
LSS	Leipziger semitistische Studien	Moore	E. W. Moore, Neo-Babylonian Documents in the University of Michigan Collection
LTBA	Die lexikalischen Tafelserien der Babylonier und Assyrer in den Berliner Museen	Michigan Coll.	
Lu	lexical series <i>lú</i> = <i>ša</i> (formerly called <i>lú</i> = <i>amēlu</i>)	Moran Temple Lists	W. L. Moran, Sumero-Akkadian Temple Lists (in MS.)
Lugale	epic <i>Lugale u melambi nergal</i> , cited from MS. of A. Falkenstein	MRS	Mission de Ras Shamra
Lyon Sar.	D. G. Lyon, Keilschrifttexte Sargon's ...	MSL	Materialien zum sumerischen Lexikon
		MSP	J. J. M. de Morgan, Mission scientifique en Perse
		Mullo Weir Lexicon	C. J. Mullo Weir, A Lexicon of Accadian Prayers ...
		MVAG	Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft
		N.	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
		Nabnitu	lexical series <i>sig₇+alam</i> = <i>nabnitu</i>

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NBC	tablets in the Babylonian Collection, Yale University Library	Petschow	H. Petschow, <i>Neubabylonisches Pfandrecht</i> (= ASAW Phil.-Hist. Kl. 48/1)
NBGT	Neobabylonian Grammatical Texts, pub. MSL 4 129–178	Pfandrecht	
Nbk.	J. V. Strassmaier, <i>Inschriften von Nabuchodonosor</i>	Photo. Ass.	field photographs of tablets excavated at Assur
Nbn.	J. N. Strassmaier, <i>Inschriften von Nabonidus</i>	Photo. Konst.	field photographs of tablets excavated at Assur
ND	field numbers of tablets excavated at Nimrud (Kalhu)	Piepkorn Asb.	A. C. Piepkorn, <i>Historical Prism Inscriptions of Ashurbanipal</i> (= AS 5)
Neugebauer ACT	O. Neugebauer, <i>Astronomical Cuneiform Texts</i>	Pinches Amherst	T. G. Pinches, <i>The Amherst Tablets</i> . . .
Ni	tablets excavated at Nippur, in the collections of the Archaeological Museum of Istanbul	Pinches Berens Coll.	T. G. Pinches, <i>The Babylonian Tablets of the Berens Collection</i>
Nies UDT	J. B. Nies, <i>Ur Dynasty Tablets</i>	Pinches Peek	T. G. Pinches, <i>Inscribed Babylonian Tablets in the possession of Sir Henry Peek</i>
Nikolski	M. V. Nikolski, <i>Dokumenty khoziaistvennoi otchetnosti</i> . . .	Practical Vocabulary Assur	lexical text, pub. B. Landsberger and O. Gurney, <i>AfO</i> 18 328ff.
Nötscher Ellil	F. Nötscher, <i>Ellil in Sumer und Akkad</i>	Pritchard ANET	J. B. Pritchard, ed., <i>Ancient Near Eastern Texts Relating to the Old Testament</i> , 2nd ed.
NT	field numbers of tablets excavated at Nippur by the Oriental Institute and other institutions	Proto-Diri	see <i>Diri</i>
OBGT	Old Babylonian Grammatical Texts, pub. MSL 4 47–128	Proto-Ea	see <i>Ea</i> ; pub. MSL 2 35–94
OB Lu	Old Babylonian version of Lu	Proto-Izi	see <i>Izi</i>
OECT	Oxford Editions of Cuneiform Texts	Proto-Lu	see <i>Lu</i>
OIC	Oriental Institute Communications	PRSM	<i>Proceedings of the Royal Society of Medicine</i>
OIP	Oriental Institute Publications	PRT	E. Klauber, <i>Politisch-religiöse Texte aus der Sargonidenzeit</i>
OLZ	Orientalistische Literaturzeitung	PSBA	<i>Proceedings of the Society of Biblical Archaeology</i>
Oppenheim Beer	L. F. Hartman and A. L. Oppenheim, <i>On Beer and Brewing Techniques in Ancient Mesopotamia</i> . . . (= <i>JAOS</i> Supp. 10)	R	H. C. Rawlinson, <i>The Cuneiform Inscriptions of Western Asia</i>
Oppenheim Mietrecht	L. Oppenheim, <i>Untersuchungen zum babylonischen Mietrecht</i> (<i>WZKM</i> Beiheft 2)	RA	<i>Revue d'assyriologie et d'archéologie orientale</i>
Oppert-Ménant Doc. jur.	J. Oppert et J. Ménant, <i>Documents juridiques de l'Assyrie</i>	RAcc.	F. Thureau-Dangin, <i>Rituels accadiens</i>
Or.	<i>Orientalia</i>	Ranke PN	H. Ranke, <i>Early Babylonian Personal Names</i>
OT	Old Testament	RB	<i>Revue biblique</i>
Pallis Akîtu	S. A. Pallis, <i>The Babylonian Akîtu Festival</i>	REC	F. Thureau-Dangin, <i>Recherches sur l'origine de l'écriture cunéiforme</i>
Parrot Documents	A. Parrot, <i>Documents et Monuments</i> (= <i>Mission archéologique de Mari II, Le palais, tome 3</i>)	Recip. Ea	lexical series "Reciprocal Ea"
PBS	Publications of the Babylonian Section, University Museum, University of Pennsylvania	REg	<i>Revue d'égyptologie</i>
PEF	Quarterly Statement of the Palestine Exploration Fund	Reiner Lipšur Litanies	E. Reiner, <i>Lipšur-Litanies</i> (<i>JNES</i> 15 129ff.)
Peiser Urkunden	F. E. Peiser, <i>Urkunden aus der Zeit der 3. babylonischen Dynastie</i>	Reisner Telloh	G. A. Reisner, <i>Tempelurkunden aus Telloh</i>
Peiser Verträge	F. E. Peiser, <i>Babylonische Verträge des Berliner Museums</i> . . .	Rencontre Assyriologique	<i>Compte rendu de la seconde (troisième) Rencontre Assyriologique Internationale</i>
PEQ	Palestine Exploration Quarterly	RÉS	<i>Revue des études sémitiques</i>
Perry Sin	E. G. Perry, <i>Hymnen und Gebete an Sin</i>	RHA	<i>Revue hittite et asianique</i>
		RHR	<i>Revue de l'histoire des religions</i>
		Riftin	A. P. Riftin, <i>Staro-Vavilonskie iuridicheskie i administrativnye dokumenty v sobraniakh SSSR</i>
		RLA	<i>Reallexikon der Assyriologie</i>

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RLV	Reallexikon der Vorgeschichte	SLB	Studia ad tabulas cuneiformes a F. M. Th. de Liagre Böhl pertinentia
Rm.	tablets in the collections of the British Museum	SLT	E. Chiera, Sumerian Lexical Texts
ROM	tablets in the collections of the Royal Ontario Museum, Toronto	Sm.	tablets in the collections of the British Museum
Rost	P. Rost, Die Keilschrifttexte Tiglat-Pileasers III . . .	S.A. Smith	S.A. Smith, Miscellaneous Assyrian Texts of the British Museum
Tigl. III		Misc. Assyr. Texts	
RS	field numbers of tablets excavated at Ras Shamra	Smith College	tablets in the collection of Smith College
RSO	Rivista degli studi orientali	Smith Idrimi	S. Smith, The Statue of Idri-mi
RT	Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes	Smith Senn.	S. Smith, The First Campaign of Sennacherib . . .
RTC	F. Thureau-Dangin, Recueil de tablettes chaldéennes	SMN	tablets excavated at Nuzi, in the Semitic Museum, Harvard University, Cambridge
S ^a Voc.	lexical series Syllabary A Vocabulary, pub. MSL 3 51-87	SÖAW	Sitzungsberichte der Österreichischen Akademie der Wissenschaften
SAI	B. Meissner, Seltene assyrische Ideogramme	von Soden	W. von Soden, Grundriß der akkadischen Grammatik (= AnOr 33)
SAKI	F. Thureau-Dangin, Die sumerischen und akkadischen Königsinschriften (= VAB 1)	GAG	
SAWW	Sitzungsberichte der Akademie der Wissenschaften, Wien	von Soden	W. von Soden, Das akkadische Syllabar (= AnOr 27)
S ^b	lexical series Syllabary B, pub. MSL 3 96-128 and 132-153	Sollberger	E. Sollberger, Corpus des inscriptions "royales" présargoniques de Lagaš
SBAW	Sitzungsberichte der Bayerischen Akademie der Wissenschaften	Corpus	
SBH	G. A. Reisner, Sumerisch-babylonische Hymnen nach Thontafeln griechischer Zeit	Sommer-Falkenstein	F. Sommer and A. Falkenstein, Die hethitisch-akkadische Bilingue des Hattušili I
Scheil Sippar	V. Scheil, Une saison de fouilles à Sippar	Bil.	
Scheil Tn. II	V. Scheil, Annales de Tukulti Ninip II, roi d'Assyrie 889-884	SPAW	Sitzungsberichte der Preußischen Akademie der Wissenschaften
Schneider	N. Schneider, Die Götternamen von Ur III (= AnOr 19)	Speleers	L. Speleers, Recueil des inscriptions de l'Asie antérieure des Musées Royaux du Cinquante-naire à Bruxelles
Schneider	N. Schneider, Die Zeitbestimmungen der Wirtschaftsurskunden von Ur III (= AnOr 13)	Recueil	
Schollmeyer	A. Schollmeyer, Sumerisch-babylonische Hymnen und Gebete an Šamaš	SRT	E. Chiera, Sumerian Religious Texts
Sellin	E. Sellin, Tall Ta'annek . . .	SSB	F. X. Kugler, Sternkunde und Sterndienst in Babel
Ta'annek		SSB Erg.	J. Schaumberger, Sternkunde und Sterndienst in Babel, Ergänzungen . . .
SEM	E. Chiera, Sumerian Epics and Myths	Stamm	J. J. Stamm, Die akkadische Namengebung (= MVAG 44)
Sem.	Semitica	Namen-gebung	
SHAW	Sitzungsberichte der Heidelberger Akademie der Wissenschaften	Starr Nuzi	R. F. S. Starr, Nuzi: Report on the Excavations at Yorgan Tapa near Kirkuk, Iraq
Shileiko	V. K. Shileiko, Dokumenty iz Giul-tepe	STC	L. King, The Seven Tablets of Creation
Dokumenty		Stephens PNC	F. J. Stephens, Personal Names from Cuneiform Inscriptions of Cappadocia
Si	field numbers of tablets excavated at Sippar	StOr	Studia Orientalia (Helsinki)
Silben-vokabular	lexical series	Strassmaier	J. N. Strassmaier, Alphabetisches Verzeichnis der assyrischen und akkadischen Wörter . . .
Sjöberg	Å. Sjöberg, Der Mondgott Nanna-Suen in der sumerischen Überlieferung, I. Teil: Text	AV	
Mondgott		Strassmaier	J. N. Strassmaier, Die babylonischen Inschriften im Museum zu
ŠL	A. Deimel, Šumerisches Lexikon	Liverpool	

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	Liverpool, Actes du 6 ^e Congrès International des Orientalistes, II, Section Sémitique (1) (1885), plates after p. 624	Thompson Chem.	R. C. Thompson, On the Chemistry of the Ancient Assyrians
Strassmaier Warka	J. N. Strassmaier, Texte altbabylonischer Verträge aus Warka, Verhandlungen des Fünften Internationalen Orientalisten-Congresses (1881), Beilage	Thompson DAB	R. C. Thompson, A Dictionary of Assyrian Botany
		Thompson DAC	R. C. Thompson, A Dictionary of Assyrian Chemistry and Geology
Streck Asb.	M. Streck, Assurbanipal ... (= VAB 7)	Thompson Esarh.	R. C. Thompson, The Prisms of Esarhaddon and of Ashurbanipal ...
STT	O.R. Gurney and J. J. Finkelstein, The Sultantepe Tablets	Thompson Gilg.	R. C. Thompson, The Epic of Gilgamesh
Studia Mariana	(= Documenta et monumenta orientis antiqui 4)	Thompson Rep.	R. C. Thompson, The Reports of the Magicians and Astrologers ...
Studia Orientalia Pedersen	Studia orientalia Ioanni Pedersen dicata	Thureau-Dangin Til-Barsib	F. Thureau-Dangin, M. Dunand et al., Til-Barsib
Studies Robinson	Studies in Old Testament Prophecy Presented to T. H. Robinson	TLB	Tabulae Cuneiformes a F. M. Th. de Liagre Böhl collectae
STVC	E. Chiera, Sumerian Texts of Varied Contents	TMB	F. Thureau-Dangin, Textes mathématiques babyloniens
Sultantepe	field numbers of tablets excavated at Sultantepe	Tn.-Epic	Tukulti-Ninurta Epic, pub. AAA 20, p. 101 ff., and Archaeologia 79 pl. 49; transliteration in Ebeling, MAOG 12/2, column numbers according to W. G. Lambert, AfO 18 38 ff.
Sumeroloji Araştırmaları	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Sumeroloji araştırmaları, 1940-41	Torczyner Tempelrechnungen	H. Torczyner, Altbabylonische Tempelrechnungen ...
Şurpu Symb. Koschaker	E. Reiner, Şurpu (= AfO Beiheft 11) Symbolae P. Koschaker dicatae (= Studia et documenta ad iura orientis antiqui pertinentia 2)	TSBA	Transactions of the Society of Biblical Archaeology
SZ	Zeitschrift der Savigny-Stiftung	TuL	E. Ebeling, Tod und Leben nach den Vorstellungen der Babylonier
Szlechter Tablettes	E. Szlechter, Tablettes juridiques de la I ^{re} Dynastie de Babylone	TuM	Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities im Eigentum der Universität Jena
T	tablets in the collections of the Staatliche Museen, Berlin	UCP	University of California Publications
Tablet Funck	one of several tablets in private possession (mentioned as F. 1, 2, 3, Delitzsch HWB xiii), cited from unpublished copies of Delitzsch	UET	Ur Excavations, Texts
Tallqvist APN	K. Tallqvist, Assyrian Personal Names (= ASSF 43/1)	UM	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
Tallqvist Götterepitheta	K. Tallqvist, Akkadische Götterepitheta (= StOr 7)	UMB	University Museum Bulletin
Tallqvist Maqlu	K. Tallqvist, Die assyrische Beschwörungsserie Maqlû (= ASSF 20/6)	Unger Babylon	E. Unger, Babylon, die heilige Stadt ...
Tallqvist NBN	K. Tallqvist, Neubabylonisches Namenbuch ... (= ASSF 32/2)	Unger Belharran-beli-ussur	E. Unger, Die Stele des Belharran-beli-ussur
TCL	Textes cunéiformes du Louvre	Unger Reliefstele	E. Unger, Reliefstele Adadniraris III. aus Saba'a und Semiramis
Tell Asmar	tablets excavated at Tell Asmar, in the collections of the Oriental Institute, University of Chicago	Ungnad NRV Glossar	A. Ungnad, Neubabylonische Rechts- und Verwaltungsurkunden. Glossar
Tell Halaf	J. Friedrich et al., Die Inschriften vom Tell Halaf (= AfO Beiheft 6)	Uruanna	pharmaceutical series uruanna: <i>maštaka</i>
Th.	tablets in the collections of the British Museum	UVB	Vorläufiger Bericht über die ... Ausgrabungen in Uruk-Warka (Berlin 1930 ff.)
Thompson AH	R. C. Thompson, The Assyrian Herbal		

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VAB	Vorderasiatische Bibliothek	Wiseman	D. J. Wiseman, The Alalakh Tablets
VAS	Vorderasiatische Schriftdenkmäler	Alalakh	
VAT	tablets in the collections of the Staatliche Museen, Berlin	Wiseman Chron.	D. J. Wiseman, Chronicles of the Chaldean Kings . . .
VBoT	A. Götze, Verstreute Boghazköi-texte	Wiseman Treaties	D. J. Wiseman, The Vassal Treaties of Esarhaddon (= Iraq 20 Part 1)
VDI	Vestnik Drevnei Istorii	WO	Die Welt des Orients
VIO	Veröffentlichungen des Instituts für Orientforschung, Berlin	Woolley Carchemish	Carchemish, Report on the Excavations at Djerabis on behalf of the British Museum
Virolleaud Danel	C. Virolleaud, La légende phénicienne de Danel	WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft
Virolleaud Fragments	C. Virolleaud, Fragments de textes divinatoires assyriens du Musée Britannique	WZJ	Wissenschaftliche Zeitschrift der Friedrich - Schiller - Universität Jena
VT	Vetus Testamentum	WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
Walther	A. Walther, Das altbabylonische Gerichtswesen (= LSS 6/4-6)	YBC	tablets in the Babylonian Collection, Yale University Library
Ward Seals	W. H. Ward, The Seal Cylinders of Western Asia	Ylvisaker Grammatik	S. C. Ylvisaker, Zur babylonischen und assyrischen Grammatik (= LSS 5/6)
Warka	field numbers of tablets excavated at Warka	YOR	Yale Oriental Series, Researches
Watin Kish	Oxford University Joint Expedition to Mesopotamia, Excavations at Kish: III (1925-1927) by L. C. Watin	YOS	Yale Oriental Series, Babylonian Texts
Waterman Bus. Doc.	L. Waterman, Business Documents of the Hammurapi Period (also pub. in AJSL 29 and 31)	ZA	Zeitschrift für Assyriologie
Weidner Handbuch	E. Weidner, Handbuch der babylonischen Astronomie	ZAW	Zeitschrift für die alttestamentliche Wissenschaft
Weidner Tn.	E. Weidner, Die Inschriften Tukulti-Ninurtas I. (= AfO Beiheft 12)	ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Weissbach Misc.	F. H. Weissbach, Babylonisches Miscellen (= WVDOG 4)	ZDPV	Zeitschrift des Deutschen Palästina-Vereins
Weitemeyer	M. Weitemeyer, Some Aspects of the Hiring of Workers in the Sippar Region at the Time of Hammurabi	ZE	Zeitschrift für Ethnologie
Winckler AOF	H. Winckler, Altorientalische Forschungen	Zimmern Fremdw.	H. Zimmern, Akkadische Fremdwörter . . . , 2nd ed.
Winckler Sammlung	H. Winckler, Sammlung von Keilschrifttexten	Zimmern Ištār und Šaltu	H. Zimmern, Ištār und Šaltu, ein altakkadisches Lied (BSGW Phil.-hist. Kl. 68/1)
Winckler Sar.	H. Winckler, Die Keilschrifttexte Sargons . . .	Zimmern Neujahrsfest	H. Zimmern, Zum babylonischen Neujahrsfest (BSGW Phil.-hist. Kl. 58/3); zweiter Beitrag (ibid. 70/5)
		ZK	Zeitschrift für Keilschriftforschung
		ZS	Zeitschrift für Semitistik

Other Abbreviations

abbr.	abbreviated, abbreviation	geogr.	geographical
acc.	accusative	gloss.	glossary
Achaem.	Achaemenid	GN	geographical name
adj.	adjective	gramm.	grammatical (texts)
adm.	administrative	group voc.	group vocabulary
Adn.	Adad-nīrārī	Heb.	Hebrew
adv.	adverb	hemer.	hemerology
Akk.	Akkadian	hist.	historical (texts)
Alu	<i>Šumma alu</i>	Hitt.	Hittite
apod.	apodosis	Hurr.	Hurrian
app.	appendix	imp.	imperative
Aram.	Aramaic	inc.	incantation (texts)
Asb.	Assurbanipal	incl.	including
Asn.	Aššur-nāšir-apli II	indecl.	indeclinable
Ass.	Assyrian	inf.	infinitive
astrol.	astrological (texts)	inser.	inscription
Babyl.	Babylonian	interj.	interjection
bil.	bilingual (texts)	interr.	interrogative
Bogh.	Boghazkeui	intrans.	intransitive
bus.	business	inv.	inventory
Camb.	Cambyses	Izbu	<i>Šumma izbu</i>
chem.	chemical (texts)	lament.	lamentation
col.	column	LB	Late Babylonian
coll.	collation, collated	leg.	legal (texts)
comm.	commentary (texts)	let.	letter
conj.	conjunction	lex.	lexical (texts)
corr.	corresponding	lit.	literally, literary (texts)
Cyr.	Cyrus	log.	logogram, logographic
Dar.	Darius	Ludlul	<i>Ludlul bēl nēmeqi</i>
dat.	dativ	lw.	loan word
denom.	denominative	MA	Middle Assyrian
det.	determinative	masc.	masculine
diagn.	diagnostic (texts)	math.	mathematical (texts)
DN	divine name	MB	Middle Babylonian
doc.	document	med.	medical (texts)
dupl.	duplicate	meteor.	meteorology, meteorological (texts)
EA	El-Amarna	MN	month name
econ.	economic (texts)	mng.	meaning
ed.	edition	n.	note
Elam.	Elamite	NA	Neo-Assyrian
En. el.	<i>Enūma eliš</i>	NB	Neo-Babylonian
Esarh.	Esarhaddon	Nbk.	Nebuchadnezzar II
esp.	especially	Nbn.	Nabonidus
Etana	Etana myth	Ner.	Neriglissar
etym.	etymology, etymological	nom.	nominative
ext.	extispicy	OA	Old Assyrian
fact.	factitive	OAKk.	Old Akkadian
fem.	feminine	OB	Old Babylonian
fragm.	fragment(ary)	obv.	obverse
gen.	genitive, general		

Other Abbreviations

occ.	occurrence, occurs	SB	Standard Babylonian
Old Pers.	Old Persian	Sel.	Seleucid
opp.	opposite (of) (to)	Sem.	Semitic
orig.	original(ly)	Senn.	Sennacherib
p.	page	Shalm.	Shalmaneser
Palmyr.	Palmyrenian	sing.	singular
part.	participle	stat. const.	status constructus
pharm.	pharmaceutical (texts)	Sum.	Sumerian
phon.	phonetic	supp.	supplement
physiogn.	physiognomatic (omens)	syll.	syllabically
pl.	plural, plate	syn.	synonym(ous)
pl. tantum	plurale tantum	Syr.	Syriac
PN	personal name	Tigl.	Tiglathpileser
prep.	preposition	Tn.	Tukulti-Ninurta I
pres.	present	trans.	transitive
Pre-Sar.	Pre-Sargonic	translat.	translation
pret.	preterit	translit.	transliteration
pron.	pronoun, pronominal	Ugar.	Ugaritic
prot.	protasis	uncert.	uncertain
pub.	published	unkn.	unknown
r.	reverse	unpub.	unpublished
redupl.	reduplicated, reduplication	v.	verb
ref.	reference	var.	variant
rel.	religious (texts)	wr.	written
rit.	ritual (texts)	WSem.	West Semitic
RN	royal name	x	number not transliterated
RS	Ras Shamra	x	illegible sign in Akk.
s.	substantive	x	illegible sign in Sum.
Sar.	Sargon II		

THE ASSYRIAN DICTIONARY

VOLUME 1

A

PART ONE

a (or \bar{a}) demonstrative pron.; that, those, the afore-mentioned; NB; Aram. lw.; wr. syll. (with the sign 'a, a-a' CT 22 58:6, VAS 4 135:9, a YOS 3 16:12 and 17) and \bar{a} m (= a₄).

a) followed by a number: LÚ.ERÍN.MEŠ \bar{a} m 40 *ibbakamma* he will bring the afore-mentioned forty men (referring to 40 LÚ.ENGAR.MEŠ line 1) YOS 7 187:7, cf. LÚ.ERÍN.MEŠ \bar{a} m 4 (text: 5) *ša ana* GN *ubbak* (referring to 4 LÚ.ERÍN.MEŠ line 18) YOS 3 10:25 (let.); GUD \bar{a} m 2 *ina rihišu ibbakamma* (referring to 2 GUD line 1) YOS 7 182:4, cf. *še-en* \bar{a} m 2 (referring to 2 *šēnu* line 1) TCL 13 132:5, also *ibid.* 13; *dannūtu* \bar{a} m 10 *riqūtu labirūtu* those ten old empty vats (referring to 10 *dannūtu* line 1) VAS 6 111:8; *pi-ti* \bar{a} m 140 *ša šūmi* those 140 strings of garlic (referring to line 1) Dar. 345:5; MU.AN.NA.MEŠ \bar{a} m 2.TA VAS 5 121:13, 15 and 20, cf. *ibid.* 115:11.

b) followed by a number and measure: *ina* MN ZÚ.LUM.MA \bar{a} m 1 GUR ... *inandin* in MN he will deliver the afore-mentioned one gur of dates (referring to line 1) VAS 3 113:5, cf. *ibid.* 193:7, cf. also *ina* MN ŠE.BAR \bar{a} m 1 GUR 1 PI *gammirti* ... *inandinu* *ibid.* 51:6 (in each instance \bar{a} m is at the beginning of the line); KÙ.BABBAR \bar{a} m 2 MA.NA ... PN ... *ittadin* KÙ.BABBAR a' 2 MA.NA PN ... *eṭir* (referring to 2 MA.NA KÙ.BABBAR *pešū* line 1) VAS 4 108:6 and 10, cf. KÙ.BABBAR \bar{a} m 5 MA.NA (referring to line 15) YOS 3 8:18, and *passim*, cf. KÙ.BABBAR \bar{a} m 4 MA.NA *u ḫubullašu* (referring to line 1) Dar. 137:4, 70:8, etc.; *mimma mala* ... *ina muḫḫi* KÙ.BABBAR \bar{a} m 15 MA.NA *ippušu* whatever (profit) they make over that 15 minas of silver (capital, mentioned in line 1) (will be shared by the lenders and the borrower) TCL 13 184:8, and similar *passim*,

also, wr. KÙ.BABBAR 'a Dar. 97:6, 134:5 and 10, note, wr. [KÙ].BABBAR a-' VAS 4 135:9; *alla* \bar{a} m 20 GUR CT 22 159:8, also YOS 3 8:9.

c) without specification of quantity: ŠE.BAR \bar{a} m *ša* MU.36.KAM (PN has received) the barley specified (as yearly delivery, line 10) for the 36th year VAS 5 109:23; *alkanimma* GIŠ.MÁ \bar{a} m *šūtigaš* come (pl.) and let that boat pass through (preceding lines broken) CT 22 5:13 (let.); *riḫit* ZÚ.LUM.MA \bar{a} m *nimšuh* we will measure the rest of those dates (not previously mentioned in the letter) YOS 3 113:20, note, also without previous ref. to the silver: KÙ.BABBAR \bar{a} m *ibid.* 41:9, KÙ.BABBAR \bar{a} m ½ MA.NA *ibid.* 6, ZÌ.DA \bar{a} m 1 GUR *ibid.* 27:7.

d) referring to a substantive determined by a pronominal suffix: they wrote to me, "We are held in Uruk" LÚ.İR.MEŠ-ka \bar{a} m ^{EN} *lipturuma lišpuraššunūtu* may my lord(?) release those servants of yours and send them here! YOS 3 8:31 (let.); LÚ.ERÍN.MEŠ-ia \bar{a} m 100 those hundred men of mine *ibid.* 106:28; *rāšū šanamma ina muḫḫi ul išallat adi muḫḫi ša* PN KÙ.BABBAR-šū \bar{a} m [4]5 MA.NA ... *išallimu* no other creditor shall have prior rights over it (the surety) until PN (the creditor) has received in full those 45 minas of silver of his (referring to line 1) TCL 13 193:15, cf. VAS 4 89:10, 165:12; KÙ.BABBAR-šū 'a 11 GÍN PN *eṭir* PN has been paid those eleven shekels of silver of his (referring to line 1) VAS 6 297:16, also *ina ṭe-me-ka* \bar{a} m YOS 3 69:27, ŠE.NUMUN-ka \bar{a} m 50 SÌLA BIN 1 28:6.

The fact that *a* can be separated from the word it determines, either by a suffix or by the line division (for which see usage b), indicates that it should be taken as an independent word. Loan word from Aramaic, most likely corresponding to Babylonian *agā*.

Ungnad NRV Glossar 1.

ā

ā see *a* and *aja*.

a'ālu see *e'ēlu* s. and v.

ab šarrāni (*abu šarrāni*, or *ap šarrāni*, *apu šarrāni*) s.; (month name); OA, MA; wr. syll. (in MA also *ab/pu*) and with LUGAL or MAN for the second element.

a) in OA: wr. *áb ša-ra-ni* BIN 4 27:38, and passim, also *ab ša-ra-ni* TCL 21 212:47 and 231 A 13, *áb ša-ra-nim* OIP 27 56:22 and 48, TuM 1 10c:4.

b) in MA: *a-bu* LUGAL.MEŠ KAJ 294 r. 7, and passim, also KAR 464 r. 1 (ext.), also *a-bu* LUGAL.MEŠ-*nu* Speleers Recueil 314:11, *a-ab* LUGAL.ME KAJ 127:19, *a-bu* LUGAL KAJ 81:28, *a-bu* LUGAL.MEŠ-*ni* AfO 10 p. 42 No. 99 r. 8; *a-bu* MAN.MEŠ-*ni* KAV 155:8.

Since the first element is consistently written *ab* in the OA refs., it is unlikely that the month name is composed with *abu*, "father"; the fact that no writings with AD are found in the MA texts supports this interpretation. For *šarrāni* in OA as plural of *šarru*, see Balkan Letter p. 20.

J. Lewy, ArOr 11 38; Langdon Menologies 37f.

aba (*abu*) interj.; what; SB.*

a-ba la atti tagrî (var. *tegrî*) LU[GAL *Gilgāmeš*] what (is the matter)? did you (Ištar) yourself not pick a quarrel with King Gilgāmeš? Gilg. VI 89, var. *a-bu atti la taggirî šarra Gilgāmeš* Frankena in Garelli Gilg. 121 iii 23.

See discussion sub *alú* B.

ababdû (or *ešabdû*) s.; 1. (an administrative temple official), 2. tax due to this official; OB; Sum. lw.; wr. AB.(A.)AB.DU₇/DU.

[^xAB].^{ab}AB.du₇ = šu-ú (between *šitimmaḫū* chief house builder, and *kingallu* commander, see *mu'irru*) Lu IV 80; šár.ra.a.ab.du₇, AB.a.ab.du₇ (vars. TUR.a.ab.du₇, TUR.a.a.ab.du, ab.a.ab.ta, ab.a.ab.<du>.a, followed by types of šu. i) Proto-Lu 81f.

1. (an administrative temple official): *anumma* PN AB.AB.DU₇, *u* PN₂ *rakbam* ... *attardam* along with this I am sending PN, the *a.*, and the messenger PN₂ (to bring the

ababdû

ištaritu-women from Emutbal) LIH 34:4 (let. of Hammurapi), cf. PN AB.a.a [b.du₇] PN₂ rá. [ga ba] Falkenstein Gerichtsurkunden No. 154:7; MAR.ZA NAM.x (perhaps *kisalluhūtu*, not NAM. AB.[AB.DU]) ... DUMU.MEŠ PN *ša* PN₂ *ana* PN₃ [u] PN₄ AB.AB.DU₇ *ana kaspim iddinu* the prebend of [...] of the sons of (the *a.*) PN which PN₂ sold to PN₃ and PN₄, the *a.* YOS 12 353:8, cf. DUMU.MEŠ PN AB.AB.DU₇ ibid. 12; KIŠIB *A-ab-kal-la* AB.A.AB.DU (in a receipt for *sattukku*-deliveries) UET 5 754:19 and 758:23, also (same person as first witness in a sale of *kisalluhūtu*-prebend) PSBA 39 pl. 4 No. 17:13; PN AB.A.AB.DU₇ (third witness, after *sanga* and *kišib.gál*) UET 5 191:31, cf. [AB].a.ab.du (between *sanga* and *šita*. a) YOS 5 163:10; PN AB.AB.DU₇ (second witness, after the GÁ.dub.ba) JRAS 1926 437 r. 6, also (first witness) YOS 12 307:16, cf. PN AB.A.AB.DU (first witness) ibid. 297:18 and seal, PN AB.AB.DU₇ (first witness) PBS 5 100 iv 12, UET 5 96:22, also (witness) YOS 12 552:26, 430 seal; PN ŠEŠ AB.AB.DU₇ PSBA 33 pl. 45 No. 23:10; *ana* AB.AB.DU₇ *ša* ^a*Nergal uballitušu qibīma* YOS 2 129:1 (let.).

2. tax due to this official: *nikkassišunu ipušuma gi-im-ra-am* Á ANŠE AB.A.AB.DU ù BA.ZI *aḫum aḫam ipulma* they (the transporter and he who commissioned him) settled their accounts, and they compensated each other for the travel expenses, the hire of the donkey, the *a.*-tax and the general expenses YOS 12 48:15.

Apart from the ref. in a ditilla-text (Falkenstein Gerichtsurkunden No. 154:7) the *ababdû* official does not seem to figure in Ur III and earlier documents. The refs. from the OB period come mainly from Larsa and Ur. Because the beginning of the entry in Lu IV 80 is broken it cannot be established whether the first sign is to be read *ab* or *eš*. For such formations of names of officials compare šár.ra.ab.DU, *gi.na.ab.TUM/TÚM* and the variants for *ab.a.ab.du₇* cited in the lex. section from Proto-Lu 81f. F.R. Kraus suggested in BiOr 15 75 (and note 19) and 80 that they be interpreted as Sumerian imperative forms.

ababšu

ababšu (or *abēšu*, *anūšu*) s.; (mng. unkn.); syn. list.*

še-er-²u = a-BE-šu LTBA 2 2:197.

The reading of the word in the right column, which is attested only once, is uncertain; paleographically BE and NU are equally possible. It is, however, not admissible to base a reading *bab* on the equations x -SAL (x is KA or EME) = a(OR MIN)-ba-ab- x An IX 22 (from CT 18 6, formerly 2R 35 No. 3, and from CT 18 9 K.5420a + 13597) because the sign x in the right column is certainly not šu.

ababu A s.; (a synonym for forest); syn. list.*

a-ba-ba = qī-iš-tum CT 18 4 K.4375 r. i 7; [a-ba]-bu = qī-iš-tum Malku II 158.

ababu B s.; (a kind of beer?); lex.*

ur HAR = a-ba-[bu] S² Voc. A 14'a; [ú-ru] [HAR] = a-ba-[bu] A V/2:190; [a]-ba-bu = MIN (= ši-ka-ru) Malku VIII 7.

abaḥsennu see *abaḥšinnu*.

abaḥšinnu (*ebuḥušinnu*, *abaḥsennu*, *ubuḥšinnu*) s.; (cereal harvested when green); Mari, MA, NA, NB; wr. syll. and ŠE.ZA.GÌN.DURU₅ (Nbn. 138:7).

ŠE.ZA.GÌN.DURU₅ = e-b[u-ḥ]u-ši-nu Practical Vocabulary Assur 29; [ŠE.ZA.GÌN.DURU₅] = [a-ba-aḥ]-zi-en-nu Proto-Diri 411; še.za.gìn.duru₅ (vars. [še.za.gìn.^{du-}]duru₅^{ru}, še.DÜ.A), še.a.ba.aḥ.šin (var. .šin.nu) = a-ba-aḥ-ši-nu Hh. XXIV 153f.; [x x].NI = zīd šá a-ba-aḥ-ši[n-ni] CT 19 39 K.9964:13.

a) in Mari: *anumma a-ba-aḥ-ši-nam SAR nisan šattim ana šēr Addā uštābīlam u assurri Addā kī'am iqabbi ummami a-ba-aḥ-ši-in-nu an-nu-um* [EB]UR GIŠ.SAR.ĤI.A [x x] ša GIŠ.SAR.ĤI.A [...] herewith I send the first a. of the season to my Daddy, heaven forbid that my Daddy should speak in these terms, "This a. is (just) a garden crop [...] from the garden" ARM 1 112:5 and 10.

b) in MA: ½ SĪLA a-bu-uḥ-ši-[nu(-um)] KAJ 292:14.

c) in NA: 100 ŠE *gubibāte* 100 ŠE ú-*cbu*-uḥ-šen-nu (among victuals for the royal banquet) Iraq 14 43:121 (Asn.).

d) in NB: 2 PI 24 SĪLA a-ba-aḥ-šin-nu *inan-din* he will give two PI 24 silas of a. (together

abāku A

with barley due in Simānu) VAS 3 56:8, cf. (18 silas, also mentioned after barley, due in Ajaru) *ibid.* 106:9, also 115:19; 1 PI a-ba-aḥ-šin-nu 8 TA *makšaru ša tibni inandinu* they will give one PI of a. (and) eight bundles of straw (also after barley due in Ajaru) *ibid.* 116:9, cf. 90 SĪLA a-ba-aḥ-ši-ni (as yearly farm rent besides eleven gur barley and ninety silas [...]) VAS 5 120:5 and 8; 90 (SĪLA) a-ba-aḥ-ši-in-nu (due, with barley, on the first day of Ajaru) Moldenke 2 62:1, cf. 1 PI a-ba-ḥu-*šī*-in-ni (with barley, due in Simānu) TuM 2-3 166:8; in Ajaru they will deliver the barley, seven bundles of straw 1 PI *qa(?)*-a-a-tú ù a-ba-šin-nu Gordon Smith College 85:13, cf. x-ḥa-a-ti ù a-ba-a[ḥ-šin-nu ...] ù *tibni maḥir* Dar. 563:8, cf. also 90 (SĪLA) ŠE.ZA.GÌN 90 (SĪLA) ŠE.ZA.GÌN.DURU₅ *inandin* Nbn. 138:7.

e) in SB: ŠE a-ba-aḥ-ši-in-ni (used in a ritual, in broken context) K.2583:23.

The Sum. še.za.gìn.duru₅, "fresh green barley," and the determinative SAR in Mari show that *abaḥšinnu* denotes the green stalk of barley collected in the spring months and probably eaten as a vegetable. In NB field rent contracts the tenant has to deliver small amounts of *abaḥšinnu* besides ripe barley and straw. The *qa-a-a-tú* and the ŠE.ZA.GÌN mentioned beside *abaḥšinnu* in Gordon Smith College 85:13 and Nbn. 138:7 may denote another type of green cereal, possibly *gajātu*, q. v., and see also the refs. to *ka-a-tu* cited sub *elmeštu* lex. section, also ŠE *ga-ia-tum* (beside flour, bread, barley) JCS 11 107 No. 2:19 (OB let.).

In Küchler Beitr. 26 iii 2, a-ba-ḥi-ši-in a-ba-[ḥi-ši-in ...] is a magic formula.

Ungnad NRV Glossar 3.

abaḥu see *appaḥu*.

abāja s.; (a water-fowl); lex.*

ama.a mušen = um-me me-e = a-ba-ia Hg. B IV 286; ama.a.a mušen = um-mi A.MEŠ = a-ba-ia Hg. C I 3 (coll.); ama.a [mušen] = [u]m-me A.MEŠ = a-ba-a-a Hg. D 338.

abāku A v.; 1. to send, dispatch (merchandise), 2. to usher in (a person), to send away (a person), 3. to lead (animals, prisoners, etc.),

abāku A 1a

4. to bring along, to lead away (slaves, guarantors, and other persons under obligation, NB only), 5. *ubbuku* to drive away, 6. *šūbuku* to have (a person) brought (lit. only), 7. IV to be led, to be brought (passive to mngs. 3 and 4, NB only); OA, OB, SB, NA, NB; I *ībuk* — *ībbak* — imp. *abuk*, I/2, II, III, IV, IV/3; cf. *abku*.

a-ba-ku = *a-la-a-ku* An IX 68; *ab-kam* (Sum. broken) OBG T I b r. ii 3–6.

1. to send, dispatch (merchandise, OA only) — a) in gen.: *mati weri'am* ... *a-ba-kà-kum* when shall I dispatch the copper to you? BIN 4 36:11; *weri'am ana* GN *īštu* ITI.2.KAM *a-bu-uk* now it is two months since I dispatched the copper to GN (contrast *kasapšu ušēbalam* I will send his silver line 11) TCL 14 16:9; *ammala tertiya ana* GN *luqūti a-bu-uk-ma* transport my merchandise to GN according to my orders CCT 2 5b:11; *luqūtam zakkiamma āb-kà-ma* release the merchandise and send it here CCT 3 8b:39; let them bring my tin and *pá-ni-a-ma ab-kam* dispatch it with the next carrier BIN 4 2:15; if the road here is passable leave five garments for me in my house *u luqūti kalaša ab-kà-nim* but dispatch all my merchandise here CCT 2 25:34, cf. CCT 2 20:25; *luqūtam šiāti īšti tertiya āb-kà-nim u luqūtam ša* PN *mimma luqūtim annitim ana Waḥšusa āb-kà-nim mala* AN.NA *u TUG.ĜIA ša kārūm uššuruniātini ana šēr* PN₂ *ana Wašhanja šēbila* dispatch (pl.) that merchandise here together with my own consignment, also transport the merchandise of PN, all this merchandise, to GN, (but) send to the address of PN₂ in GN₂ whatever (there is) of tin and garments which the *kārūm* will release to us CCT 4 16c:11 and 15; *weri'am dammuqam* ... *āb-kam-ma* ... *weri'am paniamma* ... *lá-bu-kà-ku-ma* dispatch the refined copper, (let your order come to me and) I will dispatch to you the former copper too KTS 6:38 and 43; when tin comes in, then I will buy and *īšti annikika a-ba-kà-kum* will transport to you with your tin (but *ībbātiqim panēmma nušē-balakkum* we will dispatch to you with the first transport line 15) TCL 14 7:20; *annakam* I ANŠE *āb-kà-am-ma īšti* <...> *ú weri'im lušērib* send me one donkeyload of tin and I

abāku A 1b

will let it enter together with <...> and the copper CCT 1 44:14; *luqūtam [š]a a-ba-ki-im āb-kà-ma* dispatch as much merchandise as can be dispatched (so that they can sell it) BIN 6 109:29; *alkamma mala ebūrišunu annakka a-bu-uk-ma* come here and send your tin while they harvest BIN 4 44:12; you said as follows, “On the second day after your arrival *eriqqātim ana* GN *a-bu-uk* ... *adi ūmim annim eriqqātim ula a-bu-uk* dispatch the wagons to GN” (but I got sick and therefore) I (could) not dispatch the wagons until this day TCL 19 15:6 and 9, cf. (when PN will set out, on the second day) *eriqqātim a-ba-ak* I will send the wagons *ibid.* 13, also *eriqqātim ú-lá a-bu-uk* CCT 2 31a:16, *eriqqātim* ... *a-ba-ak* *ibid.* 20, cf. *mala e-bu-ku-ni-ni* Contenau Trente Tablettes Cappadociennes 22:11; *apputtum ina* ^d*šamši tuppī tašammeu šaptam āb-kam-ma i-Tišmurna qa'i* it is urgent, on the day when you read my tablet send the wool here, and wait in GN BIN 4 58:8; *šumma anniki adini la ta-bu-kà-nim ana kà-ni-ši-e dina* if you did not send off my tin to me until now give (it) to (the carriers) from Kaniš CCT 2 40a:13; exceptional: *kaspum ina qātiya ula ibašši ammīšam kà-lá lu(!)-[qū-tim] a-ta-āb-kam* there is no silver in my hand, I have dispatched all the merchandise there KTS 20:22'.

b) with *īšti/ina* through (somebody): when the merchandise comes down from the palace *īšti panēmma āb-kà-am* send it here with the first (transport) TCL 4 51:6; *luqūti īšti* PN *āb-kà-nim* send my merchandise with PN CCT 2 32a:24; *īšti ālikim panēmma* PN *ni-ba-kam* (merchandise has been bought with the silver that came with PN) we will send (the merchandise through) PN with the next transport CCT 3 13:5; *šumma* PN *aḥhur annakam ša a-ba-ki-im īšti ālikī a-ba-kà-am* should PN be delayed then I will send with the transport all the tin which has to be dispatched KTS 41a:11'; *īšti panēmma wāšim āb-kà-nim* dispatch (the tin, etc.) with the very first (transport) to leave CCT 2 35:27; note, with *ina*: *mimma luqūtim ša* PN *ušēbilakkunni ina panēmma āb-kà-ma*

abāku A 1c

luqūtum . . . likšudamma ina ḥarrānim lam-ḥurši as to all the merchandise which PN has sent to you, send (it) with the first (transport), let the merchandise reach me (midway) so that I can take it over on my way CCT 3 8b:8; *šitti ṣubātēka ippanē wāšim ni-ba-kà-kum-ma u tērtini zakūtum illakakkum* we will send the remainder of your garments to you in the charge of the first outgoing (transport) and a clear report from us will reach you BIN 4 221:15.

c) with *ina pani* and suffix referring to sender, to dispatch under personal responsibility: *ina panija lá-bu-kam-ma adi ammakam wašbātini lakšudakka* I will take along (the copper) on my own so that it will reach you while you are staying there CCT 4 35a:11; *ippanija a-ba-ak* I will dispatch on my own TCL 19 15:16; when you wrote, "Settle your account, set out, and come" *adi URUDU 10 GÚN ina panija a-bu-ku-ú* before I dispatched the ten talents of copper on my own, (I said the following) CCT 4 3a:22; *weri'am . . . ša a-ba-ki-im ippanija lá-bu-uk weri'am ana GN ippanija a-bu-kà-ma* (I said to myself) I will dispatch on my own all the copper which has to be dispatched, and I actually dispatched the copper on my own to GN BIN 4 35:35ff.; *ša a-ba-ki-im ina panija ušērib* I had what was to be dispatched enter (GN) on my own responsibility TCL 19 13:7; PN left for GN, all the merchandise, garments, tin, wool, donkeys *ina panišu e-ta-ba-ak* he has dispatched on his own TCL 14 27:8; note with *išti*: when PN will have arrived there, he may hand over to you all the donkeys and their equipment which he intends to hand over to you *ištikunu e-ma-⟨ri⟩ annišam áb-kà-ni-šunu* dispatch the donkeys here under your responsibility CCT 3 44a:12.

2. to usher in (a person), to send away (a person) (OB, Mari, Bogh., MB, SB) — a) to usher in a person (in the ventive): *Bēlet-ilī li-ib-bu-ku-nim li-ši-ri-bu-ni-iš-ši ana mahrija Bēlet-ilī ib-bu-ku-šum-ma* let them bring DN to me, let them have her enter my presence — they took DN to him (Enlil) CT 15 3 i 10f. (OB lit.); DINGIR.MEŠ AD.MEŠ-ia *šu-bi-ka ana*

abāku A 3a

mahrika(var. -i[a]) [*li*]-*bu-ku-nim-ma* DINGIR.MEŠ *nagabšun* summon the elder gods before you (var. me), let them usher in all the gods to me En. el. III 6f.

b) to send away a person — 1' in OB, Mari: *ana šuhḥuṭ awilim šētu u ana ḥiritim a-ba-ki-šu azzizma* I was determined to make this man be respectful or send him to the moat (to do work?) ARM 3 36:19; *šumma bēli ummānātam ana DUMU.MEŠ-iamina i-[b]ja-ak* should my lord intend to send the army to the Southern tribes Mēl. Dussaud 2 992:61; *i-bu-uk-ma Šaltam* he sent DN on her way VAS 10 214 vii 6 (OB Agušaja).

2' in MB, NB: LUGAL *i-bu-uk-šu-nu-ti-ma ušedkišunūti* the king sent them away and ordered them to leave (their paternal estate) BBSt. Nr. 3 i 32 (Melišipak); exceptionally in NB: I could not be in Babylon in time to take the loyalty oath *ina ḥarrāni ana pani LÚ ša pani ekalli etela' kī i-bak-ku-an-ni* (for *ibukanni*) on the way I went to see the *ša pani ekalli*-official but when he sent me away (I took the oath in Nippur and in Uruk) ABL 202 r. 3.

c) to drive away (used instead of *ṭarādu* in Bogh., NA): *u anāku a-ta-bak nakri ša mātāti annāti* and I drove away the enemies of these countries KBo 1 15:24, and dupl. 19:3, cf. *u šar Mitanni . . . ištu GN e-tab-ku* (my soldiers) drove the king of Mitanni from Nuhašši KBo 1 4 i 11 (treaty); ERÍN.MEŠ GN [*i-ta*]-*ba-ak* KBo 10 1 r. 21 and 26 (Hattušili III); *ana GN e-bu-uk-šú* JNES 13 218:35 (King List), cf. *ummānātišu idūk ušmānšu e-bu-uk* CT 34 39 ii 12, also *ibid.* 38 i 21 (Synchron. Hist.); see also mng. 5.

3. to lead (animals, prisoners, etc.) — a) animals — 1' in MB: 3 GUD *ritti* PN *i-bu-uk* PN took away three "hand" oxen Peiser Urkunden 96:6, cf. 1 ANŠE PN . . . *ana kišittu i-ta-bak* PN led away one horse as . . . BBSt. No. 9 iii 9 and 11 (Nabū-mukin-apli).

2' in NB: 1 *immeru ša ultu šēni . . . ultu šēri i-bu-ku* one sheep that (PN) took from the flock from the open country BIN 1 147:4, cf. x *šēni ša* PN . . . *i-bu-ku* YOS 6 209:5; *alpu ša epinni ša* PN *ša marši ana*

abāku A 3b

Bābili i-bu-ku-nu balṭu the plow ox which PN brought to GN sick, (and which now) has recovered VAS 6 207:3, cf. *alpē adi* UD. 20.KAM *ša MN bēlu la ib-ba-k[u]* the lord must not send the oxen before the twentieth of MN TCL 9 88:10; sheep *ša LÚ.NA.GAD.ME ana sattukki i-ba-ak-ku-nu* which the shepherds bring in for the regular offering TCL 13 171:2; one donkey *ina rēḫi ša muḫḫišunu ib-ba-ku-nim-ma ... inandinu* they will bring in and deliver, (it being) an outstanding obligation of theirs TCL 13 165:6, cf. *ibid.* 11; *sīsē u alpē ibaššū lu-bu-uk-kam-ma ina libbi lu-še-zi-be* there are horses and oxen (under the authority of the king), let me take them so that I can make my living (lit. save myself) by it ABL 456 r. 7, cf. GUD X TUR.MEŠ ... *a-bu-uk-ma šuṣbit* YOS 3 25:27; three goats *kī i-bu-ku ana kaspi ittadin* he took away and sold (them) BIN 1 37:11; PN gave me a sheep and said *a-bu-uk-ma ana Eanna idin* "Lead it away and deliver it to Eanna" TCL 13 134:6, cf. *ina qātija i-ta-bak-šū ana Eanna ul iddinšu* *ibid.* 8, cf. [x] UDU.NITÁ ... PN *ina qāt* LÚ.SIPA.MEŠ ... *it-tab-bak-ka* Camb. 311:4, also (oxen) *pani šatammi šudgilama ittišu li-bu-ku* YOS 3 138:18; *mīnamma ana muḫḫi iššūr ša bēlu iqba' 1 ul išpuramma ul i-bu-uk-ka* why did the lord neither send nor bring one of the birds that he has promised? ZA 2 173:8, cf. MUŠEN.ĤI.A *ab-ka-ni* CT 22 161:20, also US.TUR.MUŠEN ... [ša] ... *i-bu-ku* YOS 6 141:2.

3' in NA (exceptional): GUD.MEŠ *i-tab-ka* ADD 1091 r. 1.

b) prisoners, statues of gods (as spoil) — 1' in hist. and lit.: PN PN₂ *ana* GN *ab-ku-ma* PN and PN₂ were taken to Assyria (and put to death) CT 34 48 iv 2 (Bab. Chron.), cf. *ibid.* 15, BHT pl. 1:11 and 19, also PN *šabitma ana* GN *a-bi-ik* CT 34 48 ii 41, and *passim*; *ezib nišē ... iš-[x š]a ERÍN.ĤI.A-ia e-bu-ku-nim-ma* not counting the people (donkeys, camels, cattle, sheep) that my troops led off OIP 2 55:61 (Senn.); *nišēšur rapšāte ... alpē u šēni imēri ... a-bu-ka ana qereb* GN Borger Esarh. 48:80; *kīma šēni a-bu-ka nišēšun šamḫāti* I led their

abāku A 4a

prosperous people away like sheep Borger Esarh. 58:9, cf. *ištēn 7 li-bu-ku kīma šēni* Gössmann Era V 28; *ilāni ša māt Šušan ša KUR Aššur i-bu-ku-nim-ma ina Uruk ušēšibu* the gods of the land of Susa whom the Assyrians had brought back with them and settled in Uruk Wiseman Chronicles p. 50:16, cf. *šillas-sunu mattu ištallunu ilānišunu i-tab-ku-nu* *ibid.* 54:8 (Fall of Nineveh), also *ilāni ša* GN *i-ta-bak* CT 34 46 i 5. Note the WSem. form *ia-pa-ak-ti* EA 64:23, but see, for WSem. *hpk*, *abāku* B discussion section.

2' in NB: they killed four men *u 9 kī i-bu-ku-ni ana pan šarri ... altapraššunūti* and the nine, since they had taken (them) prisoner, I am sending to the king ABL 259:14, cf. *ultu muḫḫi ša ... ilēšu ab-ku* *ibid.* r. 2; *ilāni ana* GN *a-bu-uk* transport the (statues of the) gods to GN ABL 846:9; *aḫḫēni ša* PN *ultu* GN *i-ḫu-bu-tu ana Elamti ittišu i-bu-ku* our brothers, whom PN kidnapped from GN and took with him to Elam ABL 736:9; *ša iššabbataššumma ana panija ib-ba-kaš-šū* whoever captures and brings him before me (or kills him) ABL 292 r. 3 (let. of Asb.).

c) boats and inanimate objects (rare): GIŠ. MÁ *ana arḫi x kaspi ana idišu kī a-bak-ku* when I bring a boat for x silver as monthly hire YOS 3 119:20, cf. *elippa ittika bēlu li-bu-ku* TCL 9 124:8, cf. also YOS 3 111:15, also (in difficult context) *elippu ... ša* PN *itti* PN₂ *u* PN₃ *i-bu-ku* VAS 6 100:7; *kī šammu ultu bāb āli kī i-bu-ku* when they took fodder away from the city gate (I pursued them) ABL 1386:12; *ina arittu ša* PN PN₂ *mē ib-ba-ak* PN₂ has the right to tap (lit. lead water from) the irrigation canal of PN TuM 2-3 195:3 (all NB); 2 *a-bi-ik passu* two (pawns) who bring (home) *passu*-figures Landsberger, WZKM 56 122.

4. to bring along, to lead away (slaves, guarantors, and other persons under obligation, NB only) — a) slaves, oblates — 1' in gen.: PN PN₂ *širka ša* DN *ib-ba-kam-ma ina Eanna inandin kī la i-tab-ku* PN will bring and deliver PN₂, the oblate of the Lady-of-Uruk, to Eanna, if he does not bring (him, he will have to pay a fine) BIN 2 111:4f., cf. *kī*

abāku A 4b

... LÚ šī-ik-ka ša DN ab-ba-kam-ma anandak-kašunūtu kī la i-ta-bak YOS 7 50:9f, and passim, cf. also ibid. 44:6; pūt a-ba-ku ša PN aššatišu u mārtišu ina qāt PN₂ našū he guarantees to deliver (the sold) PN, his wife and daughter to PN₂ Evetts Ner. 1:7, cf. (referring to a širku) YOS 7 73:4, and passim; LÚ.GEMÉ-su ša ina panija a-bak-kam-ma ana PN a-nam-di-² I will deliver his slave girl who is at my disposal (oath) Dar. 504:7, also (the slave girl) ab-ba-kam(!)-ma(!) ana PN anad-dinu kī la it-⟨tab⟩-kam-ma Dar. 434:8 and 10, cf. kaspā ana mamma la tanaddin adi muḫḫi qalla ni-ib-ba-kam-ma YOS 3 35:13; amēlu ša amēluti ana kaspi iddinuma paqāru ina muḫḫi ibšūma ab-ka-ti the man who has sold a slave, since there arose a claim on (that slave and he) was taken away, (has to refund the buyer) SBAW 1889 pl. 7 ii 18 (NB laws); kaspā ana eṭerika la iši PN u PN₂ [an]a tuppi šimi gamrūtu a-bu-uk I have no silver to pay you, take PN and PN₂ in full payment of the contract Moldenke 2 53:11, cf. (a slave) kūm rašūtu ša muḫḫi PN ana šim hariš i-bu-ku-uš Nbk. 182:6; amēluttu kūm rēhu ... ana Eanna ab-ka-at the slave girl has been taken to Eanna in place of the outstanding balance YOS 6 221:14, cf. amilūti ib-ba-ka BRM 1 30:5, also ibid. 3; when my master died PN ... ultu bīt PN₂ i-bu-kan-ni-ma PN took me from (my master) PN₂'s house YOS 7 66:6.

2' with ana kaspi to buy (lit. to lead away for money): qalla ša ana x kaspi ab-ka a slave who was bought for x silver Nbk. 101:7, cf. (five persons) ina qāt PN u PN₂ ana x kaspi i-bu-uk UCP 9 417:7, ana šim hariš i-bu-ku VAS 6 43:29; alpē 50 60 ana kaspi ina qātišu i-tab-ku-ni they bought fifty or sixty oxen from him ABL 282 r. 9; a slave girl ša ina qāt PN ana kaspi i-bu-ku-² YOS 6 221:7, cf. ša ... ana x kaspi kī maḫīri i-bu-ku Cyr. 161:11.

b) persons under obligation to come to work: 30 šābē ittika a-bu-ku-ma take with you thirty men CT 22 193:18, cf. šābē ittiku-nu ab-ka-² YOS 3 34:17, 5 LÚ.HUN.GÁ.ME a-tab-ku YOS 3 58:31, ikkarē ša ^dŠamaš ib-ba-kam-ma ... inandin Camb. 49:4.

abāku A 4c

c) witnesses, offenders, etc., to court: *dajānē amatu* PN *išmūma* ¹PN₂ *i-bu-ku-nim-ma ina maḫaršunu ušzizzu* the judges heard the complaint of PN, brought ¹PN₂ to court and had her appear before them (and she confessed that she had been PN's slave) RA 12 6:10, cf. *šakin tēmi Uruk šatammu* ... ¹PN *i-bu-ku-nim-ma niš ilāni u šarri ina puḫri tazkur* YOS 6 224:19; PN *ša ana paqāri ana muḫḫi* ¹PN₂ *itti* PN₃ *illiku ib-ba-ku-nim-ma ina w'ilti ša* ¹PN₄ *ana mukinnūtu ušeššebu* in the case concerning ¹PN₄ they (the two guarantors?) will produce and have appear as witness PN, who entered a litigation with PN₃ over ¹PN₂ VAS 6 97:10, cf. *kī la i-tab-ku* ibid. 13, cf. also PN *i-bu-ku-ū-nim-ma ana muḫḫi w'ilti šu[āti] ištā'aluma* they brought in PN and questioned (him) concerning this contract TCL 12 119:9, also *puḫru* ... PN *i-bu-ku-nim-ma ina puḫri iš-šā-al-lu-ma* the assembly brought in PN and he was questioned in the assembly (and he confessed) YOS 7 128:22, cf. *aššassu* ... *ib-bak-kam-ma* Dar. 358:4; *pāqirānu* (text *it-ra-nu*) *kī a-bu-uk* YOS 3 67:29; (on a certain date) *mukinnīšu ib-ba-kam-ma* he will produce his witnesses Nbk. 419:3, cf. *ana adannišu la illiki u mukinnī la i-bu-uk-ku* Dar. 128:10, *ina ūmu* PN *mukinnīšu i-tab-kam-ma ana* PN₂ *uktinnu* Nbk. 361:2; *bēlē ḫītu u mukinnē ana pani šarri ni-tab-ka* we have brought the offenders and witnesses before the king ABL 472 r. 1, cf. *sarru u sarrūtu ša ittišu ib-ba-kam-ma ... maša'altašunu išakkan* he will produce the criminal and his accomplices and will direct their interrogation YOS 6 144:13; PN PN₂ *ša pu-ut-su ina qāt* PN₃ *iššū* ... *ib-ba-kam-ma* PN will produce PN₂ for whom he guaranteed to PN₃ Dar. 375:6; (two persons guarantee for the presence of ¹PN) *ūmu ša šatammu u LÚ.ŠID.MEŠ ša Eanna irriššunūtu ib-ba-kam-ni-im* whenever the administrators and the accountants of Eanna ask it of them, they will bring (her) YOS 6 234:7, cf. *kī la i-tab-ku-ni-im* ibid. 9, cf. *ūmu ša rēšu inaššū ib-bak-kam-ma ... inandin* whenever they issue a summons he will bring (them) and hand (them) over YOS 7 157:8, cf. also ibid. 111:18, YOS 6 214:13, note (in simi-

abāku A 4d

lar context) *i-ba-ku-nim-ma ina simerē par-zilli inandinšu* they will bring him and deliver him in fetters YOS 7 178:12; *bēlu la išelli adi muḫḫi ša šābē agā ašar šāšunu bēlu i-tab-kam-ma ina iṣ qāti ana akanna iltapra* the lord should not rest until the lord has brought these people (for whom we have guaranteed), wherever they are, and sent them here in fetters BIN 1 49:19; *ana a-ba-ku [LÚ].DUB.SAR šātir u'ilti pa-ga-a-ti* (for *pa-qarti?*) *iddūšunuma* (the judges) sentenced them to produce the scribe who wrote the contested tablet TCL 13 219:27.

d) other persons: *kī LÚ.ŠID u LÚ sipir matū ... šupramma lušpurma LÚ.ŠID lu-bu-ku* if there are not enough scribes and clerks, write to me and I will give orders and send a scribe YOS 3 17:33; PN *ana* PN₂ *kīam iqbi umma* PN₃ *mārūa a-bu-uk-ma lu DUMU-ú-ka «ka» šū* PN said to PN₂ as follows, "Take my son PN₃ with you, let him be your son" Strassmaier, Actes du 8^e Congrès International No. 2:4 (Sar.), see San Nicolò Babylonische Rechtsurkunden p. 1; PN PN₂ *māršu ana gullubu ina maḥar DN ana maḥriṇi i-bu-kam-ma* PN brought his son PN₂ before us that he might be consecrated to DN AnOr 8 48:21; *mamma ša uttatu ina panišu ab-kan-nim-ma* bring everybody who has any barley CT 22 73:13, cf. *ibid.* 8; *mārēa u niši bitija i-bu-ku-ú-ma* they have taken away my sons and the people of my household ABL 963 r. 8, cf. *mārēa šarru i-ta-bak* BIN 1 83:17, *mār šipri ša šarri ... lillikamma nišē bitišu li-bu-uk* ABL 792 r. 17, cf. also ABL 960 r. 3, *emūq ab-⟨ka⟩-nim-ma Uruk ... eṭ-ra-nu* ABL 815 r. 9 (all NB letters); *ana paniḫa ab-ka-in-⟨ni⟩-ma suddidinni ... †PN ana PN₂ abišu taš-ma-e-me* PN₂ *ana bitišu ana panišu ta-a-bu-ku* "Take me in with you and care for me," †PN listened to her father PN₂ and took him in with her in her house VAS 5 21:6 and 14.

5. *ubbuku* to drive away (see mng. 2c): LUGAL URI^{ki} *ina kussišu ub-ba-ku-šū* they will drive the king of Akkad from his throne (for usual *turrudu*) ACh Supp. Šamaš 31:59, also ACh Šamaš 9:48; uncert.: *šatammu u bēl pi-gittāte ša GN ina muḫḫi aḫe'iš ú-bu-ku* the *šatammu* and the officials of Dēr push(?) each

abāku B 1a

other on account of it (the work) ABL 476 r. 15 (NA).

6. *šubuku* to have (a person) brought (lit. only): DINGIR.MEŠ *abbēja šu-bi-ka ana maḫri-rika* (var. *maḫrija*) summon the gods, my elders, before you (var. *me*) En. el. III 6; for *libukunimma* *ibid.* 7, see mng. 2a.

7. IV to be led, to be brought (passive to mngs. 3 and 4, NB only) — a) referring to persons: *ūmu ša* PN *in-nab*(text *-ab*)-*ba-ku* PN₂ *ukānšu* when PN is brought (to court), PN₂ will testify against him YOS 7 15:12; *ana herūtu ša ID ... nin-nab-bak* we are taken for digging work on the GN canal GCCI 2 398:17.

b) IV/3 referring to pawns (cf. mng. 3c): *šumma* ZI.IN.GI.MEŠ 2.TA.ĀM *it-tab-ku-nim* if the astragals have been captured (lit. brought in) two by two (also with 5, 6, 8, 10 TA.ĀM) Syria 33 178 r. 9ff., see WZKM 56 123 (NB).

For discussion, see *abāku* B.

Landsberger, JCS 8 38 n. 39, WZKM 56 122 n. 40.

abāku B v.; 1. to turn upside down, to upset, 2. *ubbuku* to overturn, uproot, 3. IV to fall face down, to be reversed; MB, SB; I *ūbuk* — *ibbak*, II, IV, IV/2; cf. *abiktu*, *ābiku*.

šū-u ū = *a-ba-lu* // *-ku* A II/4:48; *šub.ba* (var. *šub*) = *a-ba-ku* (in group with *abātu*, *napāšu*) Erimhuš V 230; *šub.ba* = *a-ba-ku*, *šū.uš* = MIN šá GIŠ.MÁ Antagal VIII 139f.; *tu-ub-bak* 5R 45 v 7 (gramm.).

na₄.ga.šur.ra zi LUM.šē e.šub.bu.dē : [NA₄ MIN] *ša kīma igāri in-nab-ba-ku* O *kašurrá*-stone, which will be upset(?) like a wall Lugale XIII 18.

1. to turn upside down, to upset — a) in gen.: [*šumma amēlu* G]IŠ.BANŠUR *ana IGI-šu i-bu-uk* if a man upsets an (offering) table forward CT 37 47:22, cf. (with [*ana imit*] *tišu* to his right, *ana šumēlišu* to his left) *ibid.* 48:3 and 5 (SB omens); *šumma amūtu ab-kāt* if the liver is turned upside down (preceded by *išir* is normal) TCL 6 1:8 (SB ext.), cf. *šumma padānu a-bi-ik* CT 20 21 81-2-4, 397:6, *šumma manzāzu a-bi-ik* Boissier DA 16 iv 13; if, when the king rides a chariot, he falls to the left side ^d*Marduk* [*u* ^d*Ištar*] *i-bu-ku-šu* it is DN and DN₂ who have overturned him (i.e., the

abāku B 1b

chariot) CT 40 35:7, cf. *ibid.* 3 and 9; *buppanija ta-bu-uk-an-[ni]* you (Ištar) have made me lie face down LKA 29 l 6 (SB lit.), for a similar ref., see mng. 3a, cf. *ina gipiš támti rapašti mé* 1 ME *bēr* GIŠ.MÁ.GUR₈ *bā'iri li-bu-ku ina parisu* may they upset the fisherman's barge with the oar(s) in the expanse of the vast sea (with) water (stretching) for a hundred double miles Gössmann Era IV 49; *maršāku ab-ka-ku nadāku* I am sick, I am thrown face down, I am downcast Schollmeyer No. 21:25; note (as personal name) *Aššur-a-bu-uk-KUR* AfO 16 215 No. 12 (NA); uncert.: *ana nāri urradma* A.MEŠ 7-šú *ana mahirti* 7-šú *ana muqqa[lpiti]* *ib-ba-ak ištu nāri itārma* he goes down into the river, pushes(?) the water seven times upstream, seven times downstream, he returns from the river KAR 294:7, and dupls. KAR 254:6ff. and LKA 124:14ff. (rit.), note that parallel rituals have *iṭebbūma* he immerses (himself) (seven times downstream and seven times upstream) LKA 116:15, and dupls.

b) (in transferred mng.) to reverse, to turn upside down: *adē māmīt ilāni rabūti e-bu-uk-ma iklā tāmartuš* (Merodachbaladan) overthrew the agreement sworn by the great gods and withheld his tribute Lie Sar. 265, also, with var. *i-bu-uk-ma* Winckler Sar. pl. 33:79 and 34:122; *Ursa la ādir māmīt ilāni rabūti a-bi-ku dēn Šamaš* who did not respect the oath sworn by the great gods, who broke the treaty (lit. reversed the decision sworn) by Šamaš AfO 14 p. 46 col. B 13 (Sar.), cf. *Man-nu-ib-ba-ak-DI.KUD-šu* (personal name) BE 14 126:4 (MB); *ḫitātišu la mīna a-bu-uk-ma amiš gillassu* I forgave (lit. reversed?) his countless sins, disregarded his crime Winckler Sar. pl. 32:51, cf. Lie Sar. 89; *šerē maltakāti dannūtu šerušanumma ul ib-bak-bi-ti* (= *ibbak[šunū]ti*) (these are) reliable, well tested omens, no other omen will upset them KAR 151:7, cf. *mimma ul ib-ba-ak-šu-nu-ti* *ibid.* 34; 6 *nagē [ša]* GN *adi* 44 *ālāni dannūti ša qerbišun ana kudurri māt Aššur a-bu-uk* (replacing the usual *ana mišir māt Aššur utir*) I incorporated into Assyria six districts of Gambuli, including 44 fortified cities within them Lie Sar. p. 48:1.

abāku B 3b

2. *ubbuku* to overturn, uproot: *šutu iteb-bīma* É.MEŠ *ub-bak* a south wind will rise and overturn houses ACh Sin 35:43, cf. *šutu iteb-bīma* GIŠ.MEŠ *ub-bak* a south wind will rise and uproot trees ACh Adad 2:16, also *ibid.* 18:11; (in broken context) DUMU.MEŠ-šá *ub-bu-ku ana piša* JSS 5 121 r. 22.

3. IV to fall face down, to be reversed —
a) to fall face down, to be thrown down (in literal mng.): *kī ulilte an-na-bi-ik* (var. *an-na-bi-[ku]*) *buppāniš annadi* I have become prostrated (like) a . . . , I was thrown face down Lambert BWL 42:70 (Ludlul II); *ina* KÁ. 𒀠.𒀠.𒀠.SÙ <*ana*> *šēp* ⁴*Sarpānitu an-na-bik* (or *an-na-šiq*) at the Gate-Filled-with-Pleasure I fell at (or: kissed) the feet of DN *ibid.* 60:90 (Ludlul IV); *šumma [išūdma] it-ta-bi-ik* if he becomes dizzy and falls down (he will die) Labat TDP 184 r. 23; see Lugale XIII, in lex. section.

b) to be reversed: [may my sins] *li-in-na-ab-k[a]* (var. *-ku*) (between *lippašru* and *lim-mašā*) LKA 29 g 13, var. from Konst. 402 cited Delitzsch HWB p. 6, but see discussion; *riddu kēnu eli aḫḫēja it-ta-bik-ma* the proper behavior was reversed for(?) my brothers (they plotted evil) Borger Esarh. 41 i 23.

Abāku A and B have been separated since *abāku* A refers to transporting goods (in OA), and to leading away or bringing animals and people, while *abāku* B, as its etymology (Heb., Ugar., Aram. *hpk*) and the Sum. correspondence *šub* indicate, has as basic meaning to overthrow, to turn over, and is used in parallelism with *nadū*. For *ia-pa-ak-ti* EA 64:23, possibly in the meaning “to bring, lead,” see *abāku* A mng. 3b–1’.

Furthermore, *abāku* B appears in constructions where *tabāku* is normally used; it seems that *tabāku* must likewise be separated into *tabāku* A, “to pour out, to heap,” and *tabāku* B which parallels the use of *abāku* B and corresponds in bil. texts to *šú* (.šú), which is also attested in the vocabularies as a Sum. equivalent of *abāku* B. Although a secondary stem with initial *t* has so far been attested only for verbs with first radical *w*, *tabāku* B seems to be the secondary form of

aballu

abāku B, as parallel constructions show: e.g., with “sin,” or the like, as subject (cf. mngs. 1b and 3b) *šērti lu tabkat* BMS 1:26, *šērissu littabik* Šurpu IV 78, cf. also JNES 15 142:57; with “debt” as subject (see Kraus Edikt 202f.); and even in the concrete sense in ext. (*it-ta-na-at-bak* CT 31 39 ii 26’).

For *ip-par(!)-ku-ni* (not *ib-ba-ku-ni*) KAR 26:37, see *parāku*; for *a-bi₄-kà* TCL 21 269:6, see *abu*; for *ú-bi₄-ik* OIP 27 62:7, CCT 4 9a:31 (also KTS 9b:21), see *epēqu* A mng. 2, “to make ready for transport,” for [e](sic)-*bi-ik* CCT 4 9a:22, *ú-bi-ik* ARM 6 30:21, see *epēqu* A; for *it-tab-ku* 3R 8 ii 77 (Shalm. III), see *tabāku*.

aballu s.; (a vessel for drawing water); lex.*; Sum. lw.

dug.a.bal = šv Hh. X 219.

abālu A (*wabālu*, *babālu*) v.; 1. to bring, transport (staples, materials, finished objects, etc.) to their destination (p. 11), 2. to bring persons and animals for a specific purpose (p. 14), 3. to carry a load, to carry water (said of a river), to carry an (unborn) child (said of a pregnant woman) (p. 16), 4. to carry off, sweep away (said of water, wind, human, and other agents), to die (with *šimtu* as subject, as a euphemism) (p. 16), 5. in idiomatic uses and special mngs. (to fetch a price, to be worth, to speak, complain, bring word, to want, desire, to yearn for, to determine) (p. 17), 6. I/2 (p. 22), 7. I/3 to handle an object, to direct, manage, organize, to support (persons), also as frequentative to mngs. 1–5 (p. 23), 8. II to juggle (p. 24), 9. *šūbulu* to send (merchandise, staples, gifts, tablets, persons, etc.), to have carry away (p. 24), 10. *šutābulu* (or *šutāpulu*) to mix ingredients, to evaluate, calculate (ominous features), to discuss, argue a matter, to think, ponder, understand, to move(?), to confuse (p. 27), 11. IV passive (p. 28); from Oakk. on; by-forms with initial *b*: inf. *babālu* (only occurring form in OB) TCL 7 34:8, Genouillac Kish 2 C 43:3, Szlechter Tablettes 123 MAH 16.147:8, also AfO 19 55:13ff. (SB), BMS 11:15, Craig ABRT 1 4 i 2 and 82 r. 6, RA 17 140:11, part. *bābilu* Hrozny Kultepe 103:22 (OA), TCL 3 203, JNES 15 134:48, and passim in SB, stative *babil* UCP 10 167 No. 98:25, LIH 95:19, Sumer

abālu A

14 29 No. 11:14 (OB), AfO 14 302 i 6 (MA), BBR No. 75–78:9, AfO 19 55:18ff. (SB), finite forms *i-ba-ab-ba-lu* SBH p. 146:33 (SB), *i-ba-ab-ba-lu-nim* VAB 4 148 iii 18 (Nbk.); I *ubil*—*ubbal*—imp. *bil* (*ub-bil* Wiseman Treaties 365, *ublim* ASKT p. 117 r. 8), I/2 (OB perfect *itbal*, MA and Nuzi *ittabal*, NA, NB *ittubil*), I/3 *ittabbal*—*ittanabbal*, part. *muttabbilu*, II (*ubabbal*, Mari only), II/3 (*uttanabbal*, EA only), III in OA: *ušēbil*—*ušēbal* (but *ušābil* in TCL 19 59:19 and 23, Contenau Trentes Tablettes Cappadociennes 6:11), imp. *šēbil* (but *šūbil* CCT 4 6e:8, BIN 4 91:35), stative *šēbul*, in OB: *ušābal*—*ušabbal* (but *ušēbil* CT 29 38:9 and 26, dialectal), imp. *šūbil* (but *šūbulam* BIN 7 55:15), in MB and NB: *ušēbil* (but *lu-ú-šu-bi-la* BIN 1 35:23, NB) — *ušēbbil*, imp. *šūbil* (but *šēbil* BE 17 91:8 and 13, MB, *šūbulam* YOS 3 14:10, NB), stative *šūbul*, in NA: *ušēbil*—*ušēbal*, imp. *šēbil*, III/2 in OA: *uštēbil*—*uštēbal*, imp. *šutēbil* CCT 3 10:17 and *šutēbul* TCL 14 21:24, in OB, SB: *uštābil*—*uštabbal*, in MA, NB, SB, NA: *uštēbil* and *ultēbil*, III/3 (*uštenebbal*, *uštanabbal*), III/4 (*ú-sa-ta-bu-lu* ABL 547 r. 5, NA), IV (*ibbabil*—*ibbabbal*), note the EA forms *i-ba-lu* EA 326:19, *ú-bal-ti* EA 88:38, *ju-si-bi-la* EA 88:35; wr. syll. and TUM (𒄠.𒄠 in mng. 10); cf. *ābilu*, *babbilu*, *babbilūtu*, *bābilu* in *la bābil hiṭiti*, *bābilu* in *la bābil panī*, *bābilu* in *la bābil šipri*, *bibbulu*, *bibiltu*, *biblu*, *biltu*, *biltu* in *ša bilti*, *bubbulu*, *mubabbilu*, *multabiltu*, *muštēbilu*, *muttabbilu*, *muttabbiltu*, *šēbultu*, *šūbiltu*, *šūbultu*, *šutābultu*.

tu-um TUM = *ba-ba-lum* Sp II 355; tūm = [*ba-ba-lu*], DÉ = MIN [*šá bi-ib-li*], ^{tu-um-ma}DU.MA = MIN [*šá . . .*] Antagal M r. iv 3’ff.; tu-ú TUM = *a-ru-ú* // *ba-ba-lu* A VIII/3 Comm. 13; [tu-um] [NIM] = [*a*]—[*ba*]—[*lu*], [*ta*]—*ba-lu*, e-[*ke*]—*mu*, *tu-mu* VAT 10754 i 1’ff. (text similar to Idu); [de-e] [DĪ] = [*ba-b*]—*a-lu* EME.SAL A IV/2:77; [dē]-e DÉ = *ba-ba-lu* [EME.SAL] A IV/3:154; da-a DÉ = *ba-ba-lu* [*šá bi-ib-li*] Ea IV 178; ^{di-e}DU = *ba-ba-lum* *ḫa-am-tu*, DU = MIN MEŠ *ma-ru-ú* NBGT II 7f.; ga.ga = tūm.ma = *babālu* (text KI.MIN) *ma-ru-u*, ga = tūm = KI.MIN *ḫa-am-tu*, ir = tūm = KI.MIN KI.MIN, *ta-ba-lu* KI.MIN Emesal Voc. III 4ff. in MSL 4 27; ir = *ba-ba-lum* (in group with *a-ru-ú* and *baqālu*) Erimhuš V 195; la-ah DU.DU = *ba-ba-lum* Diri II 24, cf. DU.DU = [*ba*]—*ba-lu-um* Proto-Diri 80b; šu-u U = *a-ba-lu*—*ku* A II/4:48; bu-u BU = *a-ba-lu*—[*um šá . . .*] A VI/1:199; GI = *ba-ba-lu* CT 12 29 iii 31 (text similar to Idu); [. . .] = *a-ba-lu* ZA 4 157 K.4159:11; tūm.um (vars.

abālu A

[túm].un and túm) = *ú-bi-lam* (for *bilam*, vars. *ú-bi-la*, *ub-bu-[la]*), mu.un.túm (var. mu.un.ra.túm), i.túm, an.túm = *ub-lam* (for *ubil*, vars. [*ub-lum*, *ub-lu*] Hh. I 315ff.; an.túm.e = *ub-ba-al*, an.túm.e.meš = *ub-ba-lu* (vars. *ub-bal-lu*, *ú-bal-lum*) ibid. 319f.; sag.il hu.túm = *mu-uh-ru-ú li-bil-šú* the first shall take him away Nabnitu K 60; me.a mu.un.túm, me.a im.túm = *a-li [ub-la]* where did he bring? Izi E 57f., me.[a.ta.ta mu.un.túm] = *iš-tu ia-nu ub-la*(text *li*) whence did he bring? ibid. 71; si.^{su-ur}šAxA = *mil-tu šá ba-ba-li* Nabnitu J 218; šà.gi.na = *bi-bil lib-bi*, šà.gi.kár = *ba-bal lib-bi* Antagal C 249f., cf. udu.šà.gi.kár(text .šAxA) = UD_U *ba-bal [libbi]* Hh. XIII 138; sag.ki.du₁₀ ša-a-ki-tu (pronunciation) = *ba-ba-al pá-ni* MDP 18 55.

ga.ga = *itarrú, i-tab-bu-lu* Izi V 171f.; la-aḥ-la-aḥ^{DU.DU} = *riteddá, itarrú, i-tab-bu-lu₄* Diri II 30ff., cf. la-al-la-aḥ^{DU.DU} = *i-tab-bu-lu, DU-bu-lu* KBo 1 48 ii 7f. (Diri); la-aḥ-la-aḥ^{DU.DU} = *bu-ub-bu-lu₄, šu-bu-lu₄* Diri II 33f.

šá-ár 𒀠 = *šu-ta-bu-lu* (followed by *šutēmuqu*) Idu II 75, cf. šá-ar 𒀠 = *šu-[te-mu-qu], šu-[ta-bu-lu]*, MIN [šá a-ma-ti] A V/2:55ff., also [ḥi-e] 𒀠 = [*šu-ta-bu-ku* (for *-lu*)] (followed by *šutahūqu*) ibid. 16f.; la-aḥ-la-aḥ^{DU.DU} = *šu-ta-bu-lu₄* Diri II 35; *šu-ta-bu-lu₄, šu-te-gu-ru, šu-te-nu-u* (Sum. col. destroyed) Antagal K ii(?) 11ff.

kur Má.gán^{ki}.ta ḥé.mu.e.gá.gá.ne = *ištu šad Makkan lib-lu-ni[š-šu]* let them bring (the *uš*-stone) to him from the mountain(s) of Makkan Lugale XI 10, cf. [ḥu.mu].ra.an.túm = [*li*]-*bil-lak-ki* ibid. IX 30; u₄ kù.babbar mu.un.túm = *ūmu kasapšu ub-ba-al* (var. [*ub*]-*bal*) Hh. I 370, cf. ibid. 371, cf. also u₄ kù.babbar mu.un.túm.da.aš = *inu kaspá ub-ba-lu* Ai. II iv 41', also ibid. 47' and 39'; kin.gi₄.a ba.ab.túm.mu = *šú[pra] ub-[bal]* Ai. VI iii 17; gu.du dūr.dūr.ru ka.gi ka.diri.ga ba.ab.túm = [*ginna*] *tum šurrutam pá babbānūtam ub-lam* (see *šarātu*) Lambert BWL 251 K.5688:4; i.fnun.naḥ tūr.kù.ga.ta mu.un.túm.ma : *ḥimēta ša ištu tarbaši ellu ub-lu-ni* butter which they brought in from the holy cattle fold CT 17 23:170f., cf. mu.un.túm.ma : *ub-lu-u-ni* ibid. 172f.; a.kù šà.bi mu.ni.in.ri.túm : *mé ellūti qerebša ub-la* he brought holy water into it 4R 25 iv 1f.; lugal.kur.kur.e.ne.gú.dugud.da mu.un.na.an.túm.ma.zu : *šarrāni ša mātāti bilassunu kabitti li-bi-il-ú-ka* let the kings of all foreign countries bring you (Anu) their substantial gifts RAcc. 71 r. 1f.; me.e ga.àm.ma.da.an.ka : *anāku lu-bi-il-šú* SBH p. 121 r. 10f.; ír.ra mu.un.DU : *takribtu lu-bil-šú* OECT 6 pl. 18 K.4045:4f., and see mng. 1c for similar refs.; giš.má sag.gá.ám.sag.gá nu.mu.na.ab.túm : *ša ina mahrat elippi <ina> mahrat elippi ul ub-bal-ši* (for transl., see *elippu* lex. section) KAR 375 iii 59f., repeated with *arkat elippi* ibid. 61f.

abālu A 1a

hu.ru kala.ga lú.gam.ma lú.sig.ga šár.šár^d Innin za.[kam] : *aḥurrám dannam enšam u ulālam šu-ta-bu-lum kúmma Ištar* (for transl., see *aḥurrú*) Sumer 13 77 IM 51544:7 (OB); e.ne.èm.mà.ni a.zu ga.àm.ma.ga a.zu.bi.lul.la : *amassu ana bārī ib-ba-ab-bal-ma bārū šú issarrar* when his word is brought to the diviner, the diviner becomes unreliable SBH p. 8:52f., also (with šIM.SAR = *šā'ilu*) ibid. 54f., see Böllenrücher Nergal 33 r. 1ff.; mu.un.ši.in.ir.ra.ta : *ib-bab-la* (in broken context) OECT 6 pl. 28 K.5255(!) r. 5f.; na.izi hur.sag.gá.ke_x(KID).ta.túm.a : *gutrinnu ša ultu šadī ib-bab-la* incense brought from the mountains CT 16 37:39f.; gu.gan.me.da... šu^d Innin kù.ta.túm.a : *qē nabá[si]*... *ša ina qāt Ištar elleti ib-bab-la(!)* the red thread which was brought in the pure hand of Ištar ASKT p. 88–89 ii 40; for bil. passages with túm, see mngs. 1c, 3b, 4, 5a s.v. *amatu, qātu*, 5d, 7a, 7b, 11b; with tùm, see mng. 5a s.v. *panū, qātu*, 5b; with dé, see mngs. 4, 9b; with (Emesal) ir, see mng. 1c.

ú-bil-lu [//] *a-ba-lu* // *na-da-nu* CT 41 44 r. 7 (Theodicy Comm., see Lambert BWL 82:202); *ba-bi-il* // *ba-ba-lu* (=) *a-la-[du]* RA 17 140:11 (Alu Comm.); tu-um_{DU} = *ba-ba-lu* UET 4 208:6; *šu-ta-ad-du-nu* = *mil-lu-[ku], a-ma-tú šu-ta-b[u-lu]* Malku IV 92f.; giš.lam.šár.šár = *muš-ta-bil šamé u eršeti* AfO 19 110:40 (astrol. comm.).

1. to bring, transport (staples, materials, finished objects, etc.) to their destination — a) in gen. — 1' in Oakk.: x barley PN *imḥur ana GN u-bil* PN received and took to GN HSS 10 92:6, cf. (barley) *u-ba-al* ibid. 71:5; ŠU.NIGÍN GÚ PN *u-bi-lam* Gelb OAIC 33:52; for other refs., see MAD 3 13.

2' in OA: 7 GÍN *kaspam ana ša weri'am ub-lu-ni-ni addin* I gave seven shekels of silver to those who brought the copper BIN 4 178:3; *mimma annim šamma lu-ub-lu-nim* buy all this and they should bring (it) here TCL 19 61:28; I gave the balance of the silver to PN *aššēr* PN₂ *ú-bi₄-il₅* and he took it to PN₂ CCT 1 22b:12; *rēštam ša GN tābtam ša ekallim ina alākika ana pitaššija bi₄-lá-am* when you come, bring me sweet Hahhu-oil of palace (quality) for my personal use as ointment CCT 4 18a:28.

3' in OB: *inanna UD.I.KAM imtala ul kaspam tu-ub-lam* now the day (when the silver was due) has passed and you have neither brought the silver (nor given me instructions) Sumer 14 45 No. 21:4; *ana GI.SA.ḤI.A mala ub-ba-lu-ni-ik-kum la teggu*

abālu A 1a

do not be careless about all the reed bundles they are bringing to you A 3521:34 (let.); *bā'irum ša nūnī ub-lam* TCL 10 39 r. 5; *šamnam ša ub-ba-lu lušābilakkum* I shall forward to you the oil which he will bring Boyer Contribution 106:32; *šumma awilum ana mārāt awilim [tir]-ha-tam ú-bil-ma* if a man brought the marriage gift to a man's daughter Goetze LE § 26:29, cf. *šumma tirhatam ša awilum šū ana bit emišu ub-lu* (var. -lam) CH § 163:16, also *šeriktaša ša ištu bit abiša ub-lam* ibid. § 149:7 and § 138:22; GL.H.I.A *šenimma li-ib-lam* load the reed (on the boat) so that he can bring (it) here VAS 16 141:15, cf. (dates and sesame) *lišēnunimma ana GN li-ib-lu-nim* LIH 22 r. 8, also *ina elippim muqqelpūtim šurkibamma li-ib-lu-nim* YOS 2 4:25; note the writing: the baskets *ana šāpirini li-ib-bi-il* VAS 16 132:13; x silver *ša ana ibārūtim ba-ab-lu* UCP 10 167 No. 98:25.

4' in MA, NA: *ana terḥete ša ub-lu-u-ni la iqarrib* he must not touch the marriage gift which he has brought KAV I v 24 (Ass. Code § 38); *šulmāna pania ša ana šarri [u]qarribūni ana bit Aššur ub-bu-lu ana pan Aššur išakkunu* one brings to the Aššur temple and deposits before Aššur the first gift that one has offered the king KAR 135 r. 6, see Müller, MVAG 41/3 14 (NA royal rit.); *tupninna ša KAK.Ú.TAG.GA.MEŠ ša kunukkiĵama ina pitti ša muḥḥi bitī šaknuni panānišunu liššūni ana muḥḥija lu-ub-lu-ni* (as to) the boxes with the arrowheads which have been deposited under my own seal under the responsibility of the overseer of the house, they should remove (them) in their presence and bring (them) to me KAV 203:35 (MA); *mār šipri ša šarri lillik ilāni annātu lu-bil-u-ni* the messenger of the king should come, they should bring these images ABL 474 r. 4; 150 *ebertu ša atbari ... lintuḥuni ana GN lu-bi-lu-ni* (see discussion sub *agurru*) ABL 1049:7.

5' in EA: *undu PN tirhata ub-lu* when PN brought the marriage gift EA 27:14 (let. of Tuš-ratta); *u anumma unūti ju-ba-al mār šiprika* now your messenger should bring the (following) furnishings (as a present) EA 34:19 (let. from Cyprus); (release the messenger) *biltašu*

abālu A 1b

ša šarri bēlija ú-bal and he will bring the king, my lord, his (due) tribute EA 160:44.

6' in royal inscriptions: *šallassunu bušēšunu ušēšā ana ālija Aššur ub-la* I took prisoners and booty out of them (the listed countries) and brought (them) into my city, Assur KAH 2 83 r. 9 (Adn. II), cf. *pagāte ... itti maddatišunu amḥuršunu ana mātija Aššur lu-ú ub-la-ši-na* AKA 201 iv 18 (Asn.); *mārē Bābili ... rēḥāt^d Bēl^d Šarpāniti ... adi maḥrija ub-lu-nim-ma* the inhabitants of Babylon brought the leftovers of (the repasts of) DN and DN₂ before me (and invited me to enter Babylon) Winckler Sar. pl. 16 No. 33:299; *nāmurtašunu ub-lu-u-ni* OIP 2 137:41 (Senn.), cf. *bilassunu kabitti ana qereb ālija Bābili li-bil-nu ana maḥrija* VAB 4 260 ii 46 (Nbn.), and passim, see *bilu*, *mandattu*, etc.

7' in lit.: *kidū ḥašūram li-bi-lu-ki-im* (for transl., see *ḥašurru* usage a) VAS 10 215 r. 3 (OB); [*sa*] *ttukkāni li-bil-lu-ni* En. el. V 139; *dimta u ašūba nu-ub-ba-lam* KBo I 11 obv.(!) 29, see ZA 44 116; *ú-bil mašḥassu* did he bring a "flour" offering for himself? Lambert BWL 74:51 (Theodicy); *lu-bil-šu ana libbi GN* I will bring it (the Plant of Life) to Uruk Gilg. XI 280; *adi ú-bal-lu-niš-šu ... enūma ú-ba-lu-niš-šú* until they bring (food to) him (the sick and hungry patient), when they have brought him (food) TDP 192:30f.; he conceived the idea [*ana*] *bīt emūti šūbulta ba-ba-lim-ma* of bringing a bridal gift to the house of the parents-in-law Craig ABRT I 4 i 2 (SB *tamītu*); *itlul qašta qanā ú-bil-šum-ma* he bent the bow and sent the arrow against him RA 46 34:22 (SBZu), cf. ibid. 32:8 and 36:38.

b) referring to tablets (letters, documents, etc.) — 1' in gen.: PN *mimma tuppam la ub-lam* PN did not bring any tablet TCL 20 106:19; *annakam našpertaka ša PN ub-lā-ni ništamēma* we here have heard your message which PN brought Golénischeff 15:5, cf. *tértaka ša ana PN ub-lā-ni* BIN 4 11:24, cf. also *ana 20 umē PN dannātišu ú-ba-lam-ma* BIN 4 83:47 (all OA); *ša tuppī ub-lam PN šumšu* he who brought my letter is named PN PBS 7 36:17; *ša kunukkam ú-ba-la-kum ula anaddin ½ kasparam idiššum* I cannot give

abālu A 1c

(anything) to him who is going to bring you the sealed letter, give him one-sixth (of a shekel of) silver OECT 3 67:36; *u šū kanīkam li-ib-la-ak-kum eqelšu apulšu* and should he too bring you a sealed document, give him the field to which he has claim TCL 7 71:11, cf. *kanīk nāši biltim ú-ub-ba-lam* Kraus Edikt iv 5, also *hīšam ... ul ub-lam* TCL 1 157:36 (all OB); *ṭuppāti ... ašar ... dajānī ub-lu-ni-im-ma ... dajānū ... pī ṭuppāti ... išmūma* they brought the tablets before the judges, and the judges heard the tablets (read) MDP 23 321:34; *anumma ṭuppa annā [tāba] ub-la-ku* I (the pharaoh) have now sent you this gracious letter EA 99:5; he should stay here *aššum a-ba-[li] ṭuppija ana muḫḫik[a]* in order to bring my letter to you EA 113:38, cf. *jānu ša ju-ba-lu [ṭuppija] ana muḫḫika* (should he leave) there would be nobody who could bring you my letter ibid. 41; *ú-di-e bi-lam-ma bīt abija la apaššar* bring me the records(?) so that I do not have to sell my paternal estate at a loss BBSt. No. 9 iv A 9 (MB); *ṭuppašu PN ú-up-pa-la-am-ma* PN will bring his document (to the judges) JEN 338:42; *ṭuppa ša tašabbatani PN li[lqi] ana muḫḫija lu-ub-la* KAV 102:20 (MA); PN ... *ša egirtu ina muḫḫi GN ú-bi-lu-ni ittalka egirtu našša* PN, who brought the letter from GN, has left, carrying the letter ABL 396:9 (NA); *ṭuppānu u riksātu ša PN tu-ub-la maḫaršunu ištaššūma* they read to them the tablets and deeds which PN had brought Nbn. 356:30; he discovered these tablets in Elam *išturuma ana qirib GN ú-bi-il* copied (them during the reign of Seleucus) and brought (them) into Uruk RAec. 65 r. 50 (colophon).

2' elliptic: *šutur u bi-la* write down and send me (the letter) ABL 673:15.

c) in transferred mngs.: *é.mu gul.la.bi ír na.ám.mà.ni : bīti abtu bi-ki-ta ub-lam-ma* my ruined temple brought me mourning SBH p. 141:221f., for other refs., see bil. section, cf. *é.a gil.li.è.m.mà.ni ír na.ám.mà.ni : bīti ina šaḫluḫti bikītu ub-lam-ma* SBH p. 141:227f.; *dīm.me.er.bi ír.ra mu.un.ir. ra : ilšu takribtu ub-lam-ma* 4R 21* No. 2 r.

abālu A 1c

3f., also [mu.lu] ír mar.ra DU : [*ša tak*]ribtu *šakintu ub-lak-ku* SBH p. 58:42f., [mu.lu] siskur.ra DU : [*ša ik*]ribi *ub-lak-ku* ibid. 44f., [mu.lu] a.ra.zu DU : [*ša tas-li-ti*] *ub-lu-ku* ibid. 46f.; *šul uzu níg.kúr.ra túm. a.zu : eḫlu ša šerka šá-ni-tam*(var. -ta)-*ma ub-la* you man (addressing the *šurru*-stone), whose flesh prompted you to evil (thoughts) Lugale XII 42; *tuḡnu bi-la ina É.GAŠAN.KALAM.MA* let me have good care(?) in the temple of Ištar Craig ABRT 1 5:17 (= Streck Asb. 346, NA oracles); *šarru ana mātišu ḫUL-ta ub-bal* the king will bring misfortune to his country ACh Supp. Ištar 33:66; ITI *niziḡtu ub-ba-la* the month will bring worries Thompson Rep. 70:6, cf. *ub-ba-lu* ibid. 59:6; *nullāta ana ilišu lu ub-la* if he spoke a lie to his god JNES 15 136:92 (*lipšur*-lit.); *mīnam šī-la-tám ub-lá-ku-ma ištu allikani matīma kaspam* 10 GÍN *ul tušēbilam* what crime did I commit against you? ever since I came you have not sent me even ten shekels of silver BIN 6 70:12 (OA), cf. *šī-lá-tám [u]b-lá-ki-im* KTS 36b:19; *ana rišūt RN nīrārišu u-bil ki-it-ru* he gave help to his ally Ursā TCL 3 85 (Sar.); ^d*Šamaš piširta li-bil-am-ma* may Šamaš bring me relief Maqlu VII 151; *šadū bi-i-la šu-ut-ta* mountain! bring me a dream Gilg. V ii 49, cf. MI MÁŠ.GI₆ *ub-la-áš(!)-šú* CT 39 42 K.2238+i 8 (SB Alu), also MI *lib-lam-ma* let the night bring me (a dream) KAR 58 r. 17, cf. also ibid. 8, see Ebeling Handerhebung 40; *ūmu šulma arḫu ḫidūti šattu ḫÉ.GÁL-šá li-bil-la* every (lit. the) day should bring me well-being, the month joy, the year (all) its prosperity Maqlu VII 142, cf. *i-ba-ab-ba-lu ḫiṣibšu* SBH p. 146:33; note the royal epithet: *ba-bil ḫegallim* CH ii 20, *ba-bi-il igisē rabūti* VAB 4 144 i 10, and passim in Nbk., also (as name of a gate) *ba-bi-lat ḫiṣib ḫuršāni* OIP 2 112 vii 83 (Senn.); *mīḫirta ... a-bi-la-at nuḫši ušpelkamma* (I led the water through tunnels) and set up a wide weir which brings an abundance Weidner Tn. 28 No. 16 v 104, and ibid. 31 No. 17:50, cf. also *patti ṭuḫdi a-bi-la-at ḫegalli u nuḫši* AOB 1 38:7 (Aššur-uballit I), *Idigna ... ba-bi-lat nuḫši* JNES 15 134:48 (SB *lipšur*-lit.), *ba-bi-la-at mé ḫegallim* LIH 95:19 (Hammurapi), *íd Ba-be-lat-ḫÉ.GÁL*

abālu A 2a

AKA 245 v 6 (Asn.); said exceptionally of a god: (Marduk) *ba-bil hegalli* KAR 26:15 and 59:34, cf. *li-bil-lak-ki urru hidūta mūšu tapšu[hta]* ZA 10 298:50, see AfK 1 29 (SB rel.); *ana da-ba-bi la-a tu-ba-la-an-ni* do not induce me to complain VAS 16 10:13, cf. *ana tamkārīm la tu-ub-ba-li-in-ni* PBS 7 110:15, for PBS 7 94:18, see mng. 7d (all OB letters); *ana palēja mīnam ub-lam* what did I bring upon my reign? JCS 11 84 ii 10 (OB Cuthean legend), cf. *ia-a-ši palé mīnam ub-lam* ibid. 13.

2. to bring persons and animals for a specific purpose — a) to bring persons — 1' in OB (referring to witnesses, dependent persons, small children): *ana* ITI.1.KAM UD. 30.KAM *amtam u wardam ú-ub-ba-lam* he will deliver the slave (to be bought), male or female, within one month, in thirty days Boyer Contribution 142:7, cf. 3 SAG.GEMÉ.MEŠ *ub-lam-ma* PBS 7 100:16 (let.); ŠU.DĀ.A ... SAG.GEMÉ *ana* GN *ana ba-ba-lim* ... ŠU.BA. AN.TI he assumed the guaranty to bring the slave girl to GN YOS 12 250:6, cf. *ul ub-ba-lam-ma* ibid. 12; *šībī mudī hulqijami lu-ub-lam* I shall bring witnesses who know my lost property CH § 9:16, cf. Kraus Edikt ii 39, also PN ... *ana bāb dajānī ul ú-ba-la-ma* Frank Strassburger Keilschrifttexte 37 r. 3; *awīlam ul ub-ba-lam* PN *harrānšu illak* if he does not bring somebody, PN will do *harrānu*-duty for him TCL 10 111:8; *ša kattām ub-ba-la-ak-kum kirām tanaddin* you will give the orchard to one who brings a bailman to you VAS 16 78:8, cf. *nīpūssu* PN *ana* PN₂ *ub-ba-[lam]* CT 8 17c:10, *šur hārka ana* UD.20.KAM *ub-ba-la-ak-kum* VAS 16 181:23; PN *ana* PN₂ *piqidma ana mahrija li-ib-lam* entrust PN to PN₂ and let him bring him to me TCL 18 102:39, cf. *ana* GN *li-ib-tu-ni-iš-šu* CT 4 28:27, etc.; *kīma* PN *iwwaldu ina masappim ilqūsuma ana bit* PN₂ *ub-lu-šu* when PN was born they took him in a basket and brought him into the house of PN₂ PBS 5 100 iii 29; *šībī ul ú-ba-lam-ma li'āku* if he cannot bring witnesses, I have won the case MDP 23 319:2, cf. *šībija ul ú-ba-la-[ma]* MDP 22 165:12, 6 AB.BA.MEŠ *ub-la* ibid. 161:17, *ša* 3 LÚ ... *ul ú-ba-la*

MDP 23 318:18. For the personal names DN-*ub-lam*, see Stamm Namengebung 140f.

2' in Bogh. (also referring to moving of troops): *šumma ERÍN.MEŠ ana eli nakri up-pa-la-aš-šu* if he takes the soldiers against an enemy KBo 1 5 ii 59, also ibid. ii 49, cf. ERÍN.MEŠ ... *ana eli nakri [bi]-il-šu-mi ú-ub-bal-šu* (if the king says) "Take the soldiers against the enemy!" then he will take them ibid. ii 47 and 57 (treaty); *mārtu annītu ša ú-lu-du-ni-ik-ku bi-la-aš an-na-ši-in* bring us this daughter who has been born to you KBo 1 23:10.

3' in EA (also referring to moving of troops): *inanna tu-ba-lu-na* ERÍN.MEŠ GN *ana šabāti* GN₂ now they bring soldiers from the Hatti countries to take Byblos EA 126:58, cf. *ub-ba-lu* LÚ.MEŠ *ma-az-za*.MEŠ RA 19 108:14, also ibid. 22 and 25; *māratka ana aššūtiya bi-lam-me* (you say) "Bring me your daughter to be my wife" EA 19:18, cf. (in similar contexts) EA 20:16, 25 and 28, EA 29:28 (all letters of Tuš-ratta); *nikšudummi* PN *u balānnumma nu-ub-ba-lu-uš-šu* we will capture PN and bring him alive! EA 245:7; *ana* GN *liwaššera šarru bēlija harrāna anāku ub-ba-lu-ši* if the king, my lord, sends a caravan to Babylonia, I myself shall bring it (there) EA 255:24.

4' in MA and Nuzi: if a man sees a veiled prostitute *ana pi ekalli la-a ub-la-aš-ši* and does not bring her to the palace gate KAV 1 v 79 (Ass. Code § 40), and passim in similar contexts in this section; *šībūtuka bi-la lam-mi kīmē* PN ... *iqtabakku* bring your witnesses (to prove) that PN has said to you ("You are a leper") RA 23 148 No. 28:9 (Nuzi), also JEN 341:10, HSS 9 12:19; *mudēka ša attūka bi-lam-mi* bring your own experts JEN 321:41, cf. *šumma* ... *mudū ša eqlāti la du-ub-ba-la* JEN 344:21, also JEN 355:15 and 22; *adi nādiz nānu ú-ba-la* until he brings the seller (of the field) JEN 191:12; *šumma* 'PN ... PN₂ *ú-bi-il-šu-ma u anāku anikšuma* I swear that PN₂ did not bring (the girl) 'PN, and I did not have intercourse with her AASOR 16 4:20, cf. *ni-it-ta-bal-šu-ma u ittikšu* ibid. 7.

5' in SB royal: RN *šar Kašši* ... *šallūssu u kamūssu ana mahar* DN *bēlija ú-bi-la* I

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brought Kaštīliaš, the king of the Kassites, as a prisoner in fetters before my lord Aššur Weidner Tn. 30 No. 17:38, cf. (the kings of the Nairi countries) *ana É.KUR . . . ana maḥar DN bēlija lu-bi-la-šu-nu-ti* I brought to the temple before my lord (and had them take the oath) *ibid.* 27 No. 16 iii 53; PN *mār la mammāna ša ištu GN ub-lu-ni-šu ana šarrūti ana muḥḥišunu iškunu* the nobody, PN, whom they had brought from Bīt-Adini to put him as king over them AKA 280 i 76 (Asn.); LÚ.ERÍN.MEŠ TI.LA.MEŠ SAG.DU.MEŠ *ana GN . . . lu-ú-bi-il* I brought the living men (and the 600 cut-off) heads to (his capital) GN AKA 378 iii 107 (Asn.); *ú-bil ittija RN šar Elamti* I took with me Tammaritu, king of Elam Streck Asb. 42 iv 114; *mārassu itti nudunnīša ana Kalḥi ub-la* he brought his daughter with her dowry to GN KAH 1 30 r. 8 (= WO 1 58 iii 8, Shalm. III); *mārat šit libbišu itti nudunnē ma'di ana epēš abarakkūti ana GN ú-bil-am-ma* Streck Asb. 18 ii 80; [...] *ana qereb ekalli ub-lu-³-in-ni-ma . . . ušaššiqu šēpāja* they (the followers of Nabonidus) carried me into the palace, kissed my feet (and greeted me as king) VAB 4 276 v 2 (Nbn.).

6' in SB lit.: *ana la dīnika ub-ba-lu-ka ana kunnī* they will bring you (to court) to testify in a lawsuit that is not your concern Lambert BWL 100:35; *mārē Nippuri ana dīnim ub-lu-ni-šum-ma* (if he accepts a present) when they bring natives of Nippur to him for judgment *ibid.* 112:11, cf. *ana ḥursān ub-bu-lu-šu* KAR 143:29, see von Soden, ZA 51 134, also ZA 52 226:15 (NA cultic comm.); *liqīšuma PN ana namsē bil-šu-ma* take him (Gilgāmeš) along, Uršanabi, to the washing-place Gilg. XI 239, cf. *ilqīšuma . . . ú-bil-šu-ma* *ibid.* 247; *Gula nādinat balāti amēlūti ina bīt ḏAsalluḥi ú-bil etlu* Gula, who grants good health to man, took the man into the temple of DN Küchler Beitr. pl. 2:25 (inc.); *iššanni nāru ana muḥḥi PN . . . ú-bil-an-ni* (var. *ú-bi-lan-ni*) the river carried me and brought me to Aqqi CT 13 42:8 (Sar. legend), see King Chron. 2 87; *bi-la-a-ni* LÚ.TUR-ki-na bring me your little children (that I, Lamaštu, may give suck to them) ZA 16 178 iii 16 and dupls., see Falkenstein, LKU p. 6 n. 4, also *šabtaniššu bi-*

abālu A 2b

la-niš-šu KAR 144 r. 6, see Zimmern, ZA 32 174:55.

7' in NA: you swear that you will arrest the insurgents *ana muḥḥi RN . . . la tu-bal-a-ni-ni* and bring them before Assurbanipal Wiseman Treaties 138; *ḥubtē ḥannūti . . . ana GN ub-ba-la-áš-šu-nu* he will bring these prisoners to GN ABL 306:7; *rīḥte nišē iša alka bi-la* take the rest of these people (and) come here bringing (them along) ABL 167 r. 2, cf. ERÍN.MEŠ . . . *lu-bi-lu-ni-šu-nu-u* ABL 448:8, also ABL 544:16, 208:10, 245 r. 13, etc.; *mār šiprika ina ekalli lu-bi-la-na-ši* let your messenger take us to the palace ABL 206:13, cf. *ina ekalli lu-bi-lu-u-ni* ABL 522:9; PN . . . *issija lu-bi-la* ABL 962 r. 13; *mārē-kunu bi-la-a-ni ina paṇija lizzizu* bring me your sons, they should be in my service ABL 2 r. 8, and passim in NA royal correspondence; PN PN₂ *ú-bal ana* PN₃ *iddan* PN will bring PN₂ (for whom he had assumed guaranty) and deliver him to PN₃ Tell Halaf 111:4, cf. *urki uba'a ú-bal-la* he will search for the guarantor (and) bring (him) ADD 102 r. 7 and r. 1, cf. also ADD 100:5, 153:3; IGI.MEŠ-šu *ú-ba-la* he will bring his witnesses ADD 101:4.

8' in NB: PN . . . *ana maḥar dajānē šarri ub-lam-ma* he brought PN to the king's judges Nbn. 668:13, cf. BIN 2 134:25, also *ana maḥri rabūti šarri u dajānē ša RN . . . ú-bil-lam-ma* Cyr. 312:5; *dajānē ša šarri išmūma* PN *ub-lu-nim-ma maḥaršunu ušzizu* Nbn. 13:6, also Cyr. 332:18, etc.; PN *emūqu u sisē ana kitrika ub-ba-la* PN will bring soldiers and horses to your aid ABL 478:6.

b) to bring animals: 5 U₈.UDU.ḪI.A . . . *ana PN . . . idinma ana maḥrija li-ib-lam* give five sheep to PN so that he may bring (them) to me PBS 7 76:21 (OB let.); *alpa bi-lam-ma ina šēri lūriš* bring me the ox so that I can plow the out-of-town field BE 14 41:6 (MB); *bi-la-am-ma-mi imērka u ŠE.MEŠ-qa lu-ú ba-bi-il-mi* bring me your donkey, he shall carry your barley (and I will give you my she-donkey) UCP 9 410:19 (Nuzi), cf. *imēršu . . . ú-bi-il* *ibid.* 34, *ana a-pa-li* *ibid.* 39 and 42; *pīrāni balḫūte ušabbita ana ālišu . . . ub-la* he caught elephants alive and brought (them)

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to his city (Assur) AKA 139 iv 9 (Tigl. I), and passim in contexts referring to the bringing of tribute, taxes, and offerings to a king or deity; the cattle, oxen, sheep and goats are ready *issi pan kūši issi pan nārāte la ú-bi-lu* they did not bring (them) on account of the cold and (the state of) the rivers ABL 241 r. 11 (NA); *sisé bi-la-a-ni ina irti šarri lu-bil* bring me the horses that I may take (them) to the king ABL 633 r. 11 (NA); *lulqēma ana bīt hazanni lu-bil enza* I will take the goat with me to the house of the mayor STT 38:21, cf. *ibid.* 29 and 50 (= AnSt 6 150ff., Poor Man of Nippur).

3. to carry a load, to carry water (said of a river), to carry an (unborn) child (said of a pregnant woman) — **a**) to carry a load: a stela representing me as king *ba-bi-el tupšikka* carrying the basket VAB 4 62 ii 57 (Nabopolassar); *šaknati p[an]a nīri šarri bēlija ana kišādija u ub-ba-lu-šu* the yoke of the king, my lord, is upon my neck and I bear it EA 296:39, cf. *anumma [š]aknate [ki]šādija ina hūli ša ú-ú-ba-lu* EA 257:15; see also *abšānu*.

b) to carry water (said of a river, etc.): *id. bi a nu.un.túm.e šà.sù.ga.bi ba.dù : nāršu mé ul ub-bal mērānuš ittandi* its river does not carry water, it is left empty (Akk.: naked) SBH p. 114:9f.; *šumma nāru mēša kīma damī ub-bal* if the river carries water (which is) like blood CT 39 19:127 (SB Alu), cf. *šumma nāru mé u šamna ú-bil* if a river carries water and oil *ibid.* 20:131, also *šumma nāru ina mīli mēša kīma* IZ.ZI IM *ú-bil* *ibid.* 133, *kīma ūikmēni šalmi ú-bil* carries as if black ashes *ibid.* 130; *šumma nāru mé kajamānūtu ú-bil-ma mūša kīma rādi iqarruru* if the river carries normal water but its water flows as (after) a rain storm *ibid.* 17:60 (all SB Alu); *nārāti šaḫḫarāti la ub-ba-la mé nuḫši* the small canals will not carry the water (which brings) abundance Gössmann Era IV 122, cf. *ana nārāti ša mé la ub-bal* BRM 4 6:19 (SB rit.), cf. *palgu ba-bil mé šurdūti* TCL 3 203 (Sar.), also *nārāti ba-bi-lat mé mīli* *ibid.* 243.

c) to carry an (unborn) child: [*šumma*] *šinništu lu* ITI.11.KAM *lu* ITI.12.KAM *ú-bi-il-ma*

abālu A 4a

(to be emended to *ú-⟨zab⟩-bi-il-ma*?) *ulid* if a woman carried a child (or: waits) eleven or twelve months (before giving) birth CT 28 2:44 (SB Izbu).

d) other occs.: ^dZAG.GAR.RA *ba-bi-lu amēlūti* DN (Dream-god) who carries man around (in his sleep) KAR 58 r. 9, see Dream-book p. 226; *šukūdu imta li-bil-lu* the arrow should carry poison RA 46 28:10 (Epic of Zu), var. [*i*]m-tam *li-ib-lu* *ibid.* 92:63 (OB); *šam-māhu . . . imahḫar iptenni ub-ba-la mašqita* the greater intestine receives food (again), carries drink Lambert BWL 54 Comm. line b (Ludlul); *šumma tērānū ina minātišunu nar-pašā ub-lu-ni* if the intestines carry enlargements(?) of reasonable size CT 20 46 ii 57, also Boissier DA 231 r. 36 (SB ext.).

4. to carry off, sweep away (said of water, wind, human, and other agents), to die (with *šimtu* as subject, as a euphemism) — **a**) to carry off, sweep away — **1'** said of water: DUMU.A.GAR *ša šéšunu mū ub-lu* the persons who have fields in the same irrigation district whose barley the water had carried off (share in the money) CH § 54:29; *uru engur.ra a mu.da.an.dé : ālu ša kīma Apsū mu-u ub-lu-šū* the town which the water had carried off as if (it were the water of) the abyss BRM 4 9:19, cf. *ki.šub.ba a mu.da.an.dé : ašar nadī mu-u ub-lu-šū* *ibid.* 20, also [...].túm : *Idiglat ub-ba-lu* Lambert BWL 253:2; let him wash, throw away his pelts *li-bil tāmtu* let the sea carry (them) away Gilg. XI 241; *ilāni u Ištar āšibūt qerbišu ša mé butuqtu u rādu ú-bi-lu-šū-nu-ti-ma ikilu šikinšun* (I renewed the images of) gods and goddesses placed therein (Esagila) which the water from a dike break and a severe storm had carried off (from their pedestals) and which had lost their luster Borger Esarh. 23 Ep. 32:11; *biblum mātam ub-ba-al* a flood will carry away the (arable) land YOS 10 17:59, also *biblum KALAM ú-ba-al* *ibid.* 18:62 (OB ext.), NÍG.DÉ.A KUR *ub-bal* BRM 4 13:59, NÍG.DÉ.A A.GAR *ub-bal* KAR 427:31, *biblu māta ub-bal* CT 20 50:10 and r. 19 (all SB ext.); *ebūr māti biblu ub-bal* a flood will carry off the harvest of the land CT 39 14:14, cf. A.KAL *illakamma naphar māti*

abālu A 4b

ub-bal ibid. 17:54, A.ŠA A.GAR.BI . . . *biblu ub-bal* ibid. 5:52 (all SB Alu); *biblu māta ub-bal* ACh Sin 33:60, also Thompson Rep. 211A:2, *biblum ub-bal* a flood will rage (lit. carry off) ibid. 194A:5; *šumma nāru kibirša ub-bal* if the river is carrying off its (own) bank CT 39 19:128 (SB Alu); *bamātu ub-ba-lu irḥušu qarbatu* they (the waters) have carried off high-lying ground, they have swamped the fields Lambert BWL 178:30, also ibid. 177:14 (fable); *napšartam* (wr. ŠE.BÚR-tam) *ub-ba-lu* (var. TUM) (the flood) will carry off the barley ready for shipment CT 39 15:26, var. from ibid. 17:69 and 18:81 (*iqqur ipuš*).

2' said of wind: in.nu.RI im.ri.a.gin_x (GIM) : *kīma ilti ša šāru ub-lu-ši* like chaff which the wind has carried away CT 17 20:49f.; *šārū kappī ana puzurātīm li-ib-lu-nim* may the winds carry (his) wings away to out-of-the-way places RA 46 92:70 and 72 (OB Zu), cf. ibid. 30:18 and 38:18, cf. also *šārū damiša ana puzrātīm li-bil-lu-ni* En. el. IV 32.

3' said of human agents: *ša . . . libittašu inaššūma ana māti šanīti ú-pa-lu* who removes its (the temple's) bricks and carries (them) away to another country MDP 28 p. 31:5, cf. *ša ṭuppašu ipaššītu ša inaššūma ana māti šanītimma ú-ba-lu* MDP 11 pl. 3 (= p. 13) No. 2:3; *ša kirāti šināti LÚ.NU.GIŠ.SAR.MEŠ-ši-na ana ilik šarri la ba-ba-li* not to carry off the gardeners of these orchards to do corvée work for the king MDP 10 pl. 12 viii 28 (MB kudurru).

4' other occs.: *šumma Sin ina la minātišu bi-ib-lum ú-bil* if the neomenia carries off the moon at the wrong time Thompson Rep. 85:2; *ištu ḥamuštīm ša PN DINGIR-lu-um ú-bi₄-il₅-ma* from the *ḥamuštu*-period of PN (when) the moon has disappeared Matouš Kultepe 196:5' (OA).

b) to die (with *šimtu*, "fate," as subject, as a euphemism) — 1' *ubil*: RN . . . *šim-tu ú-bi-lu-šu-ma* fate had carried away RN Winckler Sar. pl. 31:36, wr. *ú-bil-šu-ma* ibid. pl. 23 No. 49:403 (= Lie Sar. p. 72:14), cf. Borger Esarh. 54 iv 19; *arkāniš šim-ti ú-bil-šu-nu-ti* later they (the kings of Babylon) died VAB 4 292 iii 7, cf. *ši-im-[tu] ramnišu ú-bil-šu-ma*

abālu A 5a

ibid. 294 iii 21, dupl. AnSt 8 50 iii 7 (Nbn.); *amēlu ša nudunnū ana mārtišu iddinuma . . . u šim-ti ub-lu-uš* if a man has given a dowry to his daughter and she dies SBAW 1889 828 iii 42 (NB laws), cf. *amēlu ša . . . aššassu šim-ti ub-lu* ibid. v 34, cf. also *arki amēla šuāti šim-ti u-bil-šu-ma* ibid. iv 29, wr. *šim-ti ub-bil* ibid. iii 24; ¹PN *šim-ta ú-bil-šu-ma* RA 12 6:6, cf. *mutā šim-tu₄ ú-bil-ma* my husband died Nbn. 356:23, *bēlā šim-tum ú-bil-šu-ma* YOS 7 66:4, *šū u DAM-šú šim-tum ú-bil-ma* TCL 12 122:9, note the typically NB writings: PN *šim-tum ú-bil-lu* VAS 5 39:5, *ú-bil-lu-šú* Cyr. 332:8, *ša šim(!)-tú(!) ú-bi-il-uš-šú* Camb. 273:3, *ša šim-tum tu-bil-lu-uš* BRM 1 88:6 (all NB); see discussion section.

2' *ubtil*: *ūm ub-til-la-an-ni ši-ma-ti ašallal ina libbi* (I built this grave) I will lie in it when my fate has carried me off Gössmann Era IV 101; *zārū šim-tum ub-til* (var. *ub-ti-il*) Lambert BWL 70:9 (Theodicy); see discussion section.

5. in idiomatic uses (arranged alphabetically according to object of *abālu*) and special meanings (to fetch a price, to be worth, to speak, complain, bring word, to want, desire, to yearn for, to determine) — a) in idiomatic uses:

aḥu to lay hands on something interdicted: ¹A^{II}-ku-nu *ina bitātīšunu tu-bal-a-ni* (you swear that) you will not lay hands on their (the royal family's) houses Wiseman Treaties 272; ¹A^{II}-ka *ina libbišunu la tu-bal* do not lay hands on them (the captives) ABL 579:10 (NA); *ša la pī ša šarri memeni á-šú ina dulli lu la ú-ba-la* nobody is to start the ritual without the king's permission ABL 409 r. 7 (NA).

amatu — a) to instigate a lawsuit: *ana kārīm ṣaḥir rabi a-wi-ti bi-lá* bring my case before the full assembly of the *kāru* CCT 1 49b:23, also BIN 4 112:35, cf. *ana Ālim^{ki} u bēlīja a-wi-ti bi-lá* BIN 6 219:37, *a-wi-ti a-kā-ri-im bi₄-lá* Matouš Kultepe 141:17 (all OA); *kimē a-wa-[ti] ša PN ana 3-šú it-ta-ab-la* because he (the claimant) had started a lawsuit against PN three times JEN 669:70.

b) to bring a message: *mušitka a-wa-at*

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tahaddú li-ib-la-ma may the night (through a dream) bring you a message about which you can be happy Gilg. Y. vi 263 (OB); *u anāku ša ú-bal a-ma-tú fāba u annāma lemna ana šarri bēlija* I am one who brings good and likewise bad news to the king, my lord EA 149:15; PN *illakam u ú-ub-bá-la-am a-ma-te.MEŠ šarri bēlija banūta u tūbūta* PN comes and brings me good and friendly words from the king, my lord EA 164:5; *u jānu ša ju-ba-lu a-wa-tu ana šarri* there is nobody who could bring a message to the king EA 116:13, cf. *ina pī* PN *ša ú-ba-lu₄ a-ma-tú šarri ana* PN₂ EA 149:69; *a-wa-te la ju-si-bi-la bēli* EA 88:35; *a-wa-at ul-te-bi-la šarru . . . ana jāši* EA 267:9; *a-wa-at bišim it-ta-na-ba-lu-ma* they always bring me bad news KBo 1 11 obv.(!) 14, see Güterbock, ZA 44 116; *sukkal.mu dNusku KA.mu a b+z u.šè tùm.ma. a b : sukkallī dNusku a-ma-ti ana apsī bi-i-li* ONusku, my messenger, bring my message to the Abyss (parallel: *tēm . . . šunni* line 119) CT 16 20:114f.

c) other occ.: *ana muhhi kabittija muhhi // šūrija ú-bal a-ma-tú šarri bēlija* I carry the word of the king, my lord, on my heart (and) on my back EA 147:40.

arnu — a) to commit a crime: *šumma ar-nam kabtam . . . ana abišu it-ba-lam* if he (the adopted son) has committed a serious crime against his father CH § 169:29, cf. *šumma ar-nam kabtam ana šinīšu it-ba-lam* ibid. 34, also *šumma mārūm ar-nam kabtam . . . la ub-lam* ibid. § 168:20.

b) to bring a sin upon somebody: *abi ár-ni ub-la aranšu lit-bal* it was my father who brought this sin upon me, may he (i.e., his image) now remove his sin (from me) KAR 178 r. vi 39 (SB hemer.), cf. AfO 19 59:174.

dabābu see CT 4 1a:18 (OB let.), cited *dabābu* s. mng. 2a.

dīnu — a) to bring a case before the judge: DN *sukallaka lišēdak di-nu lib-lak-ka* let your (Sin's) messenger Alammuš inform you, let him bring (my) case before you RA 12 191:10 (SB).

b) other occ.: you are great (Šamaš) *di-en elāti ana šaplāti [di]-en šaplāti ana elāti tū-ub-bal* you carry the law of the living (lit. the

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upper) to the dead (lit. the lower), the law of the dead to the living KUB 29 58+ i 34, see G. Meier, ZA 45 200.

gillatu to commit a sin: *ajū ša . . . gil-la-tú la ub-lam* who has not committed a sin? AfO 19 57:106, cf. ibid. 63:61.

hiṭitu to commit a sin: see *hiṭitu* lex. section.

ḥurāšu to fetch a price: see mng. 5b-1'.

kaspu to fetch a price: see mng. 5b-1'.

napištu to present oneself: *aplah ādurma ZI.MU maḥar ilūtika rabitu ub-la* I am very much afraid and have come (lit. brought myself) to your great divine majesty Scheil Sippar p. 95 No. 2:11, and dupls., see Ebeling Handerhebung p. 8:12, cf. *ZI-tim ub-lak-ka* KAR 184 obv.(!) 31, dupl. Schollmeyer No. 29:10, and *ZI-ti ub-lak-ki* BMS 57:12; for unilingual Sum. refs., cf. *zi.ni ba.ši.in.túm* BE 30 3 18, *zi.mu ga.an.ni.in.túm* ibid. r. 48, see Kramer, BiOr 11 175 n. 32.

panu — a) to forgive: *mammāna pá-ni-su ù-la u-ba-al* he (Sargon) does not grant pardon to anybody PBS 15 pl. 3 xiii 8' and ibid. pl. 5 xv, see Hirsch, AfO 20 48; *kīma ša itām rabi'am tētiqa pa-nu-ku-nu ú-ul ib-ba-ab-ba-lu* (if you do not give them satisfaction) it will be as if you had committed a major transgression, you will not be forgiven TCL 7 11:33 (OB let.); *ana ištiššu pa-ni-šu ub-ba-lu* one should forgive him (the adopted son) the first time CH § 169:31; *karšūšunu innakkaluma pa-nu-šu-nu ul ib-ba-ba-lu* those who are denounced will not be simply pardoned (they will be closely questioned) PBS 2/2 51:21 (MB), cf. [*pa*]-*nu-šu-nu ul ib-b[a-ba-lu]* ibid. 55:12, *pa-nu-ú-ka ul ib-ba-ba-lu* BE 17 76:3; *še.bi.da sil₇.lá.e.dè i.bí tùm.a.ni: hi-ṭiti duppiri ub-lim pa-ni-ia* drive away my sins (addressing Ištar), forgive me! ASKT p. 117 r. 7f.; *tidi . . . pa-na ba-ba-la* you (Marduk) know how to pardon (sins) AfO 19 56:15, also ibid. 13, 18 and 20; *ina dulli pa-ni-ia li-it-ta-ab-ba-al* (for transl., see *dullu* mng. 1) CT 2 19:25 (OB let.).

b) to show preference, to favor: *ina ubbu-bika pa-ni-šu-nu la tu-ub-ba-al* you must not show any favoritism when you clear (them)

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of obligations ARM 1 82:17, cf. *kīma . . . pa-ni la tu-ub-lu* ibid. 6; should PN have a law case against you *pa-ni-ku-nu ú-ul ub-ba-al* I shall not show you favor ARM 2 94:19; *awilum an[nūm] pa-ni-ia mādi[š] ba-bi-il* this man has shown me great favor Sumer 14 29 No. 11:14 (OB let.); *awilum pa-ni awilim ina bāb* ^d*Ištar la ú-ba-al* one must not show any preferences at the Ištar Gate (i.e., in a law court) VAS 16 88:14 (OB let.); *ub-ba-la pa-ni-ka* they (in the palace) will show favor to you Lambert BWL 144:4.

pû to bring word: as to the merchant, PN, about whom the king, my lord, has written me *šapal qātē ašappara ú-bal-u pa-šú ina mu[ḫhi . . .]* I am keeping up a secret correspondence, and they bring word from him concerning [. . .] ABL 1058 r. 12 (NA).

qātu to reach forth one's hand, to lay a hand on — **a**) in gen.: *eqlam mala qá-sú-nu ub-ba-lu* (they rented) as much field as they (the tenants) can handle BIN 2 79:1 (OB); *kal pagrišu kīma kalmatu ibaššú inammuš u šu-su ub-bal-ma la i-ba-áš-šu // la ig-gi-ig* if his body crawls as if there were vermin (on him), but when he takes his hand (there) . . . , variant: he is unable to scratch (it) Labat TDP 192:33.

b) to lay hands on (a sacred or tabooed object), to touch (what is not to be touched): *a.ba šu in.[n]e.ši.in.túm : mannu qāssu ub-lak-ku-nu-ši* who has ever laid hands on you (the cursed stones)? Lugale XIII 10; [*šumma*] *a'ilu qa-ta ana aššat a'ili [ú]-bil* if a man touches another man's wife KAV 1 i 89 (Ass. Code § 9); *ana ša qá-as-su ub-lu-ma še'am ilqú kī tamgurama* how could you (pl.) consent to the fact that he took the barley illicitly VAS 16 173:10 (OB let.); *ana makkūr Esagila . . . šu^{II}-su-nu ú-bi-lu-ma* they laid hands upon the property of Esagila (and squandered gold, silver, etc.) Borger Esarh. p. 13 Ep. 4:31, cf. [*šU*]^{II}-su-nu ú-bi-lu-u-ma ibid. 6; treasures of the palace of Susa *ša nakru šanāmma eli jāši šu^{II}-su la ú-bi-lu* (var. -la) *ina libbi* on which no other enemy but I had ever laid hands Streck Asb. 50 vi 5; [*giš. banšur a*].a ugu. zu ^dEn.líl.lá.ke_x šu. zu

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ba.ra.bí.in.túm : [ana paššūri] abi En[lil āli]dika qa-at-ka e tu-bil you (demon) must not lay hands on the table of your own father Enlil CT 16 11:61f.; *ana paššūr(!) ili u šarri šU* (or *qa*, text *is*)-*su ú-bal* he will lay hands on the table of king or god Kraus Texte 24 r. 2; *la ú-bil šU-sú ana pilludē ili* he (Nabonidus) did not interfere with the rites of the gods VAB 4 274 ii 36 (Nbn.); *asú ana marši šU-su ul ub-bal* the physician must not touch the patient 4R 33* ii 43, and passim in hemerologies, wr. NU TUM KAR 176 r. ii 26, and passim; *šumma ana nēpišti* (var. DÜ-eš) *asúti tēpušu* (var. *tēpuš*) *asú ana marši šU-su NU TUM* if you do (the extispicy) for a medical treatment, the physician must not touch the sick CT 20 10:6 (SB ext.), var. from ibid. 12 K.9213+ i 18', and, wr. *šU-su la ub-bal* PRT 106:6; *ana marši šuātu asú šU-su NU ub-bal* the physician should not touch this patient (whose symptoms are described in the protasis) Kuchler Beitr. pl. 20 iv 46 (SB med.); note (as diagnosis) *ana zikari u sinništi šU-su ú-bil* he (the sick person) has laid hands on a man or a woman (preceded by: has committed sacrilege against his personal god) Labat TDP 124:22; in broken context: *ú-ub-ba-al qá-ti a-na x* [. . .] YOR 5/3 pl. 2 vii 390 (= BRM 4 1, OB Atrahasis); *ú-bi-il-ma qá-as-su ummānam ušappil* RA 45 173:42 (OB lit.); with the qualification *ana lemutti*: do not remove him from where he (the dead) lies *šU^{II}-ka ana lemutti ina libbišu la tu-ub-bal* do not lay hands on him with evil intent ADD 647 r. 25, also 646 r. 25 (NA), cf. *ana SAL.ḪUL qa-as-su ú-bal-lu* Šurpu II 62; *ana āli šuātu šU-su ana lemutti ú-bil-ma* he (Shalm. V) encroached on the rights of this city (Assur, and claimed taxes) Winckler Sammlung 2 p. 1:32 (Charter of Assur); *šU^{II}-ku-nu ana lim-nit-ti* (var. *ḪUL-ti*) *ina libbišu tu-bal-a-ni* if you act as an enemy against him Wiseman Treaties 67 and 106, cf. *mā šU^{II}-ka ina ḪUL-tim ina libbišunu ub* (var. *ú*)-*bil* saying, "Act as enemy against them (the new king and his followers)!" ibid. 365, but *A^{II}-ku-nu . . . tu-bal-a-ni* (see mng. 5a s.v. *aḫu*) ibid. 272; *šU-su ana lemutti ina libbi RN . . . ub-ba-a-al* will he act in a hostile way against RN? Knudtzon

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Gebete 116:14 and 117:12, cf. ŠU-su ana lemutti ina libbišun ub-bal-lu ibid. 116 r. 15, note, wr. i-ba-a-[al] ibid. 119:7, also [qa-su]-un ša lemutti ana libbišu u[b-ba-lu-u] PRT 44:21; note ana kišpi u ruḥé ŠU-su ú-bi-lu (who) affected (somebody) through sorcery and witchcraft Šurpu II 68.

šērtu (mng. uncert.): DN . . . še-ri-is-sú ul ub-ba-al-šu-ma KBo 1 12 r. 5, see Ebeling, Or. NS 23 213.

šulmu to bring greetings: PN lāsimum ikšudamma šu-lum bēlija ub-lam the runner PN arrived here and brought me news about the well-being of the king, my lord ARM 6 24:6; my bazahātu-garrisons are reinforced kajantam šu-ul-ma-am ub-ba-lu-nim they are constantly sending reports on their well-being ARM 3 17:24; [mār šip]ri šu-lum DINGIR.GAL ana ^dEnlil ú-bil-ma CT 13 50:5 (SB lit.), cf. KAR 58:4, cited šitu mng. 1b.

tēmū to bring news, information, orders — a) with abālu: ištu maḥar RN illikamma tē₄-ma-am ub-lam he came here from (the court of) RN and brought me orders Laessøe Shemshara Tablets p. 38:14, cf. tē₄-ma-am ša ḥadēm ub-ba-lam ibid. p. 34:41; ummami . . . tē₄-ma-am annēm awilū šunu ub-lu-[nim] these men brought this (quoted) report here ARM 6 27:14'; PN tē₄-ma-am ub-lam umma šarrumma PN brought the message, "Thus (says) the king, (why do you not fight?)" KBo 1 11 r.(!) 10, also ibid. obv.(!) 2', see Güterbock, ZA 44 120; ub-la tē-e-ma(var. -mu) ša lam abūbi he brought a report from (the period) before the flood Gilg. I i 6.

b) with šūbulu: adi tēm babbānū nišmā ul nu-še-bi-il tē-em we did not send news before we had heard the good news ABL 412:20 (NB); tē₄-ma-am gamram . . . šu-bi-lam-ma Laessøe Shemshara Tablets p. 54:28'.

ūmu to pass the time: zābīl kudurri ina elēli ulši . . . ub-ba-lu₄ UD-um-šú-un (even) those who bore the corvée basket spent their (working) time in rejoicing, jubilation Borger Esarh. 62:40, cf. ina elēli nengūti ub-ba-lu UD-um-šú-un Streck Asb. 88 x 95; an (var. ina) ulši u rišāti lu-bil UD-mu (var. UD-me) let me spend my life in joy and happiness BMS 6:121,

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vars. from STT 60:29, etc., see Ebeling Hand-erhebung 50; DIŠ kūru u nissāti lu-bil (for libil) UD-um-šá let her spend her life in woe and sorrow 4R 59 No. 1 r. 15 (SB inc.); ina tāniḫi minsu ta-ta-na-ba-li [ūmki] why do you remain sighing? PBS 1/2 125:8.

b) to fetch a price, to be worth — 1' with kaspu or ḥurāšu as object — a' in OA: emārum 10 GÍN kaspam ú-lá «ú-lá» ú-ba-al the donkey will not bring a price of ten shekels of silver TCL 20 114:10; KÙ.GI-kà 7 GÍN.TA la ú-ba-al your gold is not worth seven shekels (of silver) per (shekel) TCL 19 40:5; pret. replaced by tabālu, q.v.

b' in OB: ša 1 GÍN kaspam ú-ub-ba-lu . . . ul tušābilam you did not send anything worth one shekel of silver CT 2 12:28 (let.); he broke into the house ša ½ MA.NA kaspam ub-ba-lu ilqe and took (things) worth one-third mina of silver TCL 18 143:11 (let.); inūma 30 SĪLA ŠE 1 GÍN kaspam ub-ba-lu VAS 16 177:19 (let.), cf. 1 SĪLA ŠE ú-ul ub-ba-al CT 29 20:21 (let.), also ša 1 NINDA ú-ub-ba-lu ul iddinam CT 2 1:50; this deed of yours which you did is very nice indeed [x] GÚ ḥurāšam ub-b[a-a]l it is worth x talent(s) of gold ARM 1 10:9; Á LÚ.TÚG 1 TÚG 5 GÍN KÙ.BABBAR li-bil-ma 1 GÍN Á.BI wages of a clothworker: if the cloth is worth five shekels of silver, his wages are one shekel Goetze LE p. 54 § 14:8, cf. 10 GÍN KÙ.BABBAR li-bi-il-ma ibid. line 9.

c' in MB: ½ GÍN-ma ḥurāša ul ub-ba-lu₄ they (the garments) are not even worth a half shekel of gold BE 17 35:22 (let.).

d' in NB: É-a 1 GÚ.UN kaspā ubbal my house is worth one talent of silver UET 4 192:14 (let.), cf. immeru kabru ša 3 GÍN kaspā ub-ba-lu VAS 3 49:14, also immeru ša 1 GÍN.ÀM kaspā ub-ba-la BIN 1 25:29 (let.), ibid. 61:14 (let.), Cyr. 158:12, (referring to garments) Nbk. 307:2, Cyr. 313:13, VAS 5 16:12, (in broken contexts) Nbn. 145:2, RA 10 68 No. 39:7.

2' other occs.: 25 MA.NA KÙ.BABBAR ana NA₄ tak-kas NA₄.BABBAR.DIL <šá> ana PN nadnuma kī ša la ub-ba-lu NA₄ tak-kas imḥuruš twenty-five minas of silver for a block of pap-pardillu-stone which was sold to PN, and he bought the block for more than it is worth

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RA 23 46:4 (NB); *akal āli lullū ul ub-ba-la kaman tumri* luxurious city bread is not worth bread baked in ashes Gössmann Era I 57, cf. *ibid.* 58 and 59.

c) to speak, complain, bring word (with *pū* as subject): *šumma igri emāri pá-šu ub-lam ammakam awátim tábātīm lappitašuma* if he complains there about the hire for the donkeys, write him some nice words CCT 4 31a:29 (OA); [*māmī*]tam pá-šu-nu ub-lam umma [*umm*]eānuka [...] your creditors were all ready to take the oath, saying [...] BIN 6 187:8, cf. *māmītam* [*p*]á-šu-nu lu-ub-lá-ma *ibid.* 5 (OA); *tāšu ella pa-a-ši-na lit-tab-bal* may they (mankind) always use his holy incantation (explaining the name ^dTR₆.K_U of Marduk) En. el. VII 33; *lu* (var. *la*) *ub-la pi-i-šú ša la idi* AfO 19 58:136 (SB rel.), cf. *hi-ṭi-it ub-l[a] pi-i-šú* *ibid.* 64:74, cf. also *ibid.* 79.

d) to want, desire, to yearn for, to determine (with *libbu*, *kabattu* as subject) — 1' with *libbu* as subject: *wa-⟨ar⟩-du dāk bélišunu li-ib-ba-šu-nu it-ta-na-ba-la[m]* slaves will constantly scheme to kill their masters YOS 10 42 iii 18 (OB ext.); *dūršu epēšam rēšišu eli ša pana ullām li-ib-ba-šu ki-ni-iš ub-lam-ma* he (the god) earnestly wished to have its (Kish's) wall (re)built and made higher than before YOS 9 35 i 15 (Samsuiluna); Ištar was favorably inclined toward me *epēš qabli u tāhazī ŠA-šá ub-la-ma* and she was keen on waging war AKA 267 i 38 (Asn.); *šulsē alāla lib-ba-šú ub-lam-ma* he (Sargon) wanted the harvest song sung (in the wasteland) Lyon Sar. 6:36; *ana epēš bīt akīti lib-bi ub-la-ni-ma* I wanted to build the Akītu temple (I inquired for the opinions of Šamaš (and) Adad, they ordered me to build) OIP 2 137:29 (Senn.); *ina ṭēm ramnija amtallikma ... lib-bi ub-la-an-ni* I took counsel with myself and wanted (to open up a gate toward the south) *ibid.* 145:13; *bīt mumme ašar tēdišti ša lib-ba-šú-un ub-la* the workshop where the (gods') renewal for which they long (takes place) Borger Esarh. 83 r. 28; *mimma [ša ana ilū]tišunu rabīti tābu ana epēše lib-bi ub-la* I was anxious to do everything that was agreeable to their

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divine majesty Böhl Leiden Coll. 3 35 (= Böhl Chrestomathy p. 35):22 (Sin-šar-iškun), cf. *ana epēšu bīti šuāti li-ib-ba-ú-bu-la-am-ma* (parallel *ibšá uznāja*) VAB 4 194 ii 16 (Nbk.), note *ú-bu-lam-ma lib-ba-šu zanānu Esagila* PSBA 20 157 r. 15 (acrostic hymn), cf. also *satukkēšunu ... ana dušši li-ib-bi-ia ú-ub-la-am-ma* VAB 4 158 A vii 2 var., also *ana ... epēšu li-ib-ba ub-la-am-ma* *ibid.* 118 iii 13 (all Nbk.); [š]à.bi túm.ma a.ra uru gibil : šá ub-la lib-ba-šú a-lak URU GIBIL AJSL 35 139:7f. (to 4R 20 No. 1:12f.); *māta ša lib-bi-ka ašābšu ub-lu* a country which you (Sin) wish to (keep) populated AnSt 8 60 ii 27 (Nbn.), cf. *māta ša lib-ba-ka hapūšu ub-lu* (var. *-la*) *ibid.* 30, also *rēšiša ... ulli li-ib-ba-šu x-x-x ub-lam-ma* VAB 4 236 ii 5 (Nbn.), and dupls., also *ana epēš Esagila ... lib-bi ub-lam-ma* 5R 66 i 8 (Antiochus I); *me-er-tu ub-la lib-ba-ša šu'āra* a girl desired joy (incipit of a song) KAR 158 r. ii 39, cf. ^dNaná lib-ba-ša hadā ub-lam-ma *ibid.* ii 44; [ana] šakān abūbi ub-la lib-ba-šú-nu (the great gods) determined to bring about the Deluge Gilg. XI 14, cf. *ub-lam-ma lib-ba-ka ana šakān kamāri* Gössmann Era I 42; *ub-bal* (var. [*ub-ba*]-*la*) *lib-ba-šú ibannā niklāti* (Marduk, upon hearing the gods' command) decided to create something clever En. el. VI 2; *minā lib-ba-šú ub-la-an-ni* (var. adds *-ma*) what set her mind (to come) to me? CT 15 45:31, var. from KAR 1:31 (SB Descent of Ištar), and passim in lit.; *libbaka ša-ni-a-tīm mimma la ú-ba-lam* your heart should not harbor bad feelings TCL 14 7:35 (OA let.); [ana] bīt emūti šūbulta babālimma šA-šú ub-lam he (the suitor) decides to bring the (customary) gift into the house of his father-in-law Craig ABRT 1 4 i 2 (SB *tamītu*), cf. *ibid.* 3; *emūqu mal lib-ba-šú ub-lu* (should PN levy) as many troops as he intends? PRT 10:5, also *ibid.* 21:3, and passim in these texts, cf. *ina ašar šA-šú ub-lu uššūni* will they move (to) where they plan (to do it) *ibid.* 44:18, and passim, also *kī lib-ba-šú ub-lam* *ibid.* 26:6; *gapšu šA-šú GIŠ.LÁ ub-la* whose stout heart yearns for battle AKA 271:51 (Asn.), cf. *gapšu šA-šú tuqumta ub-la* 3R 7 ii 71 (Shalm. III); the mountains where *balṭu šanū ina libbišu maškāna la ubla* (probably for *libbašu*) *ina libbišu maškāna <šakāna> la ubla* no

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other living being planned to set up camp OIP 2 156 No. 24:7 (Senn.).

2' with *kabattu*: *mimmû* . . . ^dMarduk *ina libbišu ibšû ub-la ka-bat-ta-šá ša šarrati Šarpā-nīti* whatever Marduk had in mind (and) Queen DN wished Borger Esarh. 84 r. 37; *epēš šipri šuātu kī tēm ilāni ina uznīja ibšīma ka-bat-ti ub-lam-ma* I decided to do this work on which, with divine consent, my mind was set OIP 2 95:71, also *ibid.* 104:51 (Senn.), cf. *epēš bīti šuātu ina libbija ibbašīma ka-bat-ti ub-la* Böhl Leiden Coll. 3 35 (= Böhl Chrestomathy p. 36):28 (Sin-šar-iškun); *arkānū šušqū tamlī ka-bat-ti ub-lam-ma* afterwards I wanted to make the terrace higher OIP 2 100:54 (Senn.).

e) other special or rare mngs.: in math. texts: *ana 12 šuplim tu-ub-ba-al-ma* you multiply by 12 (the measurement) of the depth MCT p. 98 Pa 7, and cf. *ibid.* index p. 173 s.v. *ubl*, also TMB index p. 227 s.v. *wabātu* and *túm*; *ina atappim Su-tu-i[m]-ma me-e ub-ba-lam* (the field) takes (lit. brings in) (irrigation) water from the GN ditch TCL 1 63:7 (OB); a bur₅. ra ka.bi nu.túm.ma : A.MEŠ *šá iṣ-šur pi-šu la ub-la* water which the mouth of no bird has yet (in the morning) sipped JRAS 1927 538 (= pl. 4) r. 4; *bitqum* . . . *me-e ub-bal* the outlet lets water flow out ARM 6 1:14; [if the "gate of the palace"] is sunken *u šitta ubānā-tija ana šà ub-ba-al* and I can introduce in it two of my fingers YOS 10 25:13 (OB ext.); if a man always says to his wife GU.DU-ki bi-li offer me your rectum CT 39 44:14 (SB Alu); yesterday, I left Mari and *nu-ba-at-ti ana GN ú-bi-il-ma* spent the night at GN RA 35 179:7 (Mari let.), cf. ARM 4 29:6; if at the beginning of his illness *nakkaptāšu um-ma ub-la-nim-ma arkānu umma u zūta it-tab-la-ni* his temples are hot (lit. bring heat) and afterwards the fever and sweat disappear Labat TDP 156:8, cf. *binātušu um-ma ub-la-nim-ma* *ibid.* 6.

6. I/2 — a) as perfect — 1' *itbal* in OB, SB: *šumma bēl hulqim šībī mudī hulqišu la it-ba-lam* if the owner of the stolen property cannot produce witnesses (who) recognize his stolen property CH § 11:65, cf. (in similar contexts) *ibid.* § 9:23 and 26, § 10:53 and 56, and

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see mng. 5a s.v. *arnu*; *warka eqlam Adad irtahiš u lu bibbulum it-ba-al* and afterwards a storm (lit. the Storm-god) devastates the field or flood carries (it away) CH § 45:44 and § 48:6; *aššiaššuma at-ba-la-aš-šu ana šeriki* I lifted it and carried it to you Gilg. P. i 14; *šumma* . . . *ilum ina ūmi bibbulim arhiš la it-ba-al* if the god (i. e., the moon) does not remove (himself) in time on the days of the neomenia ZA 43 310:9 (OB astrol.), cf. *ūm* ^d*Sin* *ina šamē it-tab-lu* AMT 44,1 iv 5 (SB), and MUL. GUD.UD *ki-ma TUM hanīš innamirma* ACh Ištar 21:46, also *ki-ma TUM adanšu ina šamē etiḡma* *ibid.* 50; *šumma Sin ina tāmartišu it-bal* ACh Sin 3:89 and 93, also *ul it-bal* *ibid.* 94; *šumma* MUL.DIL.BAT . . . *ana šit šamši it-bal* ACh Supp. Ištar 37 ii 1, and *passim* in this text, also Thompson Rep. 203:2, 204:2, etc., cf. also ACh Supp. Ištar 34:28, *bīt* ^d*Dilbat it-bal-u-ni* Thompson Rep. 267 r. 13 (NA); *rēš tāmarti it-ba-la ana DN iḡtiša* he brought (it) as first presentation gift to Anu En. el. V 70; *aknukamma it-ba-lu-ni-ik-kum* I sealed (five baskets) and they brought them to you TCL 18 119:24 (OB let.); barley *ina elippim ana GN it-ba-al* A 3524:26 (OB let.).

2' *ittabal* in MA, Nuzi: *šumma abu* . . . *bibla it-ta-bal* if the father has brought the marriage gift (to the house of the father-in-law of his son) KAV 1 iv 21 (Ass. Code § 30); *šumma sinniltu qāta ana a'ili ta-ta-bal* if a woman lays a hand on a man *ibid.* i 74 (§ 7); *ša* . . . *ṭuppušu la it-tab-la-an-ni* he who did not bring his document KAV 2 iii 42 (Ass. Code B § 6), and *ibid.* 23, cf. *it-ta-ab-lu-ú-⟨ni⟩* KAJ 212:9; *ina mūši nittalakma nittasišuma ašar* PN *ni-it-ta-bal-šu-ma u ittikšu* we went at night, claimed her, and brought her to PN, and he had intercourse with her AASOR 16 4:7 (Nuzi); PN PN₂ *it-tab-la-šu-mi dajānū* PN₂ *uštāluš* PN brought PN₂ and the judges questioned PN₂ JEN 364:29; for an SB ref. (AMT 44,1 iv 5), see mng. 6a-1'.

3' *ittubil* in NA, NB: LÚ.SAG *it-tu-bi-la-an-ni ana bīt* PN *ina muḡḡi mar'išu* the court official has brought me to the house of PN on account of his son ABL 1:11; *aḡḡēšu gabbu it-tu-ub-lu* they brought all his brothers

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(and he spoke to them) ABL 158:13; PN *it-tu-bil* PN brought (the royal edict at the end of which, after the date, this note is given) ABL 301 r. 21, cf. *i-tu-bil-šu* ABL 713:12, *at-tú-bil* ABL 207:8, and passim in NA letters; *u šú* RN *šar Qidri it-tu-bil* (var. *itbamma*) *ana mīthūši šarrāni Amurri* but he, Ammuladi, the king of Qeder, moved out to fight the kings of the West land Streck Asb. 68 viii 16; *ana mahri šibūt āli [it]-tu-bil-ši-ma* he brought her before the elders of the city RA 41 101:16 (NB).

b) as present formation on the base *itbal* (I/2 of *abālu*): *āšipu ana marši ul i-tab-bal qāssu* the exorciser cannot treat a patient KAR 26:24, also *asū ana marši qāssu* NU *i-tab-bal* KAR 178 i 62 (hemer.); if the neomenia carries off the moon at the wrong time (see mng. 4a-4'), with the explanation: UD.24.KAM *Sin i-tab-bal-ma* the moon will disappear on the 24th Thompson Rep. 85:4, cf. (Venus) *ina ereb šamši i-tab-bal ina šit šamši irabbi* ACh Ištar 2:5, UD.X.KAM *i-tab-bal-ma* ibid. 13:2, etc., wr. *it-tab-bal-ma* ibid 9, wr. *TUM-ma* ibid. 13 and KAR 402 r. 10, cf. also *kīma i-tab-bu-lu* Thompson Rep. 267 r. 8 (NA).

7. I/3 to handle an object, to direct, manage, organize, to support (persons), also as frequentative to mngs. 1-5 — **a)** to handle an object: *gi.nindá.gán za.gin.na túm.túm* : *mut-tab-bil ginindanakki* he (Nabû) who handles the (lapis lazuli) surveyor's rod 4R 14 No. 3:7f.; *mut-tab-bi-la-at* GIŠ.TUKUL.MEŠ she (Ištar) who handles weapons STC 2 pl. 75:6.

b) to direct, manage, organize: *ultu šitan adi šillan ummānātija šalmeš lu at-ta-bal-ma* I directed my army safely everywhere from east to west OIP 2 152:11 (Senn.); *mu* (var. adds *-ut*)-*ta-bi-lu sibittam qablī* (Ningirsu) who leads seven battles at once RA 46 90:38 and 40 (OB Zu), cf. *mut-tab-bi-la qabla anunte* RA 51 108:14 (SB Zu); *gimri tērētija šú lit-tab-bal* let him (Ea) be the one who executes all my commands En. el. VII 142; *á.ág.gá* ^dEn. líl.lá *mu.un.túm.túm.ne* : [mut]-*tab-bil tērētu ša Enlil* Schollmeyer No. 26 K.2605:5f., cf. *mut-tab-bil te-ret nap-ḥa-ri* En. el. VII 106;

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[*m*]-*u-ut-tab-bil šamé šadé tāmāti* who directs the heavens, the mountains, and the seas BMS 21 r. 81, see Ebeling Handerhebung 104:31; *ina šulmim at-tab-ba-al-ši-na-ti ina nemeqiya uštappiršināti* I governed them in security, in my wisdom I provided them with protection CH xl 56 (epilogue); *mut-tab-bil paraš illitūti* (Nusku) who administers the office pertaining to the rank of the highest god Craig ABRT 1 35:8; *mut-tab-bil nar-bi-šú* K.8515:7' (SB lit.); *ilāni rabūti mu-ut-tab-bi-lu-ut* AN-e KI-ti the great gods directing heaven and earth AKA 29 i 15 (Tigl. I); you swear that you will not put obstacles into his (the future king's) path *ina kīnāte taršāti la ta-ta-nab-bal-šu-u-ni* but will guide him along in a true and correct way Wiseman Treaties 236, also ibid. 98; the just king *ša ana šūt rēš[i manzaz] panīšu it-ta-nab-ba-lu [ina d]amqāti* who treats graciously the officials who serve him ADD 647:5, and dupl. 646.

c) to support: *adi balṭuni ipallah[šu]nu it-ta-na-bal-šu-nu* as long as they (the adoptive parents) live, he (the adopted son) will obey them and support them KAJ 1:9 (MA); *qadu balṭutuni tukāl ta-ta-na-bal* as long as she lives she (the wife) will hold (the property) and support (herself) KAJ 9:24 (MA); *ina pušqi* (var. PAP.ḪAL) IM-*šú* TUM.[TUM . . . M]EŠ (var. *it-ta-nab-bal* // ÍL.ÍL [. . .]) he will always maintain himself in a difficult situation Kraus Texte 3b iv 13', var. from Or. NS 16 206 K.227:6', see Kraus, Or. NS 16 174. Note with *u-* prefix in EA: *u liš'alšu šarru bēlija kīmē ú-ta-na-bal-šu* and the king, my lord, can ask him (the messenger) how I provided for him (my own brothers served him and gave him food and beer) EA 161:19, cf. when I come to the king *u-ut-ta-na-ab-bal-ni* he (the messenger) should provide for me (like a mother, like a father) ibid. 28, also *ammīnīmi tu₄-ta-na-bal mār šipri šar Ḫatte u mār šiprija la tu₄-ta-na-bal* why do you provide for the messenger of the Hittite king and not provide for my messenger? ibid. 48 and 50 (let. of Aziri).

d) as frequentative to mngs. 1-5: *kurum-mata ša ana* ^d*Šamaš it-ta-na-ab-ba-lam* the food offerings which he continually brings to

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Šamaš Boyer Contribution No. 107:15 (OB); *ana dabābimma ta-at-tab-ba-la-an-ni* you kept inducing me to complain PBS 7 94:18, for the corr. passages, see mng. 1c; *ša tettepappuši šunātuja it-ta-na-ab-ba-la-nim* my dreams bring me (i.e., tell me) all the time what you are doing TCL 1 53:28f. (OB let.); *talli ... a-na i-tab-bul ilūtiša rabītu* poles to carry about her (Ningal's) great, divine majesty Streck Asb. 290:23, cf. *ana i-tab-bul šerim u lilāti* to bring (offerings) continually mornings and evenings *ibid.* 284 r. 1; *igisē šūqurūti at-ta-nab-bal-šu-nu-ši* I constantly brought them (the gods) costly offerings VAB 4 262 i 22 (Nbn.), cf. En. el. VII 33 sub mng. 5c.

8. II to juggle: *mu-ba-ab-bi-lum ú-ba-ab-ba-al* (then) the juggler juggles (in a performance before the king mentioning *ākilu*, *ša humuši* (= *ša umāši*), *hubbū*, and *kāpištu*) RA 35 3 r. iii 17 (Mari rit.); for *uttanabbal*, etc., in EA, see mng. 7d.

9. *šūbulu* to send (merchandise, staples, gifts, tablets, persons, etc.), to have carry away — a) to send merchandise, staples, gifts, tablets, persons, etc. — 1' to send merchandise, staples, gifts — a' in OAk. : 2 (PI) NÍG.ĤAR.RA ... *ni-se₁₁-bi-lam* MAD 1 No. 290 r. 7 (let.), for other refs., see MAD 3 13.

b' in OA: *kaspam ša šé-bu-lim šé-bi-lam* send me the silver which is to be sent AAA 1 pl. 19:10; *luqūtam išti panimma wāšēm ana šerini šé-bi₄-lá-nim* send us the merchandise with the first (transport) to depart TCL 19 69:32; dear mother *libbi la tulammīni mimma la ú-šé-bi₄-lá-ki-im* do not make me unhappy, I could not send you anything KT Hahn 5:30; *appūtum ana ša ummi'ānuka ú-šé-bi-lu-ni-ku-ni ihid* please, take care of what your creditors have sent you CCT 4 49b:31; *miš-šum kaspam la tušašqilma la tū-šé-bi₄-lam* why did you not cash and dispatch to me the silver? KTS 26a:13; *mala taḥaššahani šupranima lu-šé-bi₄-lá-ku-nu-ti* write (pl.) me what your needs are, and I will send (them) to you BIN 6 108:14; note *išti āliki panimma šu-té-bi₄-lá-nim* send (each delivery of tin) here with the first departing messenger BIN 4 48:29; *ašar kaspam 1 GÍN ina Ālim šu-té-bu-*

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lá-tū-nu-ni pūtkunu zakuat you (pl.) are cleared with regard to every shekel of silver which you keep shipping to and from the City TCL 14 21:24.

c' in OB: *kanikāt bitim ... [an]a mahrija liblam lūmurma kasap bitim šuāti lu-ša-bi-la-ak-ku* he should bring me the documents concerning the house, I will examine (them) and send you the silver for that house TCL 18 105:23; *qá-ta-a-k[a] pitēma 2 SĪLA Ī.GIŠ ina karpatim šakin šu-bi-lam* be generous, there are two silas of oil in the container, send (it) to me PBS 7 57:13; *ina tēretim šalmātim še'am šu'ati ana GN šu-bi-la* send (pl.) this barley to GN when the omens are propitious LIH 56:27; *kaspam mala ša aḥāti išpuram ana aḥātija ú-ša-ab-ba-la-[m]* I shall send to my sister whatever silver my sister has asked for in writing VAS 16 1:39; *awēlum(!) ša illikam še'am ša tu-ša-bi-lim usappiḥamma iptalḥ[a(nni)]* the person who came here has squandered the barley which you had sent me and become afraid of me CT 4 38b:4; *šumma awēlum ... biblam ú-ša-bi-il* (var. *uš-ta-bi-il*) CH § 160:50; *šumma awēlum ... kaspam ... ana awēlim iddinma ana šēbultim ú-ša-bil* (var. *-bi-il*)-*šu* if a man has given silver to another man with a commission for transportation CH § 112:58, cf. *šu-bu-ul-ti* PN ... *ú-ša-bi-il* (var. *ú-bi-il₂*) TCL 10 98A:5, var. from 98B:6; *anumma 2 MA. NA erām uš-ta-bi-la-ak-kum* I am sending you two minas of copper VAS 16 89:5; *ūm šipā-tim uš-ta-bi-lam agasalikkam ... šu-bi-lim* when I have sent you the wool send me the (bronze) *agasalikku* CT 4 26a:20 and 23; *ana kallim ša ana mimma šumšu šu-ta-bu-lim ... [a]ḥarradaššu* I am sending him to the official in charge of all transports ARM 5 40:21.

d' in MB, EA, Bogh., MA: *gušūrū ša kiselli u šibas bit simmilti jānu ḥamutta bēli li-še-bi-la-am-ma ... lubenni* there are no beams (around) for the entrance building (to the court) and the *šibsu* of the staircase, my lord should send (them) here quickly so that I can make the improvements PBS 1/2 44:10; *tēlit 6 ālāni ša ilqā ana bēlija ul-te-bi-la* I am sending my lord the income of the six villages

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which he has collected *ibid.* 43:10 (both MB letters); *annū unūta ša inanna ú-še-e-bil-ak-kum-me kammame ul-te-e-bil-ak-kum-me . . . 10-šu mala annī ú-še-bil-ak-kum-me* (your father said) this gift, which I am sending you now, I am sending to you as it is (i.e., it is not worth much) (but when I have seen the wife whom my brother is going to give me) I shall send you ten times as much EA 27:16ff. (let. of Tušratta), and *passim* in the royal correspondence, not attested in letters from Palestine except with *amatu* as object, for which see mng. 5; *šu-bu-lu-um-ma la-a tu-še-ba-la* MRS 9 221 RS 17.383:23; *šarrāni mihrūšu . . . [šamna] ṭāba ša napšūši ú-še-bi-lu-ni-iš-šu* (it is a custom among kings that) kings of rank equal to his (the new king) send him perfumed oil for personal use KBo 1 14 r. 9, see Goetze Kizzuwatna 28f.; seal the storage boxes and the storeroom with my seal NA₄.KIŠIB.MEŠ-ia NA₄.KIŠIB.MEŠ-ku-nu *kunka še-bi-la-ni* send me my seal cylinders under your seals KAV 98:39 (MA).

e' in NA and NB letters in ABL: 30 *abnē kanku ina qāt mār šipreja ša ana ekalli ašpuranni ú-si-bil-u-ni* they have sent thirty (precious) stones under seal through my messenger whom I had dispatched to the palace (for this purpose) ABL 340:9 (NA); *elippu šī labirtu ša tibnu še ki-su-tú*(text -nu) *mīnu ša ibaššūni ina libbi nu-še-ba-lu-u-ni* the boat is too old that we should send in it whatever straw and chaff is available ABL 802:10 (NA); *rīhāte ša Nabû ana mār šarri . . . ú-si-bi-la* I am sending along the leftovers from (the sacrificial table of) Nabû to the crown prince ABL 187 r. 4 (NA); *samullu mala inaššūni gabbi ana ekalli ú-šeb-bi-la* (when the boats arrive) I shall send to the palace all the *samullu*-wood, whatever they can get ABL 462:14 (NB).

f' in NB: *anāku maršāk mala šu-bu-lu ul anši* I am sick and could not send (it) CT 22 191:6 (let.); *kī immera haššāta* (for *hašhāta*) 5 TUG *mušippī šu-bi-lam immera lūbukamma lušpurka* if you need sheep, send me five *mušippu*-garments, and I will bring in a sheep (from the flock) and dispatch (it) to you

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YOS 3 104:11 (let.); *adi muḥḥi Māt Tāmīti marri parzilli ú-še-eb-bi-la-aš-šū-nu-[tu]* I will send them iron spades as far as the Sea-land TCL 9 118:15 (let.); 10 GÍN *kaspa ana ḥišiḥtu ina qāt PN ana bit ^dINNIN.GIŠ.TUK šu-bul* ten shekels of silver sent to the chapel of DN through PN upon request Nbn. 929:7, cf. *nēpišū ša ana Larsa šu-bu-lu* (list of) tools sent to Larsa YOS 6 146:1, also (x barley) *ša ina qāt PN ana Sippar šu-bu-la-ti* *ibid.* 171:17.

g' in lit. and hist.: *igisē šulmānu ú-ša-bi-lu šunu ana šāšu* they brought gifts and presents to him En. el. IV 134, cf. *umunnašunu taptēma tu-šá-bil*(var. -bil) *nāra* you opened their veins and made the river carry off (their blood) Gössmann Era IV 35, but note, in the same mng. as *abālu*: *Idiglat Purattu li-šá-bi-la mē nuḥši* may Tigris and Euphrates carry water in abundance *ibid.* V 37; *ištu pan ^dBēl . . . ana mārē ummān ú-šeb-b[i-lu]* they bring (meat portions) to the craftsmen from the (sacrificial table of) Bēl RAcc. 133:200, cf. *paš-šūra . . . ana ^dNabû ú-šeb-bil-šu* RAcc. 143:406 (New Year's rit.); in order to remove the very soil of that city (Babylon) I took the earth out *ana Puratti ana tāmīti ú-ša-bil* and sent it down the Euphrates to the sea OIP 2 137:39 (Senn.), cf. [. . .] *ana nāri tu-šeb-bi-el* OECT 6 pl. 5:4 (rit.); *lu-še-bi-lam-ma šamme balāti* let him send me the Plant of Life [. . .] AMT 28,1 iv 7; he heard of the might of Aššur and *ú-šá-bi-la kadrāšu* sent presents Winckler Sar. pl. 35 No. 75:145; *pagar PN šuātu ina ṭābti ušnīlma . . . ana mār šiprija iddinma ú-še-bi-la-aš-šu adi maḥrija* he put the corpse of that Nabû-bēl-šumāti in salt, gave (it) to a messenger of mine, and sent him to me Streck Asb. 62 vii 44, cf. *tāmartašu kabittu ú-še-ba-la adi maḥrija* *ibid.* 84 x 50; *mār šiprija šu-ut še-bul* PN . . . *uma'ir* I dispatched a messenger of mine charged with the extradition of Nabû-bēl-šumāti *ibid.* 60 vii 25; *ḥurāša kaspa . . . ana PN . . . ú-še-bi-lu-uš ṭa'tu* they sent him gold and silver as a bribe OIP 2 42 v 34 (Senn.); note (in broken context) *mu-šá-bi-lu* VAB 4 170 B viii 7 (Nbk.).

2' to send tablets, documents, letters, etc. — *a'* referring to the document: if you do

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not pay or come here *ṭup-pá-am ša Ālim u ruba'im nilaqqīma nu-šé-ba-la-kum-ma ina kārim nuqallalka* we will get a writ from the City (Assur), as well as from the (native) ruler, and send it to you and (thus) put you to shame in the *kāru* TCL 14 41:21 (OA); *meḥram ša DUB-pi-im ša a-wi-ti gamratni šubalkitma šé-bi-lam* have a copy made of the tablet which (establishes) that my case is settled and send (it) to me TCL 19 9:20 (OA); *un-ne-du-uk-ka-am ušamrišaššumma uš-ta-bi-la-aš-šum* I sent him a severe letter TCL 18 93:9 (OB); *meḥir ka-ni-ik I MA.NA kaspim ša ú-ša-bi-lam kīma šatru muššil* make a copy of the sealed document about one mina of silver, exactly as it is written, which I have sent you CT 29 39:18 (OB), cf. *ku-nu-kam šu-bi-l[am]* *ibid.* 3b:20; *anumma ṭup-pa-am ana šēr Lamassī úš-ta-bi-lam I šuhārka ana šēr Lamassī li-bi-il u šuhārūja ša kīma mārī [šipr]i uš-ta-na-ab-ba-lam ištu* GN *litūrunim* herewith I send a letter to (you) Darling-of-Mine (the addressee), one of your own servants should take it to Darling-of-Mine, and make sure that my servants whom I use as messengers return from GN ARM 4 68:20 and 24, and *passim* with *ṭuppu* in Mari; *ši-te-ir-ti ša tu-še-bi-la* the written treaty which you sent KBo 1 23:3; *na-aš-pi-ir-ti ul-te-bi-la-ku anakanni la tallika* I sent you a message of my own but you have not come till now KAV 169:8 (MA); *ši-pir-e-ti iššamma ana šarri bēlija nu-še-bi-la* we forwarded the letters which he brought to the king, my lord ABL 266 r. 8 (NB), cf. *un-qa-a-ta . . . ana* GN *šu-bi-il* ABL 412:12 (NB); *ina šiari ú-il-tú ša attalī Sin ana šarri bēlija ú-še-ba-la* tomorrow I shall send the king, my lord, the tablet concerning the eclipse of the moon ABL 407 r. 7 (NA); *ú-il-tim ša* PN . . . *išamma šu-bi-la* take the loan document of PN and send (it) to me YOS 3 76:37 (NB); settle the account *šá-tar-ri suddirma šuṭur šu-bi-la* write a report in orderly fashion and send (it) to me BIN 1 68:13 (NB); GIŠ *li-²u ša amēlūti . . . assaṭar ina pan šarri bēlija ú-si-bi-la* I wrote the roll of slaves on a wooden tablet and sent (it) to the king, my lord ABL 99 r. 14 (NA), for other refs., see *gabarú*, *ḥišu*, *ibrú*, and *ze'pu*.

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b' referring to the content: as the governor has ordered me *ṭēm eqlim gamram ušattiram-ma ana šēr šāpiri uš-ta-bi-lam* I have listed all the information on the field, and I am sending (it) herewith to the governor's attention YOS 2 151:30 (OB); MU.MEŠ-ni-šú-nu *assa[par] ina pan šarri bēlija ú-si-bi-la* I wrote their names down and sent (the list) to the king, my lord ABL 537:14 (NA); *piširšu lašṭur lu-še-bi-la-ka* I shall write down its interpretation and send (it) to you ABL 470:14 (NA); *lišānu rēšēti annanna ana Aššur bēlija ul-te-bi-la* I sent (this) first report through so-and-so to my lord Aššur Borger Esarh. 107 iv 23, cf. «LÚ».EME.SAG.MEŠ PN . . . *ina muḥḥi* ^d*Aššur bēlija ul-te-bi-la* TCL 3 427, also Langdon BL 169 r. 4.

c' elliptic: x GÁN *eqlam ugārišam šuṭram šu-bi-lam-ma* write down the land of x iku, district by district, and send me (the report) BIN 7 9:19, cf. GUD.ḪIA . . . *ugārišam šuṭram-ma šu-bi-lam* *ibid.* 12 (OB); ERÍN-am . . . *šumešam kirišam šuṭramma šu-bi-lam* write down the teams, with names and per orchard, and send me (the report) LIH 75:26 (OB); *eqlam mala šipram epšu . . . šuṭtiramma šu-bi-lam* YOS 2 151:10 (OB); *ana šumāti assaṭar ana pan šarri bēlija ú-si-bi-la* I wrote (them) down by name and have sent you (the report) ABL 212:8 (NA), cf. *assaṭara . . . ú-si-bi-la* ABL 910:9, *šuṭra . . . še-bi-la-ni* *ibid.* 7 (NA), *šu-ṭur še-bil* ABL 841:12 (NA), also ABL 438 r. 3, 1058:13, note *ana šarri bēlija ú-še-bal* I will send word to the king, my lord ABL 996 r. 5 (NA).

3' to send persons: *am-tam ša a-na šu-bu-lim ana šerika imtūtanni* the slave girl, who was to be sent to you, died on my hands CT 2 49:10 (OB); *ana muḥšarri ul-te-bi-la-na-ši* they brought us before the king BE 17 55:15 (MB), cf. *ana muḥḥija šu-bi-la-aš-šu* *ibid.* 75:22; PN *šuršurāte sip[arri] amtaḥaš ul-te-bi-lak-ku-n[u]* I put PN in bronze chains and sent (him) to you KAV 96:8 (MA); *lu-še-bi-il ajābē ša šarri ana qātišu* I shall send the king's enemies by him EA 162:58 (let. from Egypt); *mārat šit libbišu ú-še-bi-la* he sent me his own daughter Streck Asb. 24 iii 22; PN *ina kūmušu nu-si-bi-il*

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we have sent PN in his place ABL 713:11 (NA), cf. 180 ZI.MEŠ . . . *ú-si-bi-la* ABL 602 r. 4, also *emūqī arhiš lu-še-bil-ú-ni* ABL 198:21 (all NA); [*ana*] *muḥḥi bit šibtātešu tu-še-bal-áš-šú*] ZA 52 226:24.

4' to send animals: 1 *burtam bēli atta šu-bi-lam-ma* my lord, send me one heifer (and I shall send you five shekels of silver) CT 2 48:11 (OB), cf. *puḥālē mūrē . . . šu-bi-la* KBo 1 10 r. 62; *pagūta rabīta . . . šar Mušrē ú-še-bi-la* the king of Egypt sent me a grown female baboon AKA 142 iv 30 (Aššur-bēl-kala); *šēnu ina qāt PN ana bēlija ul-te-bi-la* YOS 3 16:10 (NB).

b) to have carry away (causative to mng. 4): *ma.da da.ma.al.la a mu.un.* [x]: *mātu rapaštu me-e ú-sá-bil* he had water carry off the entire country SBH p. 27:16f., cf. *íd.da i.ni.in.dé: nāra uš-ta-bil* 4R 11* r. 23f.; *egātija ú-ša-bil šāra* he made the wind carry away my offenses Lambert BWL 50:60 (Ludlul III); if he has been careless *eql itēšu mē uš-ta-bil* and let the water carry away his neighbor's field CH § 55:36, also *ibid.* § 56:42, cf. *ugāram mē uš-ta-bil* CH § 53:15.

c) in idiomatic use: see mng. 5a s.v. *amatu*, *tēmu*.

10. *šutābulu* (or *šutāpulu*) to mix ingredients, to evaluate, calculate (ominous features), to discuss, argue a matter, to think, ponder, understand, to move(?), to confuse — **a)** to mix ingredients: x *sahlē* x ZID.ŠE.SA.A *tuš-ta-bal* you mix x mustard seed and x "roasted barley flour" KAR 202 i 9, cf. (various ingredients) *ina ḥimēti lipi kalit immeri iskuri tuš-ta-bal* you mix with ghee, kidney fat of a sheep (and) wax AMT 8,1:18, also (in broken contexts) [*tu*]-*uš-ta-bal* AMT 86,1 iv 3, [. . .] *ištēniš tuš-ta-bal* KAR 195:8; (various materials) *taḥaššal tamarraq tul-ta-bal* you crush, grind (and) mix (together) ZA 36 190 § 10:13, cf. *tu-ul-ta-bal-ma tasah-ḥurma tamarraq* you mix and grind again *ibid.* 194 § 4:5, and *ibid.* § 5:11, *tamarraq tul-ta-bal-ma* *ibid.* 196 § 9:20, also *ibid.* 198 § 19:29 (NA glass text); for refs. wr. *ḫi.ḫi*, see *balālu*.

b) to evaluate, calculate (ominous features, events) — **1'** with *tērtu*: [. . .]-*ka*

abālu A 10c

DUMU LÚ.ḪAL.MEŠ *ana kunni qāti šu-ta-bu-lu tērti* the members of the diviner profession [pray to, or: stand in front of] you for the (performance of) the proper gestures (in the dissection of the exta), for the evaluation of the ominous features KAR 105:13 and *dupl.* KAR 361:13; said of gods: *mu.ni.šè gub.ba: a-na šu-ta-bu-ul tērti azzaz* I (Ištar) am standing (ready) to evaluate the omens Delitzsch AL³ 135:23f., also *ibid.* 25f., 27f., 29f. and 31f., *dupl.* BRM 4 10:5f. and SBH p. 98:23f., see Jensen, KB 6/2 120; Ninurta [*bēl*] *nimeqi u šitulti muš-ta-bi-li tērti* JRAS 1892 352 i A 5, cf. (Marduk) *muš-ta-bil* [. . .] Streck Asb. 278:8e.

2' with ominous features: *dikšu kīma kakkima tuš-ta-bal* you interpret (consider) a severed part (of the exta) as (if it were a) weapon mark Boissier DA 45:11, also *ibid.* 9, *nikimtu kīma kakkima tuš-ta-bal* *ibid.* 13 i 43; *kīma annimma ana šululti surrāti tuš-ta-bal* (see *šulultu* A mng. 2) CT 31 39 ii 19 (all SB ext.).

3' other occs.: according to the tablet which I have sent you *eqlam GUD.APIN.ḫi.A ENSI.MEŠ . . . šu-ta-bi-la ana šena zūzama* calculate the field(s), the plow oxen, the *iššakku*-farmers, then divide (the lot) into two sections (and give them to GN and PN) TCL 7 23:20 (OB let.); *pirišti Anu Enlil u Ea ša kī šāti* UD AN ^dEN.LÍL *u arā šu-ta-bu-lu* (to understand) the secret lore of (the ways of the stars, called those of) Anu, Enlil, and Ea, which are (to be studied) according to the commentary to the series *Enūma-Anu-Enlil* and to make the (pertinent) calculations BBR No. 24:18; note *ina A.RÁ tuš-ta-bal* LBAT 1629:4', also *ina A.RÁ-a tuš-ta-bal-ma adan-šunu ta-x* [. . .] BM 34103:14; NÍG.ŠID-ŠÚ *a-na ḫi.ḫi 3* [A.RÁ 3] 9 to calculate its amount 3 [times 3] = 9 TCL 6 No. 32:17 (Esagila Tablet), also, wr. *ana šu-ta-bu-[li]* *ibid.* 21, see WVDOG 59 p. 52-54; *girmadē uš-ta-ba-lu eliš u šapliš* making the . . . -parts (of the ark) correspond to each other above and below Gilg. XI 78.

c) to discuss, argue a matter — **1'** with *amatu*: *šu-ta-ad-du-nu = miš-lu-[ku]*, *a-ma-tū šu-ta-b[u-lu]* Malku IV 92f.; *inim.šár.šár = muš-ta-bil a-ma-ti* Nabnitu IV 36, cf. *inim*

abālu A 10d

íb.ta.an.šár.šár. eš.àm TCL 16 80:3, see Falkenstein, IF 60 114ff., also inim im.šár. šár.šár Kramer Enmerkar and the Lord of Aratta 392; *šarru itpēšu muš-ta-bil amat damiqti* Lyon Sar. 6:34, also *ibid.* 14:37; (in broken context) [...] *ma a-ma-ti uš-ta-bil* [...] Thompson Gilg. pl. 31 K.8743:7 (SB Adapa); *šu-ta-bu-la-ku šumma amūt maḫlat šamē itti NUN.NI.MEŠ li'ūti* I (Assurbanipal) am able to discuss the series "if the liver is a correspondence of the sky" with the wise *apkallu's* Streck Asb. 254:15.

2' without *amatu*: *la annū šu li'ūtu ša tupšarrūti ša kī annū uš-ta-bal-u-ni* is this not the acme of scholarship, what I am arguing in this way? ABL 1277 r. 10 (NA); *ina šu-ta-bu-lu₄ ša epšēti ann[āti ...] uš-tab-ba-lu mītūtu ša Šarru-kēn* in discussing these events [...] they were arguing about the death of Sargon Winckler Sammlung 2 52 K.4730:7f., see Tadmor, Eretz Israel 5 154; you sat him on the holy throne *ana šu-ta-bu-li qu-ru-us-sū* KBo I 12 r. 8.

d) to think, ponder, understand — 1' with *surru* (Sar. only): *biltu šuššé šur-ru-uš uš-ta-bil-ma* he thought of making (this region) produce a crop (parallel to *iškunu uzunšu* line 34, and *libbašu ublamma* line 36) Lyon Sar. 6:35.

2' with *kabattu* (Esarh. only): *itti libbija atammāma uš-ta-bi-la kabattī umma* I pondered long and thought as follows Borger Esarh. 42 i 32, *uš-ta-bi-la kabattī* (parallel: *ina karš[ija] ušabši*) *ibid.* 19 ii 1.

3' with *karšu* (Senn. and colophons of Asb.): *ana ... šutēšur sūq āli ... uzunšu ul ibšīma ul uš-ta-bil karassu* he had neither planned nor thought of making the city street straight OIP 2 103 v 42 (Senn.), and *ibid.* 95:69; *ša ... bārūta ... iḫuzu uš-ta-bi-lu karassu* who has learned the craft of the diviner and understands (it) CT 20 42 r. 36, cf. Boissier DA 232:49 (both SB ext. colophons).

e) (in the stative) to be contradictory: *dalḫa ušurāte šu-ta-bu-la te-[re-te ...]* the signs were confused, the omens of equal interpretation Craig ABRT 2 17 r. 19; SIG₅. MEŠ-šá u ḪUL.MEŠ-šá *šu-ta-bu-lu* its (the

abālu A 11a

sign's) good and its evil (prognostics) contradict each other (i.e., nullify each other) Boissier DA 249 i 21 and dupl. CT 30 40 K.10579+ :1' (SB ext.), cf. *téretka niphāti malāt* SIG₅.MEŠ u ḪUL.MEŠ *šu-ta-bu-lat-ma* your omen is full of indecisive features, balanced in good and bad signs CT 20 48 iv 31, also UZU *mīḫur ša iqbū* SIG₅.MEŠ-šá u ḪUL.MEŠ-šá *šu-ta-bu-lu* the omen is equivocal, this means its good and bad signs balance each other CT 31 39 ii 25.

f) to move(?) (lips, tongue, in speaking): *lišānu ša innibṭa šu-ta-bu-lu la i[le'u]* (my) tongue which was paralyzed and could not move Lambert BWL 52:28 (Ludlul III), cf. *šaptišu* (var. *šaptāšu*) *ina šu-ta-bu-li* ^dGirra *ittanpaḫ* En. el. I 96; *šumma amēlu* UZU.SA (= *šer'ānū*) ZAG u GÜB *uš-tab-ba-lu₄* if the arteries of the right and left (temples) of a (sick) person throb(?) AMT 44,4:1.

g) to confuse: *Gibil šu-ta-bil-ši-na-ti* O Fire god, confuse(?) them (the sorcerers and sorceresses) (parallel to *kuššissināti* chase them away, *aruḫšināti* devour them line 139f.) Maqlu IV 141, cf. *ibid.* II 115, ^d*Gibil liš-ta-bil* *ibid.* III 166; obscure: *lil-te*(text *-li*)-*bi-il-ma kaššāpta ana dajāniša* let him bring(?) the sorceress away to her judge (and let the judge roar like a lion at her) Maqlu V 26; note, as reciprocal: *ú-sa-ta-bu-lu iḫabbutu* (the nomads leave their territory, cross over) mingle(?), take booty ABL 547 r. 5 (NA).

11. IV passive — a) in OB: *abi mārtim mimma ša ib-ba-ab-lu-šum itabbal* the father of the daughter (spurned by her husband-to-be) takes whatever has been brought to him (as *biblu* and *terḫatu*) CH § 159:45, cf. *mimma mala ib-ba-ab-lu-šum*(var. *-šu*) *uštašannāma utār* he returns double everything which was brought to him *ibid.* § 161:72 and § 160:57; *kaspum la ib-ba-ab-lam* PBS 7 118:17; sesame from that *ša ištu* GN ... *ana rēšim kullim ana* GN₂ *ib-ba-ab-lu-nim-ma* PN PN₂ ... *imḫuru* which was brought from GN to GN₂ as stores and which PN, PN₂ (etc.) have received CT 8 36c:9; ŠA *ištu* GN *ib-ba-ab-lam* (barley) from that which was brought from GN YOS 5 185:2, cf. TCL 10 123:31 and II 179:5, also *ša ana* GN *ib-ba-ab-lu-šu-nu-ši-im*

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BE 6/2 136:6, see JCS 8 66 n. 167; [...] GUD *ib-ba-ab-ba-lu* PBS 7 116:33; for idiomatic use, see mng. 5a s.v. *panu* for OB and MB refs.

b) in lit.: kur.bi.ta túm.a : *ša ištu šadišu ib-bab-la* (!) (pure stone) which was brought from its quarry ASKT p. 90–91:50, cf. (oil) [...] túm.a : *ana KUR-šu ib-bab-l[a]* CT 17 39:42 and 44, *ištu KUR-šu ib-bab-la* ibid. 13 r. 4; *pindû*-stone *ša ultu šēp KUR Nipur šadi ib-bab-la* OIP 2 132:74 (Senn.); like silver (or) gold *ša TA KUR-šu ib-bab-la* JNES 15 140:33' (*lipšur*-lit.), cf. *ib-bab-la* (in broken context) BBR No. 100 r. 30; see also ASKT p. 88–89 ii 46, in lex. section; *šuttu annitu ša ina barārti ... ib-bab-lam-ma* this dream which I had (lit. was brought to me) in the first (second, third) watch (of the night) Dream-book p. 340 right col. 6, also ibid. 343 r. 5' and 11', cf. Böllenrücher Nergal 33, SBH p. 8, in lex. section; note, with inchoative mng.: *Arahtu ... agû ezzi ... ib-bab-lam-ma ālu šubassu mē ušbi'ma* the Arahtu Canal became a raging torrent, swept over the site of the city (Babylon, and turned it into ruin hills) Borger Esarh. 14 Ep. 7:41.

The three forms *ūbilu*, *ublu*, and *ubtil*, cited mng. 4b, cannot all be derived from the same verb; the suggested derivation of **ūbilu* and *ubtil* from *bullu* (Landsberger, ZA 43 72, see also AHw. s.v.) is contradicted by the NB form *ublu* which indicates *abālu* from which *ūbilu* is also attested. The two forms *ubtil* and *ubtelli* which cannot be derived from *abālu* occur only in the two SB lit. texts and may best be explained as influenced by *bullū*, “to extinguish,” see Lambert BWL 303.

Most of the occurrences cited in mng. 10 can be taken to be the III/2 form of *apālu*, and the distinction may have been ignored by the ancients; *šutāpulu* would have as basic meaning “correspond to each other.” This interpretation is supported by the use in omen texts of *apālu* I/2 in the same meaning as *šutāb/pulu*: *la i-tap-pa-la* CT 31 39 ii 18, *tērēti ... ul i-ta-nap-pa-lu* ACh Supp. 2 Ištar 62:30, restored from ACh Ištar 40 A 79, see ZA 47 93; see also *ballu* adj. and *šutāb/pultu*.

For *babātu*, see Ungnad, WZKM 17 277ff. Ad mng. 4a (to wash away, erode): Landsberger,

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JNES 8 276 n. 89. Ad mng. 5a: *panu* Thureau-Dangin, RA 21 12 n. 5, Oppenheim, JAOS 61 256, Landsberger, ZA 38 114, Goetze, Sumer 14 30; *pū* Langdon, ZA 36 211 n. 5; *qātu* Oppenheim, JAOS 61 267. Ad mng. 5b: *kaspu* Oppenheim, JNES 11 131 and AfO 12 346 n. 8. Ad mng. 10: Bauer Asb. 2 84 n. 3. Ad mng. 2a-5' (*ana dīni abālu*): Böhl, MAOG 11/3 16.

abālu B v.; **1.** to dry up, dry out, **2.** *ubbulu* to dry, **3.** *šūbulu* to dry, to cause to dry up; from OA, OB on; I *ibal*—*ibbal*, I/2, I/3, II, II/2, III; wr. syll. and UD.A, UD.DU; cf. *ablu*, *nābalu*, *šābulu*, *tābalu*, *tābila*, *ubbulu*.

la-aḥ UD = *šā-bu-[lu]*, *a-ba-[lu]* A III/3:102f.; aḥ UD, e UD, a-a UD, [ḥa]-a UD = *a-ba-[lu]* (followed by *šābulu*) ibid. 104–107; e UD.DU = *a-ba-lu* Diri I 157, also A III/3:153; [ú-uh] [UH] = *a-ba-lu*, *šā-bu-lu* A V/2:130; [...] = [a-b]a-lu *šā me-e* Antagal D b 20.

[... ù(?) .bí(?) .i]n.UD : *su-lu-úp gišimmari ub-bal-ma* (the gardener) will dry the dates and (the owner will take them) Ai. IV iii 50f.; *uzu a.ú.na* [...] ḥa.ba.laḥ^{la-aḥ} : *li-ig pī-ša [li-bal]* may her (the sorceress's) palate dry up ZA 45 15 ii 9 (inc.); *ir.ra unú.bi nu.è.du* : *ina usukkišu ša dim-tim la ib-ba-lu*, upon his cheek where the tears never dry OECT 6 pl. 19:9f., dupl. ASKT p. 122 i 4f.; *gi.èn.bar túl.bi.ta ba.da.an.ša.ra* : *appāri ina šuk-li-šu ub-bi-il* it (the word of god) dried out (replacing: *ba.da.an.gam* : *ušmīt*, “killed,” in the parallel texts, see *appāru*) the reed in its caisson (or pit) SBH p. 73:3f.

ru-uš-šu-kát (!) = *ab-la-at*, *ru-uš-šu-ku* (!) = *a-ba-lu* Izbu Comm. W 377c–d; *i-na-bu-?* // *ib-bal* // *na-ba-?* // *a-ba-lu* (misunderstood for *ba'ālu*) TCL 6 17:8 (astrol. comm.).

1. to dry up, dry out — **a)** said of canals, water — **1'** in lit.: *nārum issekkirma mūša i-ba-lu-ú* the river will be dammed up and its water will dry up YOS 10 5:6 (OB liver model); *appārātum i-ba-la ḥušaḥḥu ina mātīm ibbašši* the reed marshes will dry up, there will be famine in the land ibid. 44:45 (OB ext.); *zunnu ina šamē mīlu ina naqbi ib-ba-lu* rain will dry up in the sky, the high water in the (river's) spring(s) ACh Sin 34:16, also (followed by *ḥušaḥḥu ina māti ibašši*) ibid. 18, cf. *íd ib-bal zunnu ina šamē [mīlu ina] naqbi ippar-rasu* CT 27 10:13 (SB Izbu); if a turtle migrates from the reed marsh to the river AMBAR.BI *ib-bal* that reed marsh will dry up CT 41 13:12, cf. A.AB.BA // AMBAR.BI *ib-bal* ibid. 10 (SB Alu), cf. (in similar context) AMBAR.BI *i-bal-[ma]* KAR 300:5, AMBAR.BI

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i-ib-bal-m[a] ibid. 11, also A.AB.BA *ib-[bal]* CT 27 26 r. 5 (SB Izbu), A.AB.BA *ib-bal* LBAT 1499:20 (astrol.), *tāmtu ub*(for *ib*)-*bal* BRM 4 13:61.

2' in letters: *aššum a-ba-lim ša* ID PN *ina* ID.A.AB.BA *id-ta muḫurma mē mu*(text *aš*)-*ul-li-ma ana errēšim idin* as to the drying out of the PN Canal, take(?) a subsidiary canal from the Sea Canal, fill it with water and give (the water) to the farmer UCP 9 335 No. 11:4 (OB); *la-[am] m[u]-fú* *i-ba-lu₄ bēlī liqbīma šuppātušunu la innaddā* my lord should give orders before the water dries up, so that their soaked fields shall not remain fallow PBS 1/2 56:18 (MB let.); my lord accused me of not having dug the canal, so that it is dried up [*l*]u *ablat ina* MN *i(!)-na(!) herē ugdammir [i]nannama ana a-ba-li [uḫ]hurat* even if it is dry (now), I had finished digging it in Simānu, so it would be a little late for it to dry out now (as a consequence of my supposed negligence) PBS 1/2 50:40f., cf. *i-ba-al-ma* (in broken context) ibid. 62:16 (MB let.); obscure: A.ME *ina* URU GN *ul i-ba-lu* water has not dried up in GN ABL 269 r. 5 (NB).

b) said of fields: *piḫat eqlim ša i-ib-ba-lu inaš[šī]* he is responsible if the field dries up BIN 7 204:12 (OB); *ana A.ŠA ša i-ba-lu išalluka* they will question you about (each) field which dries up VAS 16 199:22 (OB let.).

c) said of plants — **1'** in gen.: *šumma gišimmaru qaqgassa i-bal* if the top of a date palm dries up CT 41 16:11 (SB Alu), cf. [ú]. H.L.A *ib-ba-lu₄* (apod.) CT 39 33:44; *šūmī ša ša-pi-ir-ri iqbi'am ti-da-šu-nu-mi li-ba-lu-mami ina pisannim šūbilam* the garlic about which my governor has told me, "Let its mud(?) (i.e., the mud clinging to it) get dry and send (it) in a basket" CT 4 12a:34 (OB let.); *šuršūka li-ba-lu kisittaka li'up* may your roots dry out, your trunk dry up CT 23 10:13, cf. *šuršūšu li-ta-'pu kisittašu li-bal* ibid. 18 (SB inc.).

2' in med.: *mēšu ... tašahḫat* EN UD.DU *tašakkan enūma i-tab-lu ... MAR* you strain the juice (of the medicinal plant), leave it until it dries, when it has dried you strew it

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(on) CT 23 26:2f., cf. *ina tābtī tušnāl adi* UD.DU *tašakkan enūma* UD.DU ... *tašāk tazarru* AMT 15,6:13, cf. also EN *ib-ba-lu tazarru* AMT 42,3:12.

d) said of parts of the body: *maršu ina muršišu muttātušu i-ib-ba-la-a* (as to) a sick man, through his illness his . . . -s will dry up YOS 10 46 v 29 (OB ext.), also, wr. *i-ba-la* CT 3 2:7 (OB oil omens); *šumma liq pišu i-ta-nab-bal* if his palate keeps drying out Labat TDP 64:55', cf. *liq pišu i-ta-nab-bal-šū* ibid. 226:69, also AMT 76,1:4, LKA 88:2, and cf. ZA 45, in lex. section, cf. *šumma lišānšu i-ta-nab-bal* Labat TDP 62:12, [...] *-su i-ta-nab-bal* ibid. 242:14, *pūšu* UD.MEŠ ibid. 236:42, *pūšu* UD. UD.MEŠ ibid. 238:11, KA-šū *e-ta-[na-bal]* STT 89:97; *e-t[a-na]b-ba-la ša-pa-tu-šū* Kuchler Beitr. pl. 2 ii 24; *šumma ŠA.MEŠ-šū i-tab-lu* if his intestines have dried up Labat TDP 120:43; *šumma amēlu libbašu urbatu šabit šit-ta-šū i-ta-nab-bal* if a man's belly is seized by the *urbatu*-worm, his . . . dries out Köcher BAM 2 159 ii 46, cf. *libbašu* DIB.DIB-*su šit-ta-šu ina libbišu e-ta-nab-bal* his belly is constricted, his . . . dries out within him ibid. ii 21, also [...] *maṣma šit-ta-šū ina libbišu e-ta-nab-bal* AMT 31,4:7, also ibid. 57,5 r. 1 and, wr. *i-ta-na-bal* 44,5:6; *kīma šūt rēši la ālidi nī-īl-ka li-bal* may your sperm dry up like (that of) a sterile eunuch CT 23 10:14, cf. *nīšū li-bal kīma la ālitti* ibid. 19; *ana mannija i-ba-li* (for *ībalu*) *da-mu libbija* for whom has the blood of my heart been spent (lit. dried up)? Gilg. XI 294, cf. *da-me-e-a ina libbija e-tab-lu* (see *damu* mng. 1a-3') ABL 455:14 (NA).

2. *ubbulu* to dry — **a)** to let fields, etc., dry out: *ana minim GAN-lam tu-ba-al* why do you let the field dry out? YOS 2 23:6 (OB let.); *lemnu zirzirru mu-ub-bil šippāti* the evil locust which dries up the orchards Craig ABRT 1 54:25 (= BA 5 629); Babylon *ša kīma gišimmari bilātišu ušašriḫušuma ú-bi-lu-uš šāru* which, like a date palm, I endowed with abundant produce, but which (now) the wind dried out Gössmann Era IV 40; *ina Abi araḫ arād* ^aBIL.GI *mu-ub*(copy *-uš*)-*bil*(var. *-bi-il*) *qarbate raḫubte* in the month of Abu, the

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month when Gibil, who dries out the wet field, descends (from heaven) Lyon Sar. 10:61, cf. ^a*Gibil ištu šamé urradamma itti* ^a*Šamaš išannan* DN descends from heaven and vies (with regard to the heat) with Šamaš (explanation of the month Abu) KAV 218 A ii 10ff. (Astrolabe B).

b) to dry fresh vegetables, cereals, etc. — **1'** in gen.: URUDU *liddinuma tibnam šama tū-ḥi a-bi₄-lá* buy (pl.) straw (and) dry the bran TCL 14 47:19 end of line, to be read as continuation of line 18 (OA let.); ḤA.ZA.NU.UM.SAR *mala NUMUN šūlīma* [i]B.KÍD ḤA.ZA.NU.UM.SAR [g]a-me-ir-šu-nu ub-bi-il-ma pull up all the bitter garlic that has gone to seed and dry all the rest of the bitter garlic A 3528:18 (OB let.).

2' in med.: *bu-ur-i-ša-na tu-ub-bá-al taḥaš-šal* you dry and crush an (a) *burrišānu*-insect KUB 37 55 iv 31, parallel: *ú-bal iḥaššal* AMT 85,1 iii 2, cf. AMT 85,3:2f., [t]u-ub-bal ta-ḥaš-šal KUB 4 98:4; *šammī annūti ištēniš ina šilli* UD.A ^{tá-ba-al} *taḥaššal tanappi* these drugs you dry together in a shady place, you crush (and) sieve (them) RA 53 6:32, cf. KAR 191 r. iii 10, *ina* GIŠ.MI UD.DU GAZ S[IM] AMT 6,1:10, *ina šēti* UD.A AMT 29,5:7, CT 23 40:22, AMT 20,1:9, and similar passim, *tu-bal tasâk* Küchler Beitr. pl. 19 iv 18 and 19, UD.DU SÚD Iraq 19 40 i 6 and 21, *tu-bal* UR.BI *tapâš* AMT 42,5:15 and 19, UD.DU GAZ AMT 84,6 ii 10, UD.A *turrar* AMT 5,1:2.

c) said of parts of the body (in magic): the demon *murammū šer'āni mu-ub-bi-il liq pî* who makes the muscles loose, who dries up the palate ZA 45 206 iv 10 (Bogh. rit.), cf. *mu-ub-bil liq pî mu-ub-bil qaqqadi ākil šer'āni* KAR 88 fragm. 4 iii 4f., see Ebeling, ArOr 21 417, cf. also (the demon) *ša ... liq pîja ub-ba-lu* KAR 267:14, dupls. BMS 53:11, AMT 97,1:20, continuing with *kal pagrija ub-ba-lu* BMS 53:12; the demons *ša ... ru'ti ub-bi-lu* who dried up my spittle KAR 80 r. 28, dupl. RA 26 41 r. 3; *ašbat piki ú-tab-bil lišānk[i]* (sorceress) I made you dumb (lit. seized your mouth), I dried up your tongue VAT 35:1 (SB inc., courtesy Köcher).

d) to let drain, evaporate (with liquids as object): *ša ... nāršu isekkiruma šiqīssu*

abarakkatu

ub-ba-lu (anyone) who dams up its canal and lets its irrigation system dry up MDP 6 pl. 10 v 8 (MB kudurru); ^a*Ea naqbišu ub-ba-lam* Ea will dry up his springs ACh Ištar 15:22, cf. ^a*Adad ... [...]-šu li-ib-bil* MDP 6 p. 47:7; *ina šēti tašakkan tu-bal* you place (the washed mixture) in the open air and let it dry (i.e., evaporate) ZA 36 198:31 (NA glass text); *gulgullašu tešerrim mé ša gulgullišu t[ú-bal]* you make an incision in his skull and let the water in his skull drain out CT 23 36 iii 59, restored from *x-LUM-tú GAB-an-ma méšu ub-bal* ibid. 37 iv 5; *ambassu mu-bil* [...] the game park which drains(?) [...] OIP 2 80:22 (Senn.).

3. *šūbulu* to dry, to cause to dry up: you wash the ingredients in fresh water *tu-ša-bal ta-bi-ar* you dry (them), you pick through (them) Ebeling Parfümrez. p. 26 ii 17 (MA); uncert.: *tatabbal tu-šá-bal ina qātika tapaššaš* AMT 64,1:7; *tulá lu-šá-pil* (vars. -*pil*, -*pi-il*)-*ma ul iballu šerru* I will cause the breast to dry up so that the infant will not live Gössmann Era IV 121, for vars., see Frankena, BiOr 15 14.

For LKA 2:18, see *apālu*, for VAS 16 132:13, see *abālu* A; for Or. 23 338:19, see *malá*.

Meissner BAW 1 6f.

abālu (to present food offerings) see *apālu*.

abarahḫu s.; (mng. unkn.); OB.*

ištu ilam tarši matīma ina šám 15 šE KÙ. BABBAR *šumī ul taḥsusī u timāli inūma tallikim a-ba-ra-ḥa-am el-qé-e-ma adi te-ki-mi-in-ni-ni ul tamguri* since you had good fortune, you have never remembered me (with a present) in the value of even 15 šE of silver, and yesterday when you came here I took an a., but you were not satisfied until you had taken it away from me YOS 2 15:13.

It is uncertain whether this word should be connected with the NA *ḥabarahḫu* (q. v.), which is also attested only once, or with *abarahḫu*, q. v., of the Nuzi texts.

Ungnad, OLZ 1922 p. 6.

abarakkatu (*abrakkatu*) s. fem.; housekeeper, female steward; OB, Mari, SB, NA;

abarakkatu

wt. syll. and SAL.AGRIG(IGI+DUB); cf. *abarakkatu*, *abrakkūtu*.

SAL.IGI+DUB Proto-Lu 494; SAL^{ag-ri} IGI+DUB^{ig} = *ab-rak-ka-tú* Izbu Comm. 217.

gi₄.in IGI+DUB é.gi₄.a dumu.é.e.ke_x(KID) : [amtam] *a-ba-ra-ka-tam kallatam mārat bītīm* slave girl, housekeeper, daughter-in-law, daughter of the house RA 24 36:9, see van Dijk La Sagesse p. 91 (OB lit.).

a) referring to a female supervisor of the household servants — 1' in Mari: ^fPN [SAL].IGI+DUB ^fPN₂ SAL.IGI+DUB ... 12 SAL. MEŠ *ekallim ša niš ilim ... izkura* the female steward PN, the female steward PN₂ (and ten women), (these) twelve women of the palace took an oath ARM 8 88:1f., cf. ^fPN [SAL] *a-ba-ra-ka-tum* ARM 7 120:8', 3 SAL *a-ba-ra-ka-tum* RA 50 70f. iii 1 and iv 17 (list of rations); *ana šipir* SAL *a-ba-ra-ka-tim* (apples) to be used by (lit. for the work of) the housekeepers ARM 9 115:3, cf. *ibid.* 282:3, also (spices) *ibid.* 177:4, 238:8, 239:9.

2' in Hana: SAL.IGI+DUB (on a seal) Syria 37 211 ii 2.

3' in NA: *aššassu* SAL.UN.MEŠ *ekallišu* SAL.IGI+DUB.MEŠ (from the palace in Babylon I took as spoil) his wife, the women of his palace, the housekeepers (followed by: the courtiers *šūt rēši, tīru, manzaz pani*, the singers, slaves) OIP 2 52:32 (Senn.); 7 SAL. IGI+DUB.MEŠ (in a list of women) ADD 828:5.

4' in SB: *šumma ina bīt amēli* SAL.IGI+DUB É BE *innamir* if, in a man's house, the (ghost of the) dead housekeeper is seen (preceded by *abarakku mītu*) CT 38 30:10 (SB Alu).

b) as title of goddesses: ^dAMA.ŠU.MAḪ.A IGI+DUB É.kur.ra.ke_x : ^dMIN *ab-rak-kāt Ekur* Craig ABRT 1 18:12, dupl. KAR 41:11f., see TuL 156f., cf. ^dNinkarrak *ab-rak-kāt Ekur* 4R 56 ii 15, ^dNinisinna ... IGI+DUB É.KUR CT 23 2:16, ^dENGUR ... SAL.IGI+DUB zi é.kur.ra.ke_x CT 24 1:25f. and 20:17 (= An = *Anum* I 27), SAL.[IGI+DUB MAḪ] ^dNazi.ke_x CT 24 48:10 (= An = *Anum* III 69); IGI+DUB maḪ ki An.na ^dEn.líl BI x [...]: [...] *tum šir-tum ša it-ti* AN[...] (referring to Ninisinna) BA 5 644 No. 11:15f.; SAL.IGI+DUB šu.dim₄.ma : *ab-rak-ka-tú* (var. *-ti*) *saniḫti* the honest housekeeper (Nin-ni-ga-sa, wife of

abarakku

Nin-Gubla) RA 17 151 K.7605:3, and dupls., see Ebeling, ArOr 21 376:43, see *abarakku sanqu* cited *abarakku* lex. section.

abarakku s.; 1. steward of the temple, 2. (an official of the temple or an estate), 3. chief steward of a private or royal household; OAkk., OB, MA, SB, NA, NB, LB, Sumerogr. in Hitt.; wr. syll. (rare) and (LÚ) AGRIG(IGI+DUB), (IGI^{II}+DUB BE 10 60:3, 9 and 11, LB); cf. *abarakkatu*, *abrakkūtu*.

ag-rig IGI+DUB = *a-ba-rak-ku* Diri II 109, cf. IGI+DUB = *a-ba-ra-ak-kum* Proto-Diri 106; ag-ri-ig [IGI+DUB] = [*a-ba-ra*]k-[*ku*] Lu I 146, cf. agrig, agrig.erim, agrig.èš.a, agrig.lugal. [la], SAL.agrig Proto-Lu 492ff.; LÚ.IGI+DUB, LÚ.UŠ.IGI+DUB (after *mazzaz pani, rēd gammālē*) Bab. 7 pl. 5 (after p. 96) iii 33f. (NA list of professions), note LÚ.IGI+DUB BĀRA *ibid.* vi 22; utul. agrig = [*ša a-b*]ar-rak-ki = MIN (= *bāb ka-a-[x]*) Hg. B VI 90.

[su]m.ma.ab [lu]gal.la.ke_x(KID) [š]a₆.ga [a]grig.a.ke_x : <*nadānu ša šarri*> *dummuqu ša a-ba-rak-ku* (for transl., see mng. 3e-1' and *damāqu* mng. 2e-1') Lambert BWL 259:8.

1. steward of the temple (early OB): PN IGI+DUB é ^dNingal UET 5 777 seal, also *ibid.* 780, 783 and 786 (all seals); PN₂ (father of the above cited a.) IGI+DUB (receiving deliveries to the Ningal temple) *ibid.* 755:15, note that PN₂ seals as ŠITA.ab ^dNingal *ibid.* 744 and following (to 779) (all Sumuel); LÚ.^dEn.líl.lá IGI+DUB ^dEn.líl.lá (first witness) OECT 8 2:19, 8:19, 9:19, also (same person) IGI+DUB *ibid.* 7:19, BE 6/2 38:20, 64:21, (second witness) *ibid.* 41:19 (all Samsuiluna), also (in connection with the Ningal temple, first two witnesses) PBS 8/1 12:24f. (Damiq-ilišu); IGI(text PI)+DUB (in list of barley expenditures, after the sanga, *ababdū*, ŠITA.ab) YOS 5 163:12 (Warad-Sin).

2. (an official of the temple or an estate, OB only) — a) of the temple: ŠĀ.TAM.MEŠ IGI+DUB.MEŠ ù GUDU₄.MEŠ *hamšišu šiš <ši>šu nusanniḡma ul uštēšeruniāti* we have interrogated (concerning the theft) the administrators, the a.-s, and the *pašišu*-priests five or six times but they could not put us on the right track PBS 1/2 12:9 (let. of Samsuiluna), cf. 1 IGI+DUB *pēti sikkātīm ina qātīm nukāl* we are holding one a., the turnkey *ibid.* 21, also ŠĀ.TAM.MEŠ GUDU₄.MEŠ NI.DUḪ.MEŠ ù

abarakku

IGI.DUB ... [*šuri*]animma bring the administrators, the *pašišu*'s, the gatekeepers, and the *a.* here (to Babylon) *ibid.* 26.

b) of an estate: PN *a-ba-ra-ku* (in list of barley expenditures, after the *rabiānu*) TLB 1 151:2, followed by: PN₂ *la-la-nu*, PN₃ *wa-ar-ki a-ba-ra-ku* *ibid.* 4; cattle GİR PN *u* PN₂ IGI+DUB.MEŠ JCS 2 106 No. 9:25, and *ibid.* 95 No. 23 r. 2, also (in various receipts from the *gagūm* in Sippar) NÍG.ŠU IGI+DUB.MEŠ *ibid.* 88 No. 13:7, 91 No. 18:11, 97 No. 24:2, 100 No. 29:10 and No. 30:6, cf. NÍG.ŠU IGI+DUB RA 27 97:4.

c) other occs.: *unūtum ša ina* É PN PN₂ IGI+DUB *ilqū* (household) furniture that PN₂, the *a.*, took from PN's house BIN 7 218:13; ten prisoners *ana* É IGI+DUB VAS 13 13 r. 6 (Hammurapi); *ištu ina* É IGI+DUB *kaliāku* since I have been prisoner in the house of the *a.* CT 2 19:4, cf. IGI+DUB LUGAL(?) *ibid.* 35; PN *a-ba-ra-ku[m] ša* PN₂ CT 29 31:11, cf. ten gur of sesame *ina qāt* PN *a-ba-ra-ki ša* PN₂ *maḥrānu* *ibid.* 32:17; PN IGI+DUB Çiğ-Kizilyay-Kraus Nippur 46:5 (Rim-Sin); PN IGI+DUB (witness) YOS 8 2:17, cf. *ibid.* 15:15 (Rim-Sin), cf. IGI+DUB (list of beer allotments) VAS 7 187 ii 3, iii 3 and 18, and *passim* in this text, also *A-ba-ra-ku* (personal name) *ibid.* 92:6 and 13.

3. chief steward of a private or royal household — **a)** in Oakk.: I MÁ PN IGI+DUB LUGAL Ì.DAB₅ PN, the *a.* of the king, has taken one boat RTC 254 i 10; PN IGI+DUB (witness) Bab. 6 53 B r. 10, also A 726 r. 6 (unpub.); 1200 GURUŠ ... *in maškani* PN IGI+DUB PN₂ NINDA Ì.KÚ 1,200 men were provided with food from the threshing floor of PN, the *a.* of PN₂ MDP 2 pl. 8 xix 28 (Mani-štušu).

b) in Mari: *ana a-bar-ra-k[i ...]* (uncert.) ARM 7 263 iv 14'; see *abarakkatu*.

c) in MA — **1'** of the royal estate: LÚ.IGI+DUB (in list of court officers, listed after the king, the crown prince, and the *turtānu*) KAV 135:4 and r. 4, also KAV 160:13, cf. *ša qāt* [PN] IGI+DUB (expenditure from the palace to bow makers) AfO 10 30 VAT 15400 r. 7.

abarakku

2' of other estates: sheep *nāmurtu ša* PN LÚ.IGI+DUB *ša* É PN₂ KAJ 191:8, also (same person) AfO 10 44 No. 106:4, cf. *ibid.* 42 No. 96:5; *Sin-[mušallim]* LÚ.IGI+DUB *ša* É PN KAJ 214:3, restored from *Sin-mušallim* LÚ.IGI+DUB *ibid.* 208:10, and *passim* in MA texts, note LÚ.IGI+DUB *ša* PN *haziāni* KAJ 133:9, also *nāmurtu ša Bulāli* LÚ.IGI+DUB (of Bābū-ah-iddina, for whom see Weidner, AfO 19 33ff.) KAJ 186:4.

3' of cities: PN LÚ.IGI+DUB *ša dunni ša Āl-šarrūte* KAJ 101:7; sheep *nāmurtu ša* PN LÚ.IGI+DUB *ša* URU GN *ana* RN *uqarribuni* gift that PN, the *a.* of GN, has presented to RN AfO 10 34 No. 56:4 and 39 No. 86:4, cf. (another *a.* of a city) *ibid.* 36 No. 68:4 and 41 No. 92:7, cf. also *ibid.* 39 No. 84:3.

d) in NA — **1'** *abarakku rabū*: «LÚ» *lišān rēšēti* PN LÚ.IGI+DUB GAL-ú *ina muḥḥi* ^dAššur *bēlija ultēbila* I sent the report breaking the news to my lord Aššur by PN, the chief *a.* TCL 3 427 (Sar.), cf. (same person as eponym) ADD 391 r. 19, note, however, with only the title LÚ.IGI+DUB RLA 2 427 year 717; PN LÚ.IGI+DUB GAL-ú (eponym) KAH 1 28:16 (Shalm. III), also (die of the same eponym) IGI+DUB GAL YOS 9 73:5, (same person) LÚ.IGI+DUB RLA 2 433 year 833, PN LÚ.IGI+DUB GAL-*u* ADD 186 r. 12, also RLA 2 427 year 675, cf. ADD 640 r. 21, 782:7; LÚ *šaknūti ša* LÚ IGI+DUB GAL-*e* (in broken context) ADD 617:3, cf. *ibid.* 7, cf. (deliveries) *ša gurše* ^dNinlil *ša* É LÚ.IGI+DUB GAL-*e* (parallel: of the queen, of the crown prince, the *šakin māti*) ADD 1024 r. 14, also *ibid.* 1000 r. 1, cf. (for deliveries) ADD 1013:9, (slaves) ADD 464 r. 8.

2' *abarakku* — **a'** as eponym: ADD 87 r. 2, also (same person) ADD 88 r. 5, 221 left edge 2, AJSL 42 267 No. 1251 r. 7, also (fifth in the sequence after the king, *turtānu*, *nāgir ekalli* and *rab šaqē*) in eponym lists, see Ungnad, RLA 2 412 n. 2.

b' of the queen (or queen mother): LÚ.IGI+DUB *ša* AMA.LUGAL ABL 1379:8, ABL 63:8, also (omitting *ša*) ABL 393 r. 3 (all referring to Naqia), cf. ADD 857 i 24 and 860 i 6; LÚ.IGI+DUB SAL.É.GAL ABL 393:10, cf. IGI+DUB *šá* SAL.É.GAL ADD 262 r. 12.

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c' of the crown prince: PN LÚ.IGI+DUB *ša mār šarri* (witness) ADD 625 r. 11, cf. IGI+DUB A MAN Johns Doomsday book 5 ii 14.

d' of Harran: IGI+DUB URU *Harrān* ADD 1046 i 1, also LÚ(!).IGI+DUB *ša* URU *Harrān* ADD 981 r. ii 7.

e' of the Aššur temple: LÚ.IGI+DUB É *Aššur* ADD 952 r. 8 and ADD 1007:5(!), cf. *ina bit* LÚ.IGI+DUB *ša bit Aššur* ABL 433 r. 9.

f' functions: *hurāšu ša ina* MN LÚ.IGI+DUB LÚ.A.BA.É.GAL *u anāku issišunu niḫitūni . . . ina bit qāte ša* LÚ *galdanibe issakna iktanak* the gold that the *a.*, the palace scribe, and I had inspected together in MN, he (the *a.*) deposited under seal in the storehouse of the *galteniwa*-official ABL 114:15, cf. LÚ.IGI+DUB *kaspu ina libbi ussērida* the *a.* had the silver brought down (the river) in (the ship) ABL 89:7, cf. also ADD 676 r. 8; *abušu ša šarri . . . kaspu iškari ša rē'i . . . ina libbi kišādi ša* PN LÚ.IGI+DUB *ša hazannāte ša ṭupšarri nibu ša kaspi ina libbi kišādišunu ina libbi unqi iktanku* the king's father (issued a document in Assyrian and in Aramaic), for the amount of silver due from the shepherds, with the seal worn by PN, the *a.* (of Guzana), which the mayors and the scribe sealed with the seals worn by them (and?) seal rings ABL 633 r. 15, cf. (for an assessment by the *a.* on shepherds) ABL 75:6; PN LÚ.IGI+DUB *u e-muq-qi issišu assapar* I am sending the *a.* PN and troops with him ABL 1108 r. 9 (let. of Asb.), also ABL 273:6 and 543 r. 9, but (in same context) PN MAŠ.EN (let. wr. by another chancellery or scribe, see discussion) ABL 1244 r. 2, note (same person) LÚ.IGI+DUB *rabū* ADD 640 r. 21, LÚ.IGI+DUB ADD 853 i 2 and 854:7.

e) in SB — **1'** in gen.: *dummuqu ša a-ba-rak-ku* (when the king provides the means) the steward can (easily) do a favor Lambert BWL 259:8, for Sum., see lex. section; *a-ba-rak-ku sanqu ishān dannātu anāku* (for translat., see *ishu* A lex. section) Lambert BWL 257:9 (bil. proverb); *šumma ina bit amēli* IGI+DUB É *mītu innamir* if in a man's house the (ghost of the) dead steward of the house is seen (preceded by the son, daughter, owner, and lady of the house) CT 38 30:9 (SB Alu);

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[IG]I+DUB *bit amēli mimma agra* È.MEŠ the steward of the man's house will keep taking out precious things CT 31 35 r. 11 (SB ext.); *šumma šēru* IGI+DUB *idūk* if a snake kills the steward CT 40 23:35 and 24 K.6294:6 (Alu excerpt).

2' referring to gods: ^d*Tišpak(?) a-ba-ra-ak ti-ām-tim* MAD 1 192:1 and 3 (school tablet), cited MAD 3 15; ^d[Lugal.ki.sá.a] ^d*Ḫa.ia* IGI+DUB ^dEnlil.lá a.a ^dNin.líl.lá DN is (a name of) Haja, the *a.* of Enlil, the father of Ninlil CT 24 23 ii 13, note, however, ^dumun.ki.sá.a = ^dLugal.ki.sá.a = ^d*Ḫa.ia* lú(!).kišib.ba. a ^dEnlil.k[e_x](KID) Emesal Voc. I 20, also umun.ki.sá.a ^d*Ḫa.ia* mu.lu é.kišib.ba: [. . .] ^d*Ḫa-ia be-lum ku-nu-uk* SBH p. 137:62f.

f) in NB: PN LÚ *gú-gal-la ša* LÚ.IGI+DUB Nbk. 63:5; barley deliveries *ina pan* PN LÚ.IGI+DUB *ina Bābili* TCL 13 227:5 (Nbn.); a field adjoining *mišir ša* É LÚ.IGI+DUB Nbn. 103:7, and dupl. BOR 4 p. 3 No. 52:8; as name of a canal: *íd* LÚ.IGI+DUB (in Sippar) BRM 1 64:3 and 7 (Camb.), also Nbn. 709:3, Cyr. 117:2, but *íd* LÚ *ma-še-en* Nbn. 478:6 and 483:3(!), see discussion.

g) in LB: the rent of the field *ša* MU.37. KAM KI LÚ.IGI+DUB *šá* LUGAL (mistake for ^m*Ar-taḫ-šat-su* LUGAL, see line 4) PN LÚ. DUMU.É *ša Taddannu* LÚ.IGI+DUB *ana* PN₂ *inandin* for the 37th year of King Artaxerxes PN, the . . . of the *a.* Taddannu, will deliver to PN₂ BE 9 59:15; *akī šipištu ša* [Balātu] LÚ.IGI+DUB *apil ša Taddannu* LÚ.IGI+DUB according to the written order of PN, the *a.*, son of PN₂ the *a.* BE 9 32:1f., cf. *akī KA-tú ša Labaši* LÚ *šanū ša* (text *ša* LÚ *šanū*) LÚ.IGI+DUB PN *u* PN₂ . . . *ma-ḫi-ir e-tir-² ušazz<az>ma* . . . PN *u* PN₂ *itti* Balātu *u* Labaši *ana* PN₃ *inandinu* PN and PN₂ have been paid (by PN₃ x barley) upon the order(?) of Labaši, the representative of the *a.* (Balātu), PN and PN₂ will transfer (the record of the transaction?) to PN₃ in the joint account(?) of(?) (the *a.*) Balātu and (his representative) Labaši BE 9 32a:3, cf. BE 10 60:11, for representatives of the *a.*, note: PN LÚ.İR *ša Artabarra* LÚ.IGI+DUB BE 10 60:3, PN LÚ.İR *ša Taddannu* LÚ.IGI+DUB BE 9

abarakku

39a:4, PN LÚ *galla ša Balātu* LÚ.IGI+DUB VAS 5 104:18, also Pinches Berens Coll. 105:7; PN LÚ.DUMU.É *ša Artammaru* LÚ.IGI+DUB BE 9 14:7, 15:3 and 12, PN LÚ.DUMU.É *ša Harri(m)u-natu* LÚ.IGI+DUB BE 10 123:4, PBS 2/1 130:15, 143:4; PN *iprasakku ša* É LÚ.IGI+DUB TuM 2-3 147:21; *wrašū ša* É.LÚ.IGI+DUB Moore Michigan Coll. 43:4 and 6; PN *sipiri ša* LÚ.IGI+DUB PBS 2/1 193:17, BE 10 60:4 and 9, cf. PN *sipiri ša* É LÚ.IGI+DUB *ibid.* 21, LÚ.A.BAL *ša* É.LÚ.IGI+DUB TuM 2-3 185:17.

Only in early OB texts is the function of the *abarakku* that of a high official of the temple, a survival of the function of the agrig in Ur III; earlier the title is used as an epithet of Sumerian rulers (Gudea, Lugalzagesi, e.g., SAKI 76 D i 13, 134 xiii 11, 154 i 34). In this connection it may be pointed out that the functionary *abrig* (see *abriqqu*) seems to have occupied a similarly high position in Ur, so that it seems possible that in texts from Ur the logogram AGRIG has to be read *abriqqu*.

For the role of the *abarakku* in the MA period, see Schroeder, ZA 34 165ff.; in the Sargonid period, see Klauber Beamtentum 83ff. The Babylonian name of this official is *mašennu*; this is shown by the fact that the two titles are interchanged in letters from the Sargonid period (see mng. 3d-2'f'), by the syllabic spellings ÍD LÚ *ma-še-en* Nbn. 478:6 and 483:3 compared to ÍD.LÚ.IGI+DUB in BRM 1 64:3 and 7, etc., and suggested by the address *ana* LÚ.IGI+DUB *bēlija* ABL 145:1 (NA), compared to *ana* LÚ.MAŠ.EN.NA *bēlija* ABL 1020:1 (NB). Hence the reading of LÚ.IGI+DUB in LB texts could be *mašennu*, and possibly even an Old Persian word. Note that the NA list of professions cited in the lex. section mentions the *abarakku* in two different places, and moreover lists the LÚ *maš-en-nu* in a third place (Bab. 7 pl. 6 v 9). The LÚ.UŠ.IGI+DUB there listed also occurs in ABL 867 r. 4. For Hittite texts, in which the LÚ.IGI+DUB occurs as a person of low social position, see Friedrich Gesetze I § 35 and II § 60, and Goetze, RHA 1 p. 19; note LÚ.IGI+DUB GN in KUB 25 31:17, 31 57 i 13, 22 and 36 89:6.

abarniu

Landsberger, AfO 10 150 n. 48; (Ungnad NRV Glossar 5); Cardascia Archives des Murašû 21 n. 6; Eilers Beamtennamen 61f.

abariqqu see *abriqqu*.

abarniu s.; (a kind of garment); OA.

a) in gen.: *ina tuppika* 72 TÚG *kutānu laptu lama nīrubanni nimnūšunuma* 71 TÚG 1 TÚG *ba-ti-iq* ŠA.BA 2 TÚG(?) *a-bar-ni-ú* in your tablet there are 72 *kutānu*-garments registered, before we entered we counted them: (there were) 71 garments, one garment was less, in this (number are included) two *a*-garments Contenau Trente Tablettes Cappado-ciennes 14:6, cf. 72 TÚG *kutānu* ŠA.BA 2 TÚG *a-bar-ni-ú* Kienast ATHE No. 37:34, also 162 garments *gadum* 20 TÚG.ĤI.A SIG₅ DIRI ŠA.BA 1 *a-bar-ni-um aḥamma* 2 TÚG *a-bar-ni-ú* including twenty fine, better garments, among this (number there is) one *a*. (and) apart there are two *a*-s BIN 4 185:4f.; 85 TÚG.ĤI.A *nimnūma* ŠA.BA 24 TÚG.ĤI.A *a-bar-ni-ú gadum šūrim* BIN 6 60:14; 1 *meat kutānu gadum x a-bar*(copy *-me*)-*ni*(!)-*ú* one hundred *kutānu*-garments, including x *a*-s (merchandise for transport) CCT 3 49a:5; TÚG.ĤI.A SIG₅ *lu* TÚG *kutānu lu a-bar-ni-e lu ša Akkedé ša taddinanni* the fine garments—the *kutānu*-garments, the *a*-s and those after the fashion of the Akkadians—which you gave me (we gave to PN) CCT 4 29b:4; 1 TÚG *a-bar-ni-am ana* PN *attadmiqtim addin* one *a*-garment I gave to PN as *tadmiqtu*-loan TCL 14 56:17'; *a-bar-ni-am ša* PN *ina GN ēzibakkunni* the (one) *a*-(garment), which PN left for you in GN Hrozny Kultepe 1 64:3, cf. *ibid.* 6 and 18; *a-bar*(text *-me*)-*ni-e* PN *la addunu* I will not sell the *a*-s of PN (oath) CCT 5 14b:20; 2 *šitrē ša a-bar-ni-e* two stacks(?) of *a*-(garments) TCL 4 19:12; 20 TÚG.ĤI.A *a-bar-ni-e* (beside other garments) CCT 5 44a:1, cf. 28 *a-bar-ni-ú* (highest number mentioned) *ibid.* 36a:35.

b) price: 8 TÚG *ša Akkedé* 1 TÚG *kamsum* 10 TÚG *a-bar-ni-ú* $\frac{2}{3}$ MA.NA 5 GÍN TA 20 TÚG *ku-ta-nu* $\frac{1}{2}$ MA.NA TA eight garments after the fashion of the Akkadians, one . . . -garment, ten *a*-garments at 45 shekels each, twenty *kutānu*-garments at a half mina each BIN 4

abārša

4:4; 2 *meat* <x> URUDU *šī-kam šim a-bar-ni-im* KI PN *rabi maššartim* two hundred <...> ...-copper, the price of the *a.*, is with PN, the chief of the guard *ibid.* 160:4; 17 GÍN KÙ.BABBAR *šarrupam šim a-bar-ni-im* PN *ištu* 10 *šanātīm ḥabbulam* for ten years PN has owed me 17 shekels of refined silver, the price of the *a.* KTS 13b:6, cf. 1 TÚG *a-bar-ni-am* 1/3 MA.NA KÙ.BABBAR *ašqul* CCT 4 28a:28.

c) use: 1 TÚG *a-bar-ni-[am]* *ša* PN *aššitišu* one *a.*-garment of his wife PN TCL 4 105:5, cf. 1 TÚG *a-bar-ni-am ša* 1PN TCL 20 158:28; [1] TÚG SIG₅ 1 *a-bar-ni-am ša awiltim* (I entrusted <to> PN) one fine garment, one *a.* of the lady's CCT 1 25:26; 1 *a-bar-ni-a-ama* *ana hitabšia lušēliam* let him send up one *a.*- (garment) for my clothing BIN 4 94:12; *kutānam allitabšišu addiššum a-bar-ni-am ištu* *Ālim ušēlām* I gave him a *kutānu* for his clothing, he will bring up an *a.* from the City for me CCT 5 33b:11; *a-ba-ar-ni-a-am ša tušēbilini la ta-du-ri-ma ša kīma ammim la tušēbilim* the *a.*, which you sent, you did not ... and you did not send (another one) instead of that TCL 19 17:23.

An *abarniu* was a garment of better than average quality. The word is a noun since no plural **abarniūtum* is attested. Note the dual: 2 *a-bar-ni-an* TCL 20 134:12', 2 TÚG *a-ba-ar-ni-en* KTS 36c:3, but 2 (TÚG) *a-bar-ni-ú* BIN 6 230:7, CCT 3 9:36, BIN 4 201:1, and passim, 2 TÚG *a-ba-ar-ni-e* CCT 4 19a:8. It may be connected with the geographical name Abarne, see Gelb, OIP 27 p. 11 and n. 134, and Bilgiç, AfO 15 p. 32.

abarša adv.; truly, surely(?); SB.*

[a.ba.r]a.ša₄ = *a-bar-šá* 5R 16 iv 28 (group voc.).

a-bar-šá (vars. *a-ba-ra-[ša]*, [*a-ba-ra(?)*]-*á*)-*šá*) *arki* 4*Ištar italluku* DUG.GA truly, it is sweet to walk behind Ištar LKA 29d 8, vars. from LKA 29e ii 5 and STT 52:29'; *a-bar-šá* 4*Šamaš šetka erše[tum rapaštum]* truly, O Šamaš, your net is the wide earth Bab. 12 pl. 4:10 (Etana); *a-bar-šá ana bānišu* [...] (in broken context) BA 5 657 No. 18:10, and *a-bar-šá é x* [...] ZA 4 257 Sm. 389 r. iii 24, see *ibid.* 240:46 (hymn to Nabū).

abāru A

W. G. Lambert, BiOr 13 144; von Soden, WZKM 55 p. 51ff.

****abartu II** (AHw. 4a) read MIN *bar-ti* (ZA 9 161:30f.), see *bartu*; read *a-l[ik]-tú* (LTBA 2 1 xiii 100), see *āliku*.

abartu see *ebertu* A.

abāru A s.; lead; from OA, OB on; wr. syll. and A.LÛ, A.BÁR.

ga-ar LÛ = *šá* A.GAR₅ *a-ba-ru* ga-ar (is the reading for) LÛ in A.GAR₅ lead Ea I 184, also Recip. Ea A ii 5', also, wr. ga-ár A I/4 B 10; a-ga-ar A.GAR₅ = *a-ba* (var. adds *-a*)-*rum* Diri III 162, also Proto-Diri 206; [a.ga]r₅ = *a-ba-ru*, [x.a].gar₅ = *ḥu-[m]ir* [MIN] Hh. XI 299f., cf. [x.a].gar₅ = *ir-ri* [MIN] *ibid.* 303; DAG MAḤ = *a-ba-ru* (after *parzillu, šarpu, anāku*) CT 18 29 i 55, dupl. RA 16 166 ii 2 (group voc.).

Á.KAL.tuku a.bár.ra šu ḥu.mu.un.gíd.i: *rāš emūqi i-na a-ba-ri liš-ta-da-ad-ka* may a strong man extract lead from you (stone) (Akk. differs) Lugale X 10.

a) in econ.: 1/3 ŠA 9 gín (i.e., 29 shekels) a.LÛ (beside an.na, urudu.luḥ.ḥa, urudu) UET 3 1498 r. iii 12, cf. also *ibid.* 494:1 and 733 i 12; 9 ma.na a.LÛ.urudu kù.bi 1 gín nine minas of lead (mixed with) copper worth one shekel (of silver) TCL 5 23 6037 v last line (Ur III); because of the gold he went over to GN *ašmēma ana* GN₂ *ētiqma a-lá-an a-ba-ri-im mimma šanūm laššu šumma ammakam wašab* 1/3 MA.NA LÁ 2 GÍN *kaspam u šim* 9 MA.NA URUDU *šašqilaššu* (furthermore) I heard he went over to GN₂, but besides lead there was nothing else (to be found), if he is still around there let him pay 18 shekels of silver and the price of nine minas of copper TuM 1 3b:14 (OA); 3 1/3 GÍN A.LÛ.A (after equal amounts of tin and copper, among the finery of a woman) Wiseman Alalakh 414:10 (OB); *a-[b]a-ra-am ana pišu iš[appaku]* they pour (hot) lead into his mouth (as punishment) Wiseman Alalakh 8:32, also *ina pišu [a]-[pa]-ra-am isa-ba-ku* *ibid.* 28 left edge, cf. *ibid.* 61:18, JCS 8 8 No. 95 r. 5, *a-ba-ra-am ana pišu <i>-ša-ap-pa-ku* *ibid.* No. 96 r. 4; *pa-a-šú a-ba-ri* an ax of lead Moore Michigan Coll. 15:2, cf. 2 1/2 GÍN *ana a-ba-ri* Nbn. 61:3; (in broken context) *a-ba(?)*-*ru* UCP 9 p. 115 r. 57.

b) in royal inscriptions — 1' in gen.: 1 ANŠE *kurbāni ša a-ba-ri maddatta šattišamma*

abāru A

ana la šuparkê elišunu ukîn I imposed upon them one homer of lead lumps as tribute (to be paid) every year without exception AKA 72 v 39 (Tigl. I); AN.NA AN.BAR A.BÁR tin, iron, lead (in broken context) AfO 9 95:21 (Šamši-Adad V); *hurāša kaspa* AN.NA AN.BAR A.BÁR Rost Tigl. III 72:12 (list of tribute); A.BÁR *munam-mir a-ru-uš* (text -*du*)-*ti-šú-nu* lead (i.e., white lead), which whitens dirty things Lie Sar. 227; *eli musarê hurāši kaspi uqnê ašpê* NA₄ *parūtu* URUDU.MEŠ AN.NA AN.BAR A.BÁR upon inscribed tablets made of gold, silver, lapis lazuli, jasper, alabaster, bronze, tin, iron (and) lead Winckler Sar. pl. 36 No. 76:160, cf. *ina tuppi hurāši kaspi erê* AN.NA A.BÁR . . . *nibīt šumīja aštur* Lyon Sar. 26:33, and dupls. ibid. 24:41 and 27:19.

2' in *kisal abāri* the "lead courtyard": *muddiš kisal a-ba-ri* renewer of the "lead courtyard" KAH 2 18:6, see AOB I 28 (Aššur-nirāri I); *muttallikta ša kisal a-ba-ri ša bīt Aššur bēlišu iksir* he paved(?) the access to the "lead courtyard" of the temple of Aššur, his lord ibid. 39:4, see AOB I 106 (Adn. I), cf. *muttallikta ša ki-sa-a[l] a-ba-r[i]* cited in AOB I 107 n. 6 (Shalm. III).

c) in med. texts — **1'** as ingredient: AN.NA A.BÁR AN.ZAḤ *ištēniš tuballal* you mix together tin, lead (and) *anzahhu*-glass AMT 5,1:3, cf. AMT 101,3:9; A.LÙ *ina himēti tušabšal* you boil lead in butter AMT 13,2:2, cf. A.BÁR *ina šamni* [. . .] AMT 77,6:7.

2' in the pharmacopoeia: Ú DÍLIM A.BÁR, Ú DÙ A.BÁR, Ú KU A.BÁR : Ú (var. adds NA₄) *as-hur* Uruanna II 367ff. (= Köcher Pflanzenkunde II iii 7ff., var. from CT 37 28 i 1ff.).

3' as material of which medical instruments are made: [. . .] *ištēniš tušabbal ina* MUD A.BÁR *ana pagriša inappahma* you mix [. . .] together, he blows it on her body by means of a lead tube KAR 195:8; NAM.SI.SÁ A.BÁR DÙ-uš you make a . . . of lead AMT 49,4 r. 8; ŠU.SI A.BÁR AMT 101,3 ii 13, cf. [. . .] *ištēniš ta-sàk ana libbi* A.BÁR ŠUB-ma ŠU.SI [. . .] AMT 19,6:3; for DÍLIM.A.BÁR, see *itguru* mng. 3b and add: DÍLIM.A.BÁR *ul* DU₈-ár AMT 8,5:6; note A.LÙ DÍLIM.A.BÁR AMT 19,6:13; for *irri abāri* see *irru* C.

abāru A

d) in scientific texts — **1'** in OB math.: 2,24 IGI.GUB A.LÙ [x] 2,24 coefficient: lead (after URUDU, UD.KA.BAR, AN.N[A], KÙ. B[ABBAR], KÙ.G[I]) A 3553:23, see Draffkorn Kilmer, Or. NS 29 276; *a-ba-rum* 1, [5]2,30 *i-g[i-gu-bu-šu]* Goetze, Sumer 7 145 b 4, cf. (after *hurāšum*) Bruins Nouvelles Découvertes p. 19, and see Draffkorn Kilmer, Or. NS 29 293.

2' in glass texts — **a'** in MB: *an ma_x(PI)-ná aban zukîm* 10 *šiqil a_x(ḤA)-ba_x(BAR)-ram* (beside copper, *anzahhu*-glass) Iraq 3 89:1, cf. *šeššet a-bà-ra* ibid. 4; 7½ ŠE *anzahhu* 7½ ŠE *erû* 7½ ŠE A.LÙ ibid. 17, cf. (in double quantities) ibid. 34.

b' in SB: one mina of *zuku*-glass, 15 shekels of [. . .] 10 GÍN *a-ba-ru maškanti x* [. . .] *elamēti* ten shekels of lead: material for Elamite [red glass] Thompson Chem. pl. 5 iii 16, also (in similar context) ibid. iv 18.

e) other occs.: *ḥašsin* A.[LÙ] *inaššima* he takes a lead ax (beside ḤAR AN.NA ring of tin) RAcc. 9:14, cf. [A].LÙ *inaššima* WVDOG 4 pl. 12:16, see RAcc. 46; *sippi dalāti ina ḥašsinni* A.BÁR *taḥallašma* you scrape the doorjambs with a lead ax K.2777+ :21 (*nam-burbû*); *ḥašsin* URUDU 3 GÍN A.BÁR 3 GÍN URUDU 4 ŠE KÙ.BABBAR a bronze ax, three shekels of lead, three shekels of bronze, four ŠE of silver ABL 461:8 (NB rit.); NU ÚŠ *ša* A.BÁR a figurine of the dead (made) of lead AMT 2,5:9; *rit-tú ša* A.BÁR hand of lead KAR 238 r. 8, cf. RIT A.BÁR *paṭirta teppuš* you make an open hand of lead (you put fingers on it) ibid. r. 16, see Ebeling, MAOG 5/3 41f.; A.MEŠ KÙ.BABBAR KÙ.GI URUDU AN.NA A.BÁR water of silver, gold, bronze, tin, lead (for magic purposes) Šurpu VIII 85; 1 MA.NA AN.BAR 1 MA.NA A.BÁR 1 [. . .] BBR No. 68:18; RAT A.BÁR pipe(?) of lead CT 23 17:27 and dupls., see TuL p. 149, Castellino, Or. NS 24 248 (rit.); for A.LÙ in Hitt., see KUB 9 13+KUB 24 5:25, see Vieyra RHR 119 128, also KUB 12 24 i 12, see Otten, MVAG 46/1 p. 70 s.v. A.BÁR; *zē uznēšu* A.BÁR the wax of his ears (is) lead (description of a representation of a deity) KAR 307:14, see TuL p. 32; DÍŠ A.LÙ [*innamir*] if lead is seen (after KÙ.GI and AN.NA) CT 38 9:4 (SB Alu).

abāru B

The ref. to lumps of ore (i.e., galena) in AKA 72 v 39 and that to white lead in Lie Sar. 227 as well as the use of lead in the making of glazes necessitate the translation lead.

Since the vocabularies and the Ur III, OB, Hittite, and MB texts use the signs A.LÛ, the writing A.BÁR, which appears in Lugale, in royal inscriptions, and (beside A.LÛ) in SB, has to be considered a late variant, possibly a pseudo-logogram (A.BÁR for *abāru*) suggested by the similarity of the signs LÛ and BÁR. The reading GAR₅ for LÛ is a “conditioned” writing and should not be used outside the vocabularies; still it sheds some light on the original form of this substratum word. For the confusion of these signs in Hittite texts, see Güterbock, JCS 15 71, and *ibid.* n. 23.

Thompson DAC 116ff.; Laessøe, JCS 5 26 n. 40; H. Limet, *Le travail du métal* 54f.

abāru B (*apāru*, *ubāru*) s.; strength; SB; cf. *abāru B* in *ša abāri*.

li-ru-um ŠU.KAL = *g[a]-[m]i-[ru-um]*, *a-ba-rum* MSL 2 148 iii 3f. (Proto-Ea); ŠU.KAL = *a-ba-ru-um* Proto-Diri 294; [li-rum] ŠU.KAL = *a-ba-ru* Diri V 107; li-ri Á.KAL = *a-ba-ri* (for full context, see *gamīru*) Diri VI E 56; li-ru AŠ = *a-ba-ru* (preceded by ru-ú AŠ = *gimālu*) Ea II 60; [a] [Á] = [*a-b*] *a-rum* A VI/1:27; [š]ŠU.KAL = [*a*]-[*ba-ru*] Igituh I 184; ŠU^{li-ru}KAL = *ú-ma-šu*, *a-ba-ru*, É^{in-gar}SIG₄ = MIN, *la-a-nu* Lu Excerpt II 219ff.; [A.GAR₅] = [*a-ba-ru*(?)] lead = (Hitt.)*ḫa-aš-ti-li-ia-ta[r]* strength(?) (confusion of A.GAR₅ = *abāru* lead, with ŠU.KAL = *abāru* strength) KUB 3 103 r. 12 (Diri, Bogh.).

guruš á.tuk.bi gešpú(ŠU.DIM₄) lirim(ŠU.KAL).ma mu.ra.an.ra.r[a.e.ne] : *ēlūtu bēl emūqi ina umāši u a-ba-ri imtahḫaš[unikkā]* the young men, the strong ones, fight one another in wrestling and athletics for you (Ninurta) KAR 119 r. 6f., see van Dijk La Sagesse p. 115, Lambert BWL p. 120, Landsberger, WZKM 56 p. 116; guruš gešpú.lirim.ma ká.ne.ne a.da.mìn : *ēlūtu ina KÁ.MEŠ-šú-nu ú-ma-áš ú-ba-ri ultēšú* (var. [...]) *a-ba-ri uš-te-eš-šu-u* the men in their city quarters contend in fights KAV 218 A ii 5 and 15 (Astrolabe B), var. from BA 5 p. 704:13.

[*be-el a*]-*ba-ri* (var. EN *a-ba-ri*) = *be-el ú-ma-ši* (var. EN[ŠU.KAL]) strong man = acrobat An IX 94, var. (preceded by *bēl birki* = *lāsīmu* man with good knees = runner) from LTBA 2 2:398 (sic, delete *ḫuša* CAD H s.v.).

ú-gu, *a-pa-ru* = *e-ma*(text GIŠ)-*šu* (var. [ú]-*ma-šu*) Malku IV 225f.; *a-ba-ri* <>//> *e-mu-qu* Lambert BWL 54 line e (Ludlul Comm.).

a) with *umāšu*: see lex. section.

abaruḫḫu

b) in the phrase *bēl abāri* endowed with strength: *dandannu qitrudu bēl a-ba-ri* (Nergal) almighty one, warrior, endowed with strength BMS 46:16, see Ebeling Handerhebung 114; *šar tamḫāri be-el a-ba-ri u dunni* (Nergal) the king of the battle, lord of all strength Streck Asb. 176 No. 5:2, coll. Bauer Asb. 2 p. 53 n. 1, cf. (Nergal) *bēl a-ba-ri u dunni* Langdon Tammuz pl. 6:19; *bēl a-ba-ri ša šūtuqat dannūssu* (Ninurta) endowed with strength, whose power is supreme Winckler Sar. pl. 49 r. 3 A 1, see Jacobsen, OIP 38 p. 131.

c) in the phrase *gamir abāri* consummate in strength: *ana ga-mir a-ba-ri ú-ma-ši umaššil* he made my physique like (that) of one consummate in strength Lambert BWL 54 line e (Ludlul III), for comm., see lex. section; *gamir dunni u a-ba-ri* (Sargon) consummate in power and strength Lyon Sar. p. 5:30.

Note that *abāru* only occurs in conjunction with its synonym *umāšu* or in the expressions *bēl abāri* or *gamir abāri*.

For AOTU 1 295:20 (= Lugale X 10), see *abāru A*; for *kisal a-ba-ri*, see *abāru A*.

abāru B in *ša abāri* s.; wrestler; SB*; cf. *abāru B*.

[I]ú.[ŠU.KAL] = *ša a-[ba-ri]-im* (followed by *muštapsum*) OB Lu Part 10:4, [lú.ŠU.KAL] = [*ša u*] *māši*, [*ša a*]-*ba-ri* *ibid.* A 319f.; [...] = [MIN (= *kan-nu*) *šá*] *ú-ma-ši*, [MIN *šá*] *a-ba-ri* Nabnitu XXII 42f.

lú.ŠU.KAL gu₄.ud [...]: *šá a-ba-ri i-n(a?) šitahḫuti* [...] the wrestlers [shall perform at your festival] with [acrobatic feats] OECT 6 pl. 16 K.3228 r. 10f. (hymn to a goddess).

Note that *ša abāri* is attested in lex. and bil. texts only, while the synonym *ša umāši* (*ša ḫumuši*) is attested in context too.

abāru III (AHw. 4b) see *ubburu*; for *a-b[ir]* read *a-r[ak-kas]* (ZA 16 172:47); for *a-bir* read *šá KUR-i* (*ibid.* 178:23); for *ta-bir tātabat* (Gössmann Era IV 19), see *tabirtu*.

abaruḫḫu s.; (mng. unkn.); Nuzi.*

I *a-ba-ru-uh-ḫu* (beside metal objects) HSS 14 529:11 (cited as *a-ba-ru-uh* Lacheman, Starr Nuzi p. 540 sub “Tools”), also I *a-ba*(text *-ga*)-*ru-uh-ḫu* (same transaction) HSS 15 81:4.

See *abaraḫḫu*.

abasiġga

abasiġga s.; receding water; syn. list*; Sum. word.

a-ba-sig-ga = A.MEŠ *na-ḥa-su* (preceded by *a-ḥe-du-ú = mé našú*) Malku II 59.

abašlu see *abi ašli*.

abašmú s.; (a greenish precious stone); EA, NA, SB; Sum. lw.; wr. syll., usually AD-*aš-mu*.

a) in gen.: *abnu šikinšu kīma karāni la bašl[i] āba(AD)-aš-mu šumšu* the name of the stone which looks like unripe grapes is *a*. STT 108:72 and dupls. (series *abnu šikinšu*), cf. (with *kīma mé ḥirūt[i]* like (the color of) the water in a ditch) *ibid.* 73; 1 *pí-iš-ša-tum rittašu* NA₄ *a-pa-aš-mu-ú* one ointment (receptacle), its handle is (made of) *a*-stone (with a genuine lapis lazuli inset, among such objects with handles of AN.GUG.ME, *parūtu* and *marḥallu* stone) EA 25 ii 47 (list of gifts of Tušratta); 1 *tāk-kās AD-aš(!)-mu(!) ana 1 abni* one cutting of *a*-stone to (make into) a gem ADD 993:10 (NA); [NA₄] AD-*aš-mu* (in broken context, description of the “garden of jewels”) Gilg. IX vi 29.

b) in magic use (as bead in “rosaries,” worn as charms against specific diseases, etc.): AD-*aš-mu* . . . 9 NA₄.MEŠ SILIM ^a*Enlil* (various stones and) *a*., nine stones for the appeasement of DN KAR 213 i 4, also (among 5 NA₄.MEŠ *ila kamla itti amēli SILIM-me* five stones to reconcile a god angry with the man) *ibid.* i 18, cf. *ibid.* ii 4, iii 17 and 21, iv 6 and 26, and *passim* in the Assur text Istanbul Metni 44/19, in K.2409, K.6282, and other unpub. Nineveh texts; NA₄ *a-ba-aš-mu* KAR 192 r. i 31, NA₄.KIŠIB NA₄ *a-ba-aš-me šá x* [. . .] a seal of *a*. for [. . .] K.4212 obv. 3, cf. (in similar context) AD-*aš-[mi]* Rm. 320:11, (to be used together with other beads if the hands of a man tremble) BE 31 60 r. ii 12 and dupls., also *ibid.* 17; NA₄ *a-ba-aš-mu* (in *šà.zi.ga-rit.*) KAR 70:41; NA₄ [AD]-*aš-mu* . . . 10 NA₄.MEŠ *kišpī pašāri*—*a*. (among) ten stones (to be put around the neck) to dispel sorcery AMT 7,1:5, cf. AMT 29,2:8; NA₄ AD-*aš-mu* UET 4 150:16, also *ibid.* 152:12; 2 NA₄ AD-*aš-mu* 5R 30 No. 5 r. 4; note *mé* . . . NA₄ AD-*aš-mu* “the water of” an *a*-stone Šurpu VIII 86.

abattu A

c) in med. use: *ú AD-aš-ma idra NA₄ gabī*—*a*-stone, saltpeter, alum AMT 84,4 iii 3, cf. (in broken context) *ana ZI-šú ú AD-aš-ma [ú]* [. . .] *ibid.* 13.

In view of the Sumerian stone names *na₄.amaš.pa.è* CT 23 37 K.2354+ iv 10 and *na₄.amaš.ma₄.a* KAR 213 iv 10 and 15 which occur in the same contexts as *abašmú*, the latter should be considered a metathesis of *amašbú*, q.v., and therefore as a Sumerian loan word in Akkadian.

Thompson DAC 167.

abatgurru see *abattu A* mng. 1c.

abattagurru see *abattu A* mng. 1c.

abattu A s.; 1. stone, slingstone, pestle, 2. pumice(?); SB, NA; pl. *abanāti*, see mng. 2; cf. *abnu A*.

as-suk-k[u] = [a]-*bat-ti as-pu* slingstone Izbu Comm. 264, cf. *as-suk-[ku]* = [kir]-*ban-nu* *ibid.* 266; *as-suk-ku* : [a-b]at-tu Lambert BWL 56 line r (Ludlul Comm.); *e-lit ur-šu* = *a-bat-ti* MIN (= *ma-zuk-tum*) Uruanna III 188/2 (= CT 14 16 K.240 r. 9).

1. stone, slingstone, pestle — **a)** slingstone: see Izbu Comm., Lambert BWL, in lex. section.

b) pestle: see Uruanna, in lex. section; *ana bulluṭišu ú ḥašāna šim.gam.gam ina a-bat-ti tudaqqaq* to cure him you crush *ḥašānu*-plant (and) *kukru* with a pestle AMT 41,1 iv 36.

c) other occs.: *ú GI.RIM SIG₇ : Aš a-bat-ti id SIG₇* green *girimmu*-fruit (see also *ḥasar-ratu*) : green river pebble Uruanna III 63; [DU₆.GI.NÁ] // *ḥu-ra-du* // DU.GI.NA // *zi-ib-nu* // MIN // *ḥu-rad* // *a-bat-tum šá <na>-a-ri* // *áš-šú a-bat-[tum . . .]* DU₆.GI.NÁ is to be read *ḥurādu*, DU.GI.NA is *zibnu* reed-(mat), the same also equals *ḥurād*, (also) *a*. of the river, because the *a*. [. . .] CT 41 45:16 (Uruanna Comm.); *ú NINDÁ SA₅ : ú a-bat-a-gur-ru* (var. *a-ba-at-gur^{kur}-rù*), *illuru* (var. *i-lu-ur*) Uruanna I 388, vars. from Köcher Pflanzenkunde 4:44 and 2 vi 23; *ana bulluṭišu NA₄.TU KA A.AB.BA a-bat-ti ḥaru-bi ina IZI turrar* to heal him (who suffers of “hand-of-a-ghost”) you char . . . -stone, (the mineral) *imbú tāmti* (and) a stone of the

abattu B

carob AMT 97,1:2, dupl. ibid. 95,2:12, see TuL 142 D 2, see also *abnu* A mng. 8; in difficult contexts: *a-bat-ta* TE AŠ.AŠ AMT 41,1 iv 41, Ú.ĤAB KUŠ_x.ĤAB KUŠ_x.TL.G.LLI KA×[x] *a-bat(?)*-ti Ú NÍG.20 [...] (referred to as Ú.ĤIA *annūti* in line 19) AMT 40,5:17, also (in similar context) *a-bat-ti* Oefele Keilschriftmedizin pl. 1 K.4164+ r. 18', [...] *x a-bat-te* AMT 62,1 iv 8.

2. pumice(?) (NA): NA₄ *a-ba-na-ti ša* KUR *Izalli ša kapāri lūbiluni* BĀRA.NAM.MEŠ *kaspi u datat* ^d*Ištar*-GIŠ.TUK *ina libbi nikpur* they should bring "stones" of the country Izalla which are (good) for polishing, we will use them to polish the silver "destiny dais" and the doors of DN ABL 644:4 (NA).

While mng. 1 clearly refers to pebbles used as slingstones or pestles, the context of the NA passage ABL 644 requires that *abanāti* denote a mineral substance with which silver and wood surfaces could be treated, in fact an abrasive. The specific mention that this material can be obtained in Izalla (i.e., in the Karaca Dağ region), suggests that *abanāti* "stones" (as against *abnū* the normal plural of *abnu*) refers to pumice, which is supported by the fact that minerals of volcanic origin occur in that region.

The NB passages for *abattu* have been separated and are listed sub *abattu* B because they never show the determinative NA₄ and the singular is used exclusively.

abattu B s.; limestone, lime; MB(?), NB; cf. *abnu* A.

a) for building purposes — 1' in gen.: *kaspu ša ana a-bat-ti* SUM.NA silver (total: five shekels) which was given to (buy) *a*. UCP 9 76 No. 93:1; *kaspi i-di bitāti ša* MURUB₄ URU *ša ana a-bat-tu₄* SUM.NA silver, the (income from the) rent of the houses downtown, which was given to (buy) *a*. (followed by 17 items, from 5½ to 1 shekel of silver, given to that many persons) Nbn. 201:2, note the similar text (several names are identical, dated one year earlier) [*kaspi i-di bitāti ša ana a-ba-at-tu₄* SUM.NA Stevenson Ass.-Bab. Contracts 30:1, cf. *a-na a-ba-at-tu₄* (with Aramaic docket 'bt) ibid. last line; ½ GÍN *ana [a]-bat-ti ana ki-ir ina qāt* PN one-half

abattu B

shekel to (buy) *a*. for the kiln is with PN GCCI 1 155:4, cf. 5 GÍN KÙ.BABBAR *ana a-bat-tu₄ ša šu*(emend to *ku?*)-*ú-ru ina* IGI PN UCP 9 114 No. 60:36; 10 GUR *a-bat-tu₄ ina qāt* PN *a-bat-tu₄ ša* GI.MEŠ *ana muḫḫi mu-zi-ib-bi il-lu-nu* ten gur of *a*. are with PN, . . . Nbn. 961:1ff.; 10 GÍN *ana a-bat-tu₄* Nbn. 752:2, cf. ½ GÍN *ana a-bat-tu₄* GCCI 1 34:1, cf. ibid. 420:1 and 3; 7 GÍN *ana a-bat-tu₄* UCP 9 113 No. 60:47 (list of expenditures), cf. (2 GÍN) ibid. r. 2, (½ GÍN) ibid. r. 6, ([x M]A.NA) ibid. r. 10, (6½ GÍN) ibid. r. 19, note (uncertain): [x G]ÍN *a-na a-ba(or -ma)-a-ti ina pan* PN ibid. r. 16.

2' as building material: *agurru ku-pu-ur a-bat-tu₄ u tu-um-bi ina* É.NÍG.GA *tersitu gamirtu ina muḫḫi dullu ina* É.NÍG.GA *inandinunišši akī purussī ša šakin ṭēmi Bābili ku-pur a-bat-tu₄ u tu-um-bi-e inandinu* bricks, asphalt, *a*., and beams(?) are in the storehouse, they will give him all materials from the storehouse, charged to the work (on the quay), according to the decision of the official in charge of Babylon, they will give out the asphalt, the *a*. and the beams(?) VAS 6 84:6 and 9; 3 GÍN KÙ.BABBAR TA *irbi ana a-bat-tu₄ ana dulla ša ziqqurrat ana* PN *nadnu* three shekels of silver from the income are given to PN to (buy) *a*. for the work (to be performed) on the temple tower Nbk. 306:2; 1 GUR *a-bat-tu₄ ša ana é dullu iddinu* one gur of *a*., which they have given to the workshop GCCI 1 264:1, cf. 10 GUR *a-bat-tu₄ ina qāt* PN LÚ *arad ekalli* Nbn. 825:1, 4 GUR *a-bat-tu₄* Camb. 404:13; 1 LIM 2 L[IM] *a-bat-tu₄ a-bi-il-ti ana* KÙ.BABBAR *ultu qabalti* URU *išanimma ina* KÁ.GAL ^d*Adad šulāniš* get (pl.) one (or) two thousand (lumps of) dry *a*. against payment of silver and bring them from inside the town to the Adad Gate (urgently needed for the work on the temple tower of Ezida) BIN 1 32:12 (let.); 2 GÍN KÙ.BABBAR *ana* 20 GUR *a-bat-tu₄ a(?)*-*bil-ti* two shekels of silver for twenty gur of dry *a*. Eames Collection Q 17:2 (unpub.); he said 1 ME *a-bat-tú* <a>-*bil*(!)-*tú*(!) *u x ḫuṣābi ina muḫḫikunu* you are obliged to deliver one hundred (lumps) of dry *a*. and fifty(?) poles (in a let. referring to building activities) TCL 9 69:27, cf. 6 ME *a-ba[t-tu₄]* Nbn. 716:1.

abatu

b) as stones (to be removed from a garden, etc.): *a-bat-tu₄ ina lib-bi i-na-as-suk* he (the tenant) will remove the *a.* from it (the rented palm grove) YOS 6 33:9; GIŠ.GIŠIMMAR.TUR. TUR *šá ina libbi urabbi ù pi šul-pu a-bat-tu₄ i-[na-as-suk]* he (the tenant) will raise the young date palms in it and remove the *a.* from the territory under cultivation YOS 7 47:12; difficult: *bat-qa ša gišimmari išabbat pi-ti a-bat-tu₄ i-na-as-suk(!)* he (the tenant) will take care of the (growing) date palms . . . (and) remove the *a.* VAS 5 10:8; obscure: *e-lat ú-íl-tim maḥritu x šá a-na a-bat-tu₄ šá UDU.NITÁ PN Nbn. 523:7; uncert.: a-ba-at-ti KÁ me-e [. . .] PBS 1/2 43:29 (MB let.).*

The refs. cited sub usage **a** speak of an essential building material which is rather bulky (note the measurements given in gur) and has to be bought but is not manufactured. The mention of a kiln (*kīru*) in GCCI 1 155 suggests limestone, which fits in all contexts, and is supported in that most of the refs. come from Uruk texts, i.e., from a region where this mineral is in evidence. Still, lime mortar is hardly used in structures of the NB period. The meaning adopted in usage **b** is based first on that of usage **a** and then on the use of the verb *nasāku*. The reading *nasāku* in VAS 5 10:8 is supported by the spelling *i-na-as-su-ku* in YOS 7 47:19. However, *abattu* in the phrase *abatta nasāku* in the rent contracts dealing with palm groves may refer to any other mineral matter to be removed from such groves.

It remains uncertain whether the MA name of an eponym *A-bat-tu* KAJ 30:27, KAJ 316:21, belongs to this word.

See also discussion sub *abattu A*.

Weingort, Das Haus Egibi p. 31; Ebeling Glossar p. 10 (for the reading *abattu* instead of *amittu*).

abatu see *amatu*.

abātu A v.; 1. to destroy (buildings, objects), to lay waste, ruin (a region), to destroy, ruin (people, etc.), to collapse, 2. *ubbutu* same mngs., 3. II/2 to become destroyed, ruined, 4. IV to collapse, to fall down; from OB on; *a-pa-ti* Maqlu II 163, I *i'but (ibut) — i'abbat (ibbat) — abit*, I/2 *itabat*, II *u'abbit (ubbit) —*

abātu A

u'abbat (ubbat), II/2 *ūtabbit — ūtabbat*, II/4 (perfect) *ūtatabbit*, IV *i'abit — i'abbat*, IV/2 (perfect) *itta'bat (ittābat)*, IV/3 *ittana'bat*; wr. syll. and GUL; cf. *abtāti*, *abtu*.

gu-ul GUL = *a-ba-tū* S^b II 336; [gu-ul] [GUL] = *a-ba-a-tu* S^a Voc. AA 38'; gul = *a-ba-tu* Igituh I 279; gul = *a-ba-[tu]*, ḥul = MIN *šá i-[nim]* Antagal E b 25f.; gul(var. gú).la = *a-ba-tu* Erimhuš V 231.

[a].gal = *bu-tuq-tum* bursting of a dike, [(x)].uš = *šurdū ša A* to let flow (said) of water, [x].uš = *a-ba-tum ša kibri* to collapse (said) of the (river) bank Antagal III 263ff., cf. [. . .] = *a-ba-tu šá ki-ib(!)-r[i](!)* Ea VI Excerpt B 59f.

šu-u U = *a-ba-tum A* II/4:63.

ūḫ.bi uru^{ki} ni.ba mu.un.gul(var. adds .la) : *imass[u] ina r[a]mnišu āla i'ab-bat* by itself its (the weapon's) poison destroys the city Lugale V 19; u₄ tūr gul.la : *ūmu tarbaši i-ab-bat* the storm destroys the cattle yard SBH p. 95 r. 21f., cf. e.ne u₄.da tūr in.ga.gul.e : *šū ūmu tarbaši i-a-ab-bat* BA 5 617:3f., also e.ne u₄.dè tūr gul.gul.la.bi : *šū ūmu tarbaša i-a-ab-bat* SBH p. 9:102f., tūr in.gul : *tar-ba-ši ta'-bu-ut-ma* SBHp.77:24f.; na₄//iá.àm me.ri mu.un.g[ul] : *abnu mutta'idi ta-bu-ut . . . // abnu ina uzzi ta-bu-ut* you have destroyed the proud stone, variant: in anger you have destroyed the stone 4R 30 No. 1:17ff.; é.zi mu.un.gul.e : [b]itāti kīnāti *i-bu-ut* (text -te) he destroyed well-established houses BA 5 618:25f.; mu.lu urú.zu na.an.gul.e : *bēlum ālka la ta-ab-ba-at* SBH p. 128 r. 40f.; an.nim a.ba mu.un.gul : *šamē mannu i-bu-ut* who destroyed heaven? (followed by *eršetī mannu ispun*) BA 5 683:13f.; lú peš_x(K.A) id.da ba.an.gul.lu(!).da ug₅.ga : *ša kibir nāri i-bu-tū-šu-ma imūtu* (the man) on whom the edge of the canal caved in so that he died ASKT p. 88–89:26f.; a.lá.ḥul é.sig₄.diri.ga.gin_x(GIM) lú.ra in.gul.u₃.a hé.me.en : MIN *ša kīma igāri iquppuma eli amēli [i-a]b-ba-tu attu* whether you be an evil alū-demon which, like a wall, buckles (Sum. like a buckling wall) and falls upon a man CT 16 27:4f.

lú.u_x(GIŠGAL).lu pap.ḥal.la ba.an.da.lal á.šu.gir.bi ba.an.gul.gul : *amēlu muttalliku mešrētišu i-ab-bit-ma* he has destroyed all the limbs of the suffering man SBH p. 126 No. 79.5ff.; e.ne.èm.maḥ du₁₁.ga.mu ki.bal.a i.gul[gul] : *amat qibitiša širtu KUR nu-kūr(!)-tum qa-tum i-ab-bat* the utterance of my exalted command destroys the hostile land ASKT p. 127:33f.; e.ne.èm.mā.ni TUR.TUR(var. adds.lá).bi ši.di kur.šè gul.gul.la (var. gul.e) : *a-mat-su rab-bi-iš ina alākiša mātā i-ab-bat* his word, even when it proceeds softly, destroys the country SBH p. 8:60f., and dupl. ZA 10 276 K.69 r. 9f.; kur.kur.ra.mu mu.un.gul.gul : *dadmēja i-ab-bit* he destroyed my inhabited regions OECT 6 pl. 25 Rm. 2,151:6f.;

abātu A

ki.tu.š.maḡ.àm.[zu] mu.un.ḥui.e.ne : *šubatki* [širta] *ú-²-ab-bit* he has destroyed your sublime dwelling 4R Add. p. 4 to pl. 19 No. 3:13f., see OECT 6 p. 37; *kúr.re im.ma.an.gul.gul.la.mu : ša nakri ú-ab-be-tu-šu* which the enemy has destroyed (parallel: [É] *ša nakri uqallilušu*) SBH p. 60:25f.; Ninurta *bàd.ki.bal.a gul.gul* : ^dMIN *mu-ab-bit du-ri KUR nu-kúr-tim* Angim II 14, cf. *ki.bal.a gul.gul* [...]: *mu-ab-bit KUR nukurti* SBH p. 28 r. 10f.; *mès kur.gul.gul* (later version: *mès kur.gal.e₁₁.de*) : *eṭla mu-ab-bit KUR* (referring to a weapon) Angim III 27, also *nì.kur.gul.gul : mu-ab-bit šá-dí-i* ibid. III 29, and passim; *kur.gul.gul* (later versions: *kur dù.a.bi gul.gul, kur.ra ba.gul*) : *mu-ab-bit KUR-i* Lugale III 6; *kur.gul.gul : mu-ab-bi-ta-át(!) šá-dí-ia* (the goddess) who destroys my mountain lands TCL 15 pl. 47 No. 16:14.

kur al.gul.gul : (ša ina šagāmišu) šadi ú-tab-ba-tu the mountain is destroyed (when he roars) SBH p. 27:34f., for dupls., see Langdon, Gaster Anniversary Volume 344 to line 22; *urú.zu al.gul.gul : URU-ka ú-tab-bit* (I will tell him) “Your town has been destroyed” SBH p. 50:15f.; *peš_x(K1.A) ba.an.gul.la : kibri ú-tab-ba-bi-bit* (sic) the embankment has been destroyed SBH p. 55 r. 16f., cf. *kibrī mīnam ut-ta-ab* [...] ibid. p. 65:14, also *peš_x(K1.A).peš_x.bi ba.gul.gul.uš : kibrišu ú-ta-tab-bit* SBH p. 114:13f.; *ma.da gul.gul : māti ú-tab-bit* the country was destroyed PSBA 17 pl. 1 (after p. 64) i 5f.

[...] *i.gul.gul.e : É* [...] *ú-ta-tab-bit* the temple has been destroyed SBH p. 10:162f.; *šà.bi i.si.ga i.gul.gul.e : libbašu ina zaqīqu ú-ta-tab-bit* its (the temple’s) interior has been destroyed, becoming a haunted place SBH p. 62:27f.; *i.bí.bi ḥul.a i.gul.gul.[e] : i-nu-šu ina šalputtīm ú-ta-ta-ab-bit* its eye has been destroyed by desecration ibid. 29f.; [x] *gul.gul : [x] ú-ta-tab-bi-tu* SBH p. 119:21f.

i.bí.ma.al.la ab.bi ba.gul.gul : ša bišit uznija ap-ta-šu i-a-ab-bit the window of my beloved (temple) has been destroyed SBH p. 101 r. 21f., cf. [...] *ba.gul.la.mu : i²-ab-tu₄* SBH p. 100:12; *ḥur.sag gul.la : [KUR] i-a-ba-[tu]* (in broken context) BA 10/1 98 No. 19:12f., in *gul.la : i-ab-bat* CT 17 27:9f.; *gán.da da.ma.al.la ba.ab.gul.la.ri : ša mēreštašu rapaštu iḥ-ḥa-ab-tu₄* (var. *i²-ḥa-ab-tu₄*) its large arable land was destroyed KAR 375 iii 25f., var. from 5R 52 No. 2 r. 49, see Nötscher Ellil 102; *murgu gin_xpeš_xši.in.g[ul].e : pūda kīma kibri i²-ab-bat* CT 17 25:30; *é.e dub.lá.bi ba.gul : tublūšu it-ta²-ba-tu₄* the temple’s foundation platforms have been destroyed SBH p. 92b r. 24f.; *é.mu ba.gul.gul kur ba.gul.gul : É it-ta²-bat ma-ti-šu-ma it-ta²-bat* my house is destroyed, its(?) country is destroyed too SBH p. 60 r. 5f.; *erim.ma gul : išūtašu it-ta-bat* her treasury is destroyed BRM 4 9:17.

abātu A

ra-d[a]-du, sa-k[a]-pu = a-ba-[tu] LTBA 2 2:267f.; *ab-tu-ma šá ḥe-pu-ú, GUL = a-ba-tum, GUL = ḥe-pu-ú* — *abtu* in the sense of to break, *GUL* means *a*, *GUL* means to break into pieces Izbu Comm. W 376 h-k; *ina-gul-ma // i-na-qar-ma // GUL // na-qa-ri // GUL // a-ba-tum* TCL 6 17:17f.; note *a-ba-[tu] = da-a-ku* Izbu Comm. 481, commenting on LUGAL *u [x-x]-šu in-ni-bi-tú* the king and his [...] will run away(?) ibid. 480; *tu-ab-bat* 5R 45 v 44 (gramm.).

1. to destroy (buildings, objects), to lay waste, ruin (a region), to destroy, ruin (people, etc.), to collapse — **a**) to destroy buildings: *ša . . . É si-qur-ra-ta šāti ina la amāri muššuri u la kešēri i-a-ba-tu-ši* whoever destroys this temple tower by not taking care of it, by leaving (it) in bad repair Weidner Tn. 29 No. 16:131; *ša ina uggat libbika ta-bu-tu-šu atta* (remember Babylon) which you (Marduk) destroyed in your anger Streck Asb. 262 ii 29; *ša aširti gīgunāša ša dūri kililšu lu-but-ma* I will destroy the temple’s tower, the battlement of the wall(s) Gössmann Era IV 117; (*ina*) *balu DN dūršu ta-ta-bat* (var. *ta-bu-ut*) you have destroyed its (Sippar’s) wall against the will of Šamaš ibid. IV 51; ^d*Adad BĀD.MEŠ G[UL]* the storm will destroy the walls CT 39 18:74 (SB Alu); *KUR URU.BI i²-bat* the enemy will destroy that town CT 40 42 81-7-27,104:3, also ibid. 41 79-7-8,128 r. 4; *igāri É DINGIR GUL.MEŠ* (if the wind) completely destroys the temple walls TCL 6 9:18 (SB omens); *ul a-bu-ut šalḥūšu* I did not destroy its (Babylon’s) outer walls RAcc. 144:428 (New Year’s rit.); *sippam i²-bu-tu igārum irtut* they demolished the thresh-old(?), the wall shook Gilg. P. vi 17 and 22.

b) to destroy a stela, etc.: *ša . . . šalmu šuātu i²-ab-ba-tu-ma* who destroys this image AKA 249:57 (Asn.); note *ALAM-šu ú-²-a-ab-batú-ma* they will destroy his image AKA 251:85 (Asn.); *uptassisma ittakar i-ta-ba-at uḥtalliq* (whoever) effaces, changes, destroys (or) ruins (the inscription) MDP 2 pl. 22 (p. 108) v 56; *li-bu-tu kudurrašu liḥalliqu zērašu* may (the gods) destroy his boundary stone, annihilate his seed BBSt. No. 6 ii 40; *ina mimma šipir nikilti ta-bat-a-ni* (you swear) that you will not destroy (this tablet) through some trick Wiseman Treaties 413; *ša šumī*

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šaṭru ... *ipaššītu musarrūa i-ab-bat* (var. *ib-ba-tu*) who blots out my written name, destroys my inscription Borger Esarh. 76:23, also, wr. *ib-ba-tú* Streck Asb. 90 x 116, wr. *i-ab-ba-tu* ibid. 228:22, 240:22; *ša* ... *šalam šar-rūtiša i-ab-[ba]-tu* ibid. 244:66; *ša* ... *tanitti DN bēltiša i-ba-tu-ma* who destroys the dedicatory (inscription) to Ningal, my lady Streck Asb. 292:17, cf. Craig ABRT 1 36 r. 5, also Bauer Asb. 2 38 n. 2.

c) to lay waste, ruin a region: *iššīma qāssu i-ta-bat KUR-a* he (Išum) by lifting his hand destroyed the mountain Gössmann Era IV 142.

d) to destroy, ruin people, etc.: *ulāla i-ba-tu idarrisu la le-e-[a]* (while people support the powerful) they destroy the weak (and) treat the powerless harshly Lambert BWL 86:274 (Theodicy); *e t[a]-bu-ut arda binūt qātīka* do not destroy (your) servant whom you have created AFO 19 57:66; *lāna* (var. *lānī*) *zaqra i-bu-tú igāriš* they destroyed my lofty stature as if it were a wall Lambert BWL 42:68 (Ludlul II); *ib-ba-tu₄ itarradu uhal-laqu* (who) destroys, expels, drives to flight (in obscure context) Šurpu II 59; *kīma kāpi ana a-ba* (var. *-pa*)-*ti-ia* to destroy me like a rock Maqlu II 163, cf. *kīma kāpi ab-ba-su-nu-ti* (var., due to a confusion, *a-bat-su-šú-nu-ti-ma*) I will destroy them like a rock ibid. 174; I cut off their beards and thus *baltašun a-bu-ut* I ruined their proud looks OIP 2 46:11 (Senn.); *a-bu-ut ummānāt RN* I destroyed the troops of Umman[igaš] Streck Asb. 184:53; *a-bit DINGIR.MEŠ ša Triāmat ēpiš UN.MEŠ ina mim-mi-šú-un* who annihilated the divine beings (created by) Tīamat and who created man out of them En. el. VII 90; *a-ba-tu₄ u banū qibi liktūnu* say but to destroy or to create—it shall be so En. el. IV 22.

e) to collapse (lex. and bil.): see *abātum ša kibri* Antagal III 265, Ea VI Excerpt B 59f., ASKT p. 88–89:26f., CT 16 27:4f., in lex. section.

2. *ubbutu* same mngs. — a) to destroy buildings: *āl šarrūtišunu rabā kīma til abūbi ú-ab-bit-ma* I destroyed their great royal city (so that it was) like a ruin (left by) the flood Rost Tigl. III 44:9, cf. ibid. 48:14 and 36:209; *kīma ša abūbu ú-ab-bi-tu* as if the flood had

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devastated (the houses) TCL 3 90 (Sar.), cf. ibid. 183, cf. GN *adi naḫar dadmēšu kīma til abūbi ú-ab-bit* OIP 2 77:23, cf. *ú-ab-bit dadmēša* ibid. 16 and 86:13, and *mu-ab-bit dadmēšun* destroyer of their settlements ibid. 135:11 and 144:6 (Senn.); *šarru dannu mu-²a-bit dūr KUR.MEŠ-šú* the mighty king, the destroyer of his enemies' wall AKA 224:19 (Asn.); *mu-ab-bit* GN Lyon Sar. p. 5:33, and passim in Sar.; (the river) *ša* ... *giguné qabalti āli ú-ab-bi-tu-ma* OIP 2 99:46; *ziqurrat* GN ... *ub-bit* I destroyed the temple tower of Susa Streck Asb. 52 vi 28; *BAD.MEŠ-šú dannūti ub-ba-a-tú* will he destroy his strong walls? Craig ABRT 1 81:26 (coll., query for an oracle); he (Sin) set the Ummān-manda in motion *bita šuāti ub-bi-it-ma ušālikšu karmūtu* destroyed that temple and made it into wasteland VAB 4 218:11 (Nbn.); *ša umi ma'dūtu ub-bu-tu temenšu* (the temple) whose foundation platform had been destroyed for many days VAB 4 254 i 18 (Nbn.).

b) to destroy a stela: *lu i-na NA₄ [ú-a]-bit-su* (anyone who) destroys it (the kudurru) with a stone BBSt. No. 4 iii 4, cf. *i-na NA₄ ub-ba-tu* BBSt. No. 7 ii 11, also ibid. No. 8 p. 48:4 and No. 9 v 2, also IR 70 iii 3, note *ina abni ub-ba-tu* (text *-šu*) MDP 6 pl. 10 v 2, wr. *ina NA₄ GUL VAS 1 36 iv 20*; *u narā annā ub-ba-tu* BBSt. No. 34:13, cf. ibid. No. 10 r. 36, RA 16 126 iii 25, for *ú-²a-ab-ba-tú* AKA 251:85, see mng. 1b.

c) to lay waste, ruin a region: *KUR.MEŠ ub-bit* (var. *-bit*)-*ma bālšunu ušamqit* he destroyed the mountain regions and felled their beasts Gössmann Era IV 147, var. from KAR 169 iv 39; Marduk *nāsiḫ murši mu-ab-bit KUR.MEŠ-e* who removes sickness, destroys the mountain regions Craig ABRT 1 59 K.8961:8; [...] *māt nukurti ú-ab-bit* he (Marduk) has destroyed the enemy's country BA 5 387:14; *mu-ab-bit* KUR [...] destroyer of GN (as epithet of Nergal) K.3376+ (joined to BMS 46).

d) to destroy, to ruin people, etc.: *UR.SAG DINGIR.MEŠ mu-ab-bit lemnū[ti]* warrior amongst the gods who annihilates the wicked Craig ABRT 1 59 K.8961:9, cf. *mu-ab-bit lem-nūti* AKA 257 i 8 (Asn.), *mu-ab-bit lemnūti attama* (referring to Girra) Maqlu I 112; *mu-*

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ab-bit (var. *mu-ub-bit*) *egrūti zā'irī* (Marduk) who destroys the obstinate enemies En. el. VI 154; *mu-a-ab-bi-it nagab lemnūti* who destroys all the wicked ones PSBA 20 156:16 (Nbk.'s hymn to Nabû); *atti ē ša tu-ab-bi-ti-in-ni* you there (sorceress), you who have destroyed me Maqlu III 110, cf. *ub-bu-ta-ku* (in broken context) KAR 350:19, also (the disease) *mu-ab-bi-tat kal-la zumur amēli* RA 41 41:7, cf. *tu-ab-bi-ti bināti* 4R Add. p. 11 to pl. 56 ii 1; [ú]-*tab-bi-tu* UDU.NITÁ *ka[lūma]* [ú]-*tab-bi-tu šerra ina* SAG.KI (for *pūdi*) *tārīti* they have destroyed the sheep and lambs, they have destroyed the babe in the nurse's arms(?) AMT 26,1:8f., see Goetze, JCS 9 14; (Hammurapi) *mu-ḥA-ab-bi-it* (Sum. [...] gul.la) *muqtablī kīma šalam tīdim* who smashes warriors like clay figurines LIH 60 iv 12; *suḥuš-su li-bit* may she (Anunitu) destroy his status BBSt. No. 4 iii 15.

e) other occs.: *Girra ... mu-ab-bit iše u abnē* fire able to destroy wood and stone Maqlu II 141; [KUR]-*e dannūti ina ag-gul-la-te ša erī lu-u ub-[bit]* he cut down the difficult mountains using copper picks CT 13 42:14 and dupls., see King Chron. 2 91 (Sar. legend); exceptional: *ub-ba-at zaqīqi* BHT pl. 10 vi 20, cf. *ibtani zaqīqi* ibid. pl. 5 i 20.

3. II/2 to become destroyed, ruined: *ana našē kakkēka ezzūti šadū li-tab-bit* let the mountain be destroyed at the raising of your raging weapons Gössmann Era I 35; *ina nablišu ú-tab-ba-tu* KUR.MEŠ *maršūti* steep mountains are destroyed by his (Marduk's) flames STC I 205:16; [UZU].MEŠ-šú *ú-tab-ba-tú* LKA 160:8, see also SBH p. 10:162f., 27:34f., 50:15f., 55 r. 16f., 62:27f., 65:14, 114:13f., 119:21f., and PSBA 17 pl. 1, in lex. section.

4. IV to collapse, to fall down: *ina muḥḥi narē šuātu igāru i'-a-bit-ma ihḥepi* a wall collapsed on this stela and (it) was destroyed MDP 2 pl. 19 i 6; [...] x kur hé.en.gul.e : *eli ajābini* KUR *li-ab-bit* (for *li'abit*) may the mountain collapse upon our enemy Lambert BWL 228 iii 15; *linnadnamma ištēn aḥušunu šú li-ab-bit-ma* (vars. *li-ia-ab-bi-it-ma*, *li'-a-ab-bit-ma*) *niši lippatqu* let one of them be handed over, he should be made to perish and man (then) formed (of his blood) En. el. VI 14;

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epša pika li'-a-a-bit lumāšu utter your command and let the stars(?) be destroyed En. el. IV 23, also *i'-a-bit lumāšu* ibid. 25; *ḥariša ša ālija* GN *ša i'-ab-tu-ma* the moat of my city Assur which had caved in (and was full of earth) AKA 145 v 7, cf. *rēš nāri šāti i'-a-bit-ma* ibid. 147 v 21 (Aššur-bēl-kala); ^a*Kidūdu ... itti dūrima šuātu i'-a-bit* the image of DN collapsed with that wall BA 6 152:33 (Shalm. III); *enūma bīt ^aIštar ... e'-a-ba-tu-ma ana tilli u karme itūra* when the temple of Ištar had collapsed and turned into mounds and ruin hills AKA 164 ii 21 (Asn.), cf. *i'-a-ab-ta ana tilli u karme itūra* ibid. 325 ii 84 (Asn.); note (in hendiadys with *anāḫu*) *ki-si-ir-ta ša asaitte rabūte ša bāb* ID.IDIGNA ... *ēnaḫma i'-a-bit* the buttress wall of the big tower of the Tigris Gate became weak and collapsed AKA 148 v 26, cf. *kisirtu ... ēnaḫma i'-a-bit* KAH 2 83 r. 12 (Adn. II), also (said of the great terrace, *tamlū rabū*) AKA 148 v 31, (said of the *bīt ḥamri* of Adad) ibid. 100 viii 4; *undaššerama ēnaḫama i'-ab-ta* (I rebuilt the palaces which) had been deserted, and (which) having become dilapidated, collapsed ibid. 88:99 (Tigl. I); BĀD.MEŠ GUL.MEŠ the walls will collapse ACh Supp. 2 Sin 29:16; *ummānšu ... u namūšu it-tab-ba-tu* his army and his camp will be destroyed CT 27 25:20 and dupls. (SB Izbu), cf. (in obscure context) *i'-ab-bat* Boissier Choix I 64:12 (SB ext.); *maršāku ... at-ta-na-a'-ba-tú u zabbalu* I am sick, I am annihilated again and again and linger on (in my disease) Schollmeyer No. 21:26.

Due to a confusion with *abātu* B, a number of irregular formations can be observed, e.g., the temple *iqūpu in-nab-tu* (for *i'abtu*) Streck Asb. 230:17, cf. also Bauer Asb. 32 K.1834:7, and *bītāti ina panišu imqutama dalta gušurē u qanē mala ina libbi zi-bi-il bītāti in-na-ab-ta* (for *i'abta*) the houses fell down during his time, and in spite of all the door(s), beams (and) reed brought in (for repairs), the houses became ruins AnOr 8 70:12 (NB). Note also the intransitive use in bil. texts, see mng. 1e.

Note also *ēnaḫ ih-da-bi-it* KAH 1 3:39 (= AOB 1 76), KAH 1 4 r. 2 (= AOB 1 86) (both Adn. I), *ēnaḫma ih-tab-tu* AOB 1 148:8 (Shalm.

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I), *iḥ-da-[bi]-[it]* AAA 19 pl. 77 No. 175:5, *iḥ-da-bi-it* ibid. No. 180:4, and *ēnaḥma imqut iḥ-da-bit* (var. *iq-da-bit*) Weidner Tn. 20 No. 10:16, which seem to represent I/2 formations from a verb (*ḥ*)*abātu* erroneously derived from the Nif'al of *abātu* A, which was interpreted as a I form. There is no reason to assume the existence of a verb *ḥabātu* or *qabātu*, the latter being attested only in the single passage *i-ga-ba-tu* Weidner Tn. 6 No. 1 v 23, which could well represent a mishearing.

The passage *ú-bu-ut bīta bīni elippa* RA 28 92:12 (Atrahasis) has been rejected as a mistake for *uqur bīta bīni elippa* dismantle the house and construct a boat (of its wood) Gilg. XI 24. For VAS 10 213:11, see the discussion sub *abātu* B.

abātu B v.; 1. to run away, to flee, 2. *na'butu* (*nābutu*) same mng.; from OA, OB on; I *ēbut—ebbat* (OA only), I/2, IV *innabit—innab-bit*, IV/2 *ittābit* (*ittahbit*, but *it-ta-ba-ta* Ai. VII iv 17), IV/3 *ittanābit* KBo I 14:14; wr. syll. (with *-du* Izbu Comm. 371, Lie Sar. 133, Borger Esarh. 106:25) and (in mng. 2) GUL (ZÁḤ CT 20 50 r. 7); cf. *munnabtu*, *munnabtūtu*, *na'butu*.

sa-aḥ ḤA+A = *na-a-bu-tum*, *narqú*, *ḥalāqum*, *raḥāšum* MSL 2 p. 127:18 (Proto-Ea); [sa-aḥ] [ḤA.A] = *ḥalāqu*, *na'-bu-ti*, *narqú*, *naparkú* Diri VI E 1 ff.; za-aḥ A×ḤA = *ḥalāqu*, *na-bu-tú*, *narqú* Ea I 15 ff., also za-aḥ ḤA+A = *ḥalāqu*, *na-bu-[t]u* Ea IV 113 f.; ḤA+A = *na-bu-tum*, *lu.gù.dù.a* = *mun-na-ab-tum*, *lu.ú.gù.ba.an.dé.e* = *it-ta-bit* Antagal G 227 ff.; *ú.gù.dé* = *na'-bu-tum*, *lu.ú.gù.dé* = *mun-nab-tum* Nabnitu IV 283 f.; gu-uz LUM = *na'-bu-tum* A V/1:41; NUN^{2a}.a1 = *na'-bu-tu* Erimhuš V 212; [...] = [na]'-*bu-tú* Lu Excerpt II 158.

ba.BAD ba.an.záḥ ugu.bi.an.dé.e : *imtūt ihtaliq it-ta-ba-ta* (if the hired slave) dies, disappears, runs away Ai. VII iv 17, cf. ba.BAD ba.an.záḥ (var. ba.an.ḥa.lam) *ú.guKA* (var. ugu).ba.an.dé.e : *imtūt ihtaliq u it-ta-bi-it* (var. *-bit*) Hh. I 365.

ḤA+A = *na-bu-du*, ḤA+A = *ḥalā[qu]* Izbu Comm. 371 f.; *ḥalqat a-ba-da-at* (gloss) EA 288:52.

1. to run away, to flee (OA only): *emiqtum ta-bu-tá-ni-ma adi umim annim sahrāku* the *emiqtu*-woman ran away (from) me, and therefore I am delayed up to this day BIN 6 20:13; PN *annakam ina panīja e-bu-ut-ma u ṭuppam ša Alim ana ta'urišu alqēma kaspam* ½ MA.NA *igrī šiprē agmurma* here, PN ran away from me, and I obtained a written order

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from the City in order to effect his return and spent a half mina of silver as wages for the messengers TCL 4 24:42, cf. the messengers actually reached him but *šūt ina pá-ni-e* (text *-ba*) *šiprē e-ta-ba-at-ma ammišam ittalkam* he ran away from the messengers too, and went there (i.e., where you are, please seize him) ibid. 47; *šuhārum ša taddinanni* «*ša taddinanni*» *e-ta-áb-ta-ni* the lad you gave me ran away from me (please search for him there) CCT 3 39b:10; *ana* PN *usalli . . . surramma la ta-ba-ta-ni* I pleaded with PN, “Indeed, do not run away from me” CCT 2 49a:5, *e-ta-ba-at* (PN broke into the house and) ran away (seize PN and make him pay x silver) CCT 4 2b:29 (coll.), cf. PN PN₂ PN₃ *ammīšam e-ta-áb-tū-nim* fled there Adana 237:7 (quoted after Lewy, Or. NS 29 27); *šumma* PN *ta-ba-at* should (the woman) PN run away TCL 21 252:18.

2. *na'butu* (*nābutu*) to run away, to flee — a) in OB — 1' in the law codes: *šumma awilum ālšu u bēlšu izirma it-ta-bi-it* (var. *it-ta-aḥ-bi-it*) if a man dislikes his town and his master and runs off Goetze LE § 30 A ii 45, var. from ibid. B ii 8; *šumma awilum ālšu iddīma it-ta-bi-it* if a man deserts his city and runs away CH § 136:59, cf. *aššum ālšu iziruma in-na-bi-tu* ibid. 70.

2' in legal documents and letters: *in-na-ab-bi-i[t] udappar ipparakkūma* x KÙ.BABBAR Ì.LÁ.E.NE should he flee, go away (or) cease work, they pay x silver YOS 8 13:8, also ibid. 22:7, 26:7, 39:9 and 41:8, wr. ba.záḥ *ú.gu*.ba.an.dé YOS 8 3:7, 44:12, 45:7, 46:10, 49:9, 56:10, 57:7, 72:7, and passim; note that in YOS 8 11 the tablet has ba.záḥ (line 8), but the case has *ú.gu.ba.an.dé* (line 9), cf. *in-na-ab-bi-it ipparakkūma* YOS 8 25:7, *in-na-am-bi-it ipparakkūma* YOS 8 105:9, note (as only verb) *in-na-ab-bi-it-ma* YOS 5 115:7, 116:7, YOS 12 555:7, wr. *ú.gu.ba.an.dé* YOS 8 35:10, TCL 10 47:7, VAS 13 63:8; *awēlū iḥalliqu in-na-bi-tu(!)-ú-ma ḥar-ra-an-šu <nu> i-it-la-ku* (should) the (hired) men flee, run off, they themselves perform their feudal duty TCL 10 118:11; PN *in-na-bi-it-ma* PN ran away and (his field was given to PN₂) TCL 17

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44:9; *ana* GN *it-ta-bi-tam* he had run away to Babylon CT 6 29:7; *ir ú.gu.ba.an.dé* (if) the slave runs away Grant, AJSL 34 201:6, cf. *tukum.bi* PN ... *ú.gu.ba.an.dé* YOS 5 253:11; SAG.İR *in-na-bi-ta-am-ma i-tu-ru-ma* the slave (who) ran off and came back (to his first owner) YOS 12 357:5; SAG.GEMÉ *i-ḫA-at-ma it-ta-bi-it* the slave girl was mine(?) but is now gone PBS 7 57:9; *ištu* UD-*mu-um* ITI.1. KAM *it-ta-bi-tu-nim* they are now gone a full month(?) PBS 7 22:13.

b) in Mari: 1 LÚ *asumma* 5 LÚ.MU *ana šērika in-na-[bi]-tu* the one physician (and) five bakers ran away to you ARM 1 28:6, cf. *ša kīma in-na-bi-ta-kum lama ašapparakkum kusāššunūti ana šērija šūrišunūti* put in fetters those who flee to you in this way, and send them to me even before I can send you an order *ibid.* 40; PN *ù* PN₂ ... *it-ta-bi-tu šumma ana šērika ittalkunim* [...] PN and PN₂ have run away, [send them back] if they come to you ARM 1 63:8; note *ištu maḥar* PN *in-na-bi-tu-nim* they ran away from PN ARM 6 37:9, and *passim*.

c) in MB, RS and Bogh.: PN *munnabittu* ... *ana muḫḫi šarri* RN *in-na-bi-tam-ma* PN fled as refugee to King Kaštiliaš MDP 2 pl. 20:2, cf. MRS 9 98 RS 17.79+:38; if citizens of Ugarit buy (a slave) from a foreign country *ištu libbi* GN *in-na-bi-it-ma ana libbi* LÚ.SA. GAZ *irrub* and he flees from Ugarit and takes refuge among the Hāpiru (I will return him to the king of Ugarit) *ibid.* 108 RS 17.238:15 (Hattušili III); *šumma urram šēram* PN *ana māti šanīti i-na-bi-it* should PN run off to a foreign country in the future MRS 6 37 RS. 15.81:7, also *ibid.* 14; *ina panišu it-ta-bi-it ana* GN *iterub* 2 *meat narkabāti ittišuma it-ta-bi-it* (our father RN) fled before him and came to Babylonia, he had two hundred chariots with him (when) he fled KBo 1 3:15, cf. my servants *ša it-ta-na-bi-tu₄* KBo 1 14:14.

d) in EA: *panānu dagālīma amēl Mišri u en-ab-tu šarrāni Kinahḫi ištu pan[īšu]* formerly the kings of Canaan fled at the mere sight of an Egyptian EA 109:45; LÚ.MEŠ *ša nadnāta ana jāši en-na-ab-tu gabbu* all the men you gave me have run away EA 82:32; *ina*

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panīka PN *in-ni-bi-it* PN₂ // *ḫi-iḫ-bi-e kī en-ni-bi-tu šar* GN *ištu pani rābiši* ... *šarri bēlišu* PN ran away from you, he has hidden PN₂, how can the king of GN run away from the officials of the king his lord? EA 256:6f., see Albright, BASOR 89:11; *šumma en-na-b[i]-tu kali* LÚ.ME.EŠ *maššarti ištu* GN truly, all the garrison have fled from GN EA 103:37, cf. *in-na-bi-[i]t-mi ana* LÚ.SA.GAZ.MEŠ EA 185:63.

e) in MA: *lu mēt lu in-na-bi-it* whether he (the betrothed son) died, or ran away KAV 1 vi 22 (Ass. Code § 43); *lu qa-a-li iṣbassuma in-na-bi-[it] lu kī sarr[i] šabitma ūtaḫḫ[ir]* be it that ... had caught him (the absent husband) and he had to go into hiding, be it that he had been arrested as a criminal and was detained KAV 1 iv 106 (Ass. Code § 36); if one of the brothers who hold the paternal property in common has uttered a blasphemy *u lu in-na-bi-it* or has run away (the king does as he pleases with his share) KAV 2 ii 24 (Ass. Code B § 3).

f) in Nuzi: *šumma* PN *it-ta-bi-it u iḫalliq* if PN runs away or flees AASOR 16 61:34; *munnabtu* ... *ša it-ta-bi-tu₄ u ina māti šanīti ša irubu* RA 36 115:17; *šumma tidennu šāšu imāt u iḫalliq u in-na-am-bi-it ana* PN *mīt ḫaliq u it-ta-bi-it* if this pledged(?) person dies, escapes, or runs away, he has died, escaped, or run away (i.e., his death or disappearance is a loss) to PN JEN 192:17 and 20; (after a list of names) *šumma A.ŠÀ iškarišunu it-te-zi-ib u it-ta-bi-it-šu-nu-ti* (charioteers who) have abandoned their *iškaru*-fields and have run off (oath) HSS 13 212:37.

g) in royal insers.: PN and PN₂ *ina pani šar* GN *ana muḫḫi* RN ... *in-na-bi-tu-nim-ma* had fled from before the king of Elam to Nebuchadnezzar BBSt. No. 24:6 (Nbk. I); RN ... [*lapan*] *kakkēja ip-par-ši-[du ana* KUR] GN *in-nab-tú* Hanūnu fled from my weapons (and) escaped to Egypt Rost Tgl. III pl. 25 (= p. 78):9; *in-na-bi-du-ú-ma la innamir ašaršun* he ran away (with the people of his country) and their whereabouts could not be ascertained Lie Sar. 133, and *passim* in Sar.; *ina*

abātu B

SAL.ANŠE.KUR.RA.MEŠ *irkabma mehret ummā-nišu in-na-bit* he mounted (even) a mare and fled at the head of his troops TCL 3 140 (Sar.); *madbariš in-nab-tu-ma nap-šá-ta iše'û* they fled into the desert seeking to (save their) lives *ibid.* 193; *ēdiš ipparšiduma mātuššun in-nab-tu* they ran away singly and fled to their homelands OIP 2 89:55, also *ibid.* 92:21, cf. *in-nab-tu E-lam-tiš* they ran away to Elam *ibid.* 87:27 and 89:6; *ana Jadnana qabal tām-tim in-na-bit-ma šadāšu emid* *ibid.* 69:19, and *passim*; *ana rūqēti in-na-bit* he fled to distant parts *ibid.* 72:45, and *passim*; *ana napšāti in-nab-tu* they fled for their lives *ibid.* 92:25 (all Senn.); *ana GN šēlabiš in-na-bit* he fled like a fox to Elam Borger Esarh. 47:55, cf. *ana GN in-nab-tú* *ibid.* 106:23, *ultu GN in-nab-tam-ma* *ibid.* 47:59; *ana māti šanitimma la in-na-bi-du* (those who) had not run away to another country *ibid.* 106:25; *lapān kak-kēja ina qabal tām-tim in-na-bit* (var. *in-nab-tu*) *ibid.* 48:72; *ša ana šuzub napištišu qereb tām-tim in-nab-tú* he, who, in order to save his life, had fled to an island in the sea *ibid.* 58:10; *mēranuššu in-na-bit-ma* he fled naked Streck Asb. 50 v 112, cf. *ēdiš ipparšidma in-na-bit* *ibid.* 376:12, *ēdiššišu in-na-bit* *ibid.* 66 vii 124, and *passim* in Asb.; [*in*]-*na*-[*bit* *ana* G]N (afterwards PN) fled to GN VAB 3 27 § 20:39 (Dar.).

h) in OB, SB omen texts: *rākib imēri in-na-bi-it* a donkey rider will flee YOS 10 46 v 36, cf. *kabtum in-[na]-bi-it* *ibid.* 47:25 (OB ext.), cf. IDIM-*ka ana māt nakri ZÁH-[it]* Izbu Comm. 370, *kabitka ana māt nakri in-nab-bit* *ibid.* W 370, for comm., see lex. section; *rēšum in-na-bi-it-ma* a slave will run away YOS 10 26 iii 16, cf. *rēšum ašar in-na-bi-[tu]* [...] *ibid.* iii 18 (OB ext.); *šarrum dumuq ekallim ina qātīm ileqqīma in-na-ab-bi-it* the king himself will take the treasure of the palace and flee CT 6 2 case 29 (OB liver model); LUGAL *ana KALAM LÚ.KÚR in-na-bi-tu* the king will flee to the enemy's country *ibid.* case 31; *mār šarri ana māt nakri ina-bit* KAR 427:19, also KAR 428:47, cf. KAR 148:17; DUMU LUGAL *ša KUR KÚR ZÁH-[it]* the son of the king of the enemy's country will flee CT 20 50 r. 7, cf. CT 31 17:9, and *passim*; *šallata ileqqēma in-na-*

abbu

ab-bi-[it] (the expedition) will take booty but will be put to flight KAR 454:25; LÚ *ra-ab si-ka₄-tum in-na-am-bi-it* KUB 37 168 r. 2' (ext.).

i) in lit.: *u hi-lu it-tab-tu-ši ina ha-li-[e]-[ša]* and the amniotic fluid left her when she was in labor Thompson Gilg. pl. 54 Sm. 157:6 (SB).

The verb *habātu* D in the nuances "to go astray, to move over, etc.," must be taken as a variant of *abātu* B, although the IV/1 forms of *habātu* D do not exhibit the characteristic feature of those of *abātu* B, pointed out by Goetze, of remaining unsynocopated *innabitu*, *ittābitu* in OB.

The apparent III form in VAS 10 213:11 *ú-ša-ab-ba-at ri-še-et dadmī* remains unique for *abātu* B as well as for *abātu* A. If the reading is correct it could belong here rather than under *abātu* A where forms I and II appear in transitive use.

Ad mng. 1: J. Lewy, Or. NS 29 22ff.; ad mng. 2: Goetze, LE p. 85 n. 1.

abātu see *apātu*.

abā'u v.; (mng. uncert.); lex.*

la-aḥ LAḤ₄ = *a-ba-'ú* Diri II 23; *a-ba-a-ú* = [*x*-*x*]-*hu* CT 18 10 iii 15.

In Diri *abā'u* occurs among verbs referring to leading and guiding persons.

abbašu s.; (mng. unkn.); MA.*

LUGAL *ab-ba-ša uššar* MVAG 41/3 p. 10:14 (MA rit.).

Müller, MVAG 41/3 p. 29.

abbatu (earth) see *ammatu* B.

abbu s.; washout (caused by a river); SB.

The Tebiltu River which, since days of old, had flowed alongside the former palace *ina uššiša ab-bu ušabšū uribbu temenša* had caused a washout of (the palace's) foundation walls and shaken its (entire) foundation platform OIP 2 96:74, also *ibid.* 105:83, 99:47, note *ekalla seḥra šātu . . . aqqurma ša id Tēbilti mālakša uštešnā ab-bu uššibma ušēšir* (var. *uštešir*) *mūšūša* I tore that small palace down and changed the bed of the Tebiltu River, I repaired the washout and made it (the river) pass through (the city) easily *ibid.* 99:48; *mē*

abbû

Puratti «ab-bu» ištu qerbišu aprusma ana mālakišunu mahré ušardi I turned the water of the Euphrates away, and let it flow toward its former bed Borger Esarh. 19 Ep. 18:17.

The Senn. refs. clearly suggest damage done to the foundations of a building by the flooding of the river. The scribe of the Esarh. passage intended to use the same phrase but he garbled the wording and *ab-bu* is to be deleted there. In CT 16 19:21f. *ab-bu* is to be emended to *labbu*.

For KAV 99:22 (read *nappiša*), see *napāšu* v.

(Oppenheim, JNES 13 147; Borger Esarh. 19 n. 17.)

abbû (or *appû*) s.; (a wormlike creature); lex.*

ù.líl.lá.en.na : a-bu-u MSL 8/2 64:262 (Uru-anna).

ab-bu-u = *na-maš-šu-u* Malku V 18.

Uncertain whether the two entries refer to the same word.

abbudānu see *abbuttānu*.

abunnu (or *appunnu*) s.; (a bird); lex.*

buru₅.ugu.[dù.a mušen], buru₅.ugu.dil.lum mušen = *ap-pu-un-nu* Hh. XVIII 181f.; buru₅.ugu.dil.lum mušen = *ab-bu-un-nu* = *ku-mu-u* Hg. B IV 279 in MSL 8/2 169.

abbuttānu (*abbudānu*, fem. *abbuttānītu*) adj.; a person or animal distinguished by an *abuttu*-shaped crown of hair, mane or crest; MB; cf. *abuttu*.

[ú-bu-dil] [NINDÁX Ú AŠ] = [a]-*bu-da-nu-um* MSL 2 140 C r. i 18' (Proto-Ea); [ú-gu-di-li] [NINDÁX AŠ] = a-b[u-t]a-nu-u KÜ₆, [2]-*šu ma-ḫi-iš*, [z]i-in-gur-ru A VII/1:28ff.; nindá.AŠ KÜ₆ = a-bu-ut-ta-nu, *sin-gur* Hh. XVIII 83f.; note gār KÜ₆ Hh. XVIII 100b (from a RS forerunner).

a) as personal name (MB only) — **1'** masc. : *Ab-bu-ut-ta-nu* PBS 2/2 106:21, cf. BE 15 38c 11, wr. *Ab-bu-ut-ta-nu-um* ibid. 39:7.

2' fem. : *Ab-bu-ut-ta-ni-tum* BE 15 185:11, also ibid. 200 ii 12, cf. *Ab-[bu-ut-t]a-ni-ta* BE 17 78:6.

b) as designation of animals — **1'** of a horse: [x x] *ab-bu-ut-ta-[nu ...]* Ni 7267:4, cited Balkan Kassit. Stud. 23.

2' as name of a fish with a characteristic crest: see lex. section.

abuttu

abuttu s.; **1.** a characteristic hair style for slaves, **2.** hair forming the *a.* lock, **3.** part of the head where the *a.* grows, **4.** a metal clasp to hold the *a.* lock; OB, Nuzi, Bogh., SB; wr. syll. and GĀR; cf. *abbuttānu*.

qa-ar GĀR = *ab-bu-ut-tum* S^b II 193; uzu.gār = *ab-bu-ut-tum* Hh. XV 16a; urud.a[b].bu.ut.tum = [...] Hg. 202a in MSL 7 154.

umbin.mi.ni.in.KUD [gà]r.«diš» in.ni.in.gar : *uga[libšu] ab-bu-ut-t[a iškunšu]* he shaved his (head and) placed the *a.* on him (and sold him) Ai. II iv 3'; umbin mi.ni.in.AG.a gār.ra.aš mi.ni.in.dù.e ù kù.babbar.GA.aš mi.ni.in.sum : *ug[alla]bšu ab-bu-[ut]-tum išakkanšu u ana kaspi inandinšu* Ai. VII iii 27.

[*ab-bu-ut-t*]u = *bi-ri-tu* Lambert BWL 54 line m, see mng. 1c.

1. a characteristic hair style for slaves — **a)** in OB laws — **1'** with *šakānu*: SAG.İR u GEMÉ ša GN ša kannam maškanam u *ab-bu-ut-tam šaknu* KÁ.GAL GN *balum bēlišu ul ušši* no slave or slave girl of Eshnunna, who is marked with a *kannu*, a *maškanu* or an *a.* leaves the (city) gate of Eshnunna without the owner's (permission) Goetze LE § 12 A iv 8 and B iv 12; SAG.İR u GEMÉ ša itti DUMU šiprim našruma KÁ.GAL GN *iterbam kannam maškanam u ab-bu-tam išakkanma ana bēlišu našir* a slave or a slave girl who has entered the (city) gate of Eshnunna under the protection of an (official) messenger will be marked with a *kannu*, a *maškanu* and an *a.*, so that he is safeguarded for his owner ibid. § 13 A iv 12 and B iv 16; *aššum* DUMU.MEŠ *uldu bēlessa ana KÜ.BABBAR ul inaddišši ab-bu-ut-tam išakkanšimma itti* GEMÉ.ĪIA *imannūši* due to the fact that she (the unsubmitive slave girl) has borne sons, her mistress cannot sell her, she puts an *a.* on her and considers her (to be like) the (other) slave girls CH § 146:56; see Ai. II iv 3' and VII iii 27, in lex. section.

2' with *gullubu*: *šumma gallābum ... ab-bu-ti* İR *la šém ugallib* if the barber shaves the *a.* off a slave who does not belong to him CH § 226:38, cf. *šumma ... ab-bu-ti* İR *la šém ugdallib* ibid. § 227:45.

b) in leg. (OB, OB Alalakh, Nuzi) — **1'** with *šakānu*: if the adopted son says, "You are not my mother, you are not my father" [ú-gal-la-bu-šu *ab-bu-tam išakkanušumma ana*

abbuttu

KÙ.BABBAR *inaddinūšu* they shave him, put the *a.* on him, and sell him Meissner BAP 95:20, cf. (in similar context) *ab-bu-ut-ta-am išak-ka<nu>šu* ibid. 96:9; [umb]in [a]l.TAR.RU. dè kar in.gar.ri.eš Çiğ-Kizilyay-Kraus Nippur No. 65 r. 2, see Kraus, JCS 3 129; giš. umbin.na an.KUD.DU gâr.a.ni dù.a YOS 12 206:12; umbin a.l.TAR.RU.dè kar.an.ni íb.dù.e ù kù.šè ba.ab.súm.mu.dè BE 6/2 57:22.

2' with *gullubu*: *ellēta ab-bu-ut-ta-ka gullubat* you are free, your *a.* is shaved off CT 6 29:12; *ab-bu-ut-ta-šu [la] ú-kal-li-[bu]* (if) they did not shave off his *a.* Wiseman Alalakh 2:41 (OB).

3' with *lapātu* (Nuzi only): *ardu ša PN PN₂ ištarigma ana GN ana šimi ittadiššu ab-bu-ta-šu PN₃ il-ta-pa-at PN₂ stole PN's slave and sold him into Hanigalbat, PN₃ (an official) touched his (the thief's) *a.* HSS 5 35:8.*

c) in lit. texts: *ab-bu-ta ligallib* he may free a slave (lit. he may shave the *a.* off a slave of his) 4R 33* ii 23, cf. KAR 178 r. iii 52 (hemer.); *ab-bu-ut-tum appašir* I was released from the *a.*, with comm. [*ab-bu-ut-t*]u = *bi-ri-tu* — *a.* = fetters Lambert BWL 54 line m, also ibid. pl. 17 K.9724:10; *kursu likil šēpšu šimat panišu [x x] ab-bu-ú-«ub»-tum* fetters should grip his foot, the *a.* [should be] the mark on his face KBo 1 12 r. 13, see Or. NS 23 214.

2. hair forming the *a.* lock: *šumma qaqqad tarpaši* GAR if somebody has a *tarpašu*-head Kraus Texte 12a i 22', with comm. *šá ab-bu-ta* GAR *gab-bi-šá* SÍG *laḫmat* (this means) that he has an *a.* (and) it is covered with hair all over ibid. 24', also *šumma qaqqad tarpaši* GAR [...] *šá kišāssu u ab-bu-ut-t[a...]* (this means) that his neck and the *a.* [are ...] ibid. 17:4; [*šumma SA*]L Û.TU-*ma* ... *ab-bu-ut-ta* GAR if a woman gives birth and (the child) has an *a.* CT 28 2:20 (SB Izbu); *šumma* GÀR GAR if he has an *a.* Kraus Texte 6 r. 7, *šumma* GÀR *ke-zi-ir* if he has a curly *a.* ibid. 8; *šumma* SAL *ab-bu-ut-ti šaprat ša* [...] if a woman has tressed hair on the *a.* (this means) that [...] Kraus Texte 25 r. 6; *šumma šārat pūtišu* KI GÀR-šú *šuppulma* GAR if he has a low growth

abbuttu

of hair on his forehead as far as his *a.* ibid. 4c r. i 14' and dupl. 3b r. iii 24.

3. part of the head where the *a.* grows — a) referring to humans: DIŠ NA *ab-bu-ut-ta-šú A ukāl* ... *ab-bu-ut-ta-šú 3-šú te[šerrim? ...]* if a man's *a.* contains water (you bandage him for five days, on the sixth day) you incise his *a.* three times AMT 2,1:5f.+ CT 23 37 iv 6f., for a parallel, see *gulgullu* mng. 1a–2'; see Hh. XV 16a, in lex. section.

b) referring to animals: *šumma izbu ab-bu-da ša NUNUZ ša[kin]* if the malformed newborn animal has an egg-shaped *a.* KUB 4 67 iii 12, dupl. KUB 37 186 r. 1 (Izbu), cf. *šumma izbu ab-bu-ut-tu [šakin]* CT 27 42:5 (SB Izbu); SÍG UR.GIR_x(KU) GE₆ *ina ab-bu-ti-šú-nu* SÍG SAL.ÁŠ.GÀR *ina* KUN.MEŠ-šú-nu GÀR-an you put hair of a black dog on their (the dog figurines') *a.* and hair of a kid on their tails 4R 58 ii 11 and dupls. (Lamaštu).

4. a metal clasp to hold the *a.*: see Hg. 202a, in lex. section.

The arrangement of the entries is based on the assumption that *abbuttu* denotes a lock, curl, or tuft of hair growing on that part of the head which is likewise called *abbuttu* (see mng. 3). Normally this lock was cut or otherwise inconspicuously worn, only slaves (male and female) had to wear their hair in this fashion as a defaming sign of their status. At manumission the lock was shaved off, and, conversely, when a free person for some reason became a slave all the hair except that on the *abbuttu* was shorn so he could immediately be recognized as a slave (see Ai. and the OB refs. sub mngs. 1a–1' and 1b–1'). This explains the use of the verb *gullubu* in referring to both acts. Note that the refs. sub *gullubu* mng. 1a–3' likewise illustrate the custom of compelling slaves to wear their hair in a characteristic way.

The verb *šakānu*, used when a free person was made a slave, or when an overbearing slave girl was degraded (see CH § 146), could refer to two slightly different activities: the way of cutting the hair so that only the *abbuttu*-lock remained or the placing of a metal clasp (see mng. 4) around the *abbuttu*-

abbūtu

lock so that it stood out conspicuously. The use of *pašāru* in the Ludlul passage (see mng. 1c) suggests a ref. to the latter possibility. Note that *urudu.maš.ka.nu*, which occurs in Hg. 201 (MSL 7 154) before the scourge (see *zugaqīpu* mng. 4) and the *abbuttu*, “clasp,” is likewise listed in the Eshnunna laws (see mng. 1a–1′) beside *abbuttu* and *kannu*, which could indicate that it too denoted an insigne worn by slaves. Since the logogram GĀR denotes also, and probably originally, as the sign form suggests, the knob (see *karru*), the *abbuttu*-lock must have been arranged to form a “knob” on top of a slave’s head.

The mng. of *lapātu* said with respect to *abbuttu* in Nuzi (see mng. 1b–3′) remains obscure, but it should be noted that the MA text KAJ 6 (see *gullubu* mng. 1a–3′) shows that the custom was still current in Assyria at that period.

Kraus, Or. NS 16 180ff.; Szlechter, ArOr 17/2 401ff.

abbūtu s.; a father’s legal status and power, fatherly attitude; from OA, OB on; wr. syll. and (in NB) *AD-ú-tu*; cf. *abu A*.

[x x] x = *ab-bu-du* = (Hitt.) *la-az-z[i...]* Izi Bogh. A 277; *nam.ad.a.ni.šè* (var. *nam.ad.da.a.[ni.šè]*) = *ana ab* (var. *a-bu-ti-šú*) Hh. II 46; for bil. refs. see *epēšu* mng. 2c s.v. *abbūtu*, and *šabātu* mng. 8 s.v. *abbūtu*.

a) a father’s legal status and power (Nuzi): ¹PN *ana a-bu-ti ana* PN₂ *itepuš* he (the adoptive father) made ¹PN (his wife) assume the status of “fatherhood” with regard to PN₂ (the adopted son) HSS 5 7:17, cf. ¹PN *ana a-bu-ti* DÜ HSS 5 67:37, ¹PN *ana a-bu-ti a-na mārē itepuš* ibid. 73:11 (coll.); *ab-bu-ta-šu-nu umaššaršu* she will give up the status of a father with regard to them (if the adopted sons do not obey) ibid. 22; ¹PN *aššatija ana a-bu-ti ana A.ŠA.MEŠ-ia ana É.MEŠ-ia ana mimma šunšija ... u ana DUMU.MEŠ-ia ana a-bu-ti itepušmi* I have given my wife PN the legal status of a father over my fields, my houses, and everything and gave (her also) the legal status of a father over my sons HSS 19 7:4 and 7, cf. *a[b-bu]-ut-ta umaššaršunūti* ibid. 42; *anāku ana 2LÚ.MEŠ annūti ana a-bu-ti itepšanni* they

abbūtu

have given me the status of a father over these two persons JEN 657:13, cf. *ana a-bu-ti DÜ-uš* ibid. 36.

b) fatherly attitude, acting as a father — **1′** in OA: *šuaum bīssu lizziz u PN a-bu-ta-šu-nu-ma izzaz* his own house will guarantee (for him), also PN will guarantee assuming the responsibility of a father for them CCT 4 24a:18; *šūt zakar aḥḥubul abišu isabbutušu annakam a-bu-tám izzazzu* but this one is a man, and they may seize him for the debts of his father, here, they will stand up in a father’s stead CCT 5 8b:28.

2′ in OB: *ina annītim a-bu-ut-ka lūmur* let me see in this that you are really (like) a father to me YOS 2 88:18, cf. *šumma ina kittim abī atta* ibid. 12f.; *ina annītim ab-bu-ut-ka lūmur* CT 6 32b:19, cf. *šumma ina kittim ma-ru-ka anāku* ibid. 8f., also *ina annītim a-ab-bu-ut-ka lūmur* CT 29 29:29; *a-bu-ut-ka ina zumrija šukun* grant me your fatherly protection UCP 9 347 No. 21:26.

3′ in NB: *MUN-ka rabītu ša AD-ú-tu u ŠEŠ-ú-tu ina muḥḥija šukun* grant me your great kindness as a father and a brother CT 22 43:24; *ana muḥḥi minī [kī] ab-bu-ut-[ta]-šú naskāta ḥursu u šupur* find out and send me word as to why you have lost his fatherly protection CT 22 87:49, cf. *ab-bu-ut-ta-šú naskāta* ibid. 46; DN *u DN₂ ana ab-bu-tū ša māt Aššur iltaknuka šarra Šamaš and Marduk* have established you (the king) as king, to be the fatherly protector of Assyria ABL 1431 r. 12.

4′ in lit.: DN *mālikšu mukil ab-bu-ut-ti* Išum, his counselor, the intercessor ZA 43 17:56; *qibi damiqtašu DÜ-uš a-bu-us-su* say favorable things for him, act as his intercessor KAR 218 r.(!) 8; DN *mīlik māti ana lemutti imallik* DINGIR.MEŠ *a-bu-ut* KUR x.[x].MEŠ DN will give bad counsel concerning the country, the gods will [give up] the fatherhood of the country ACh Šamaš 14:7; [^dI-gi]-*gu gim-rat-su-nu li-ḥu-zu a-bu-us-su* let all the high gods become his protectors (parallel: *liqbū damiqtašu*) ZA 4 256 iv 19; *ab-bu-tam tidū* (in broken context) Lambert BWL 196:22 (SB fable); *a-bu-ut aḥi la šāti ip-[peš]* he

abdu

will intercede for one not his brother RA 44 16 VAT 602:1 (OB ext.), cf. LÚ *a-ab-bu-ut* ŠEŠ.MEŠ *la šu-a-tú i-peš* KAR 212 i 11 (SB *iqqur ipuš*), obscure: *ab-bu-ti* PIŠ TI [...] Kraus Texte 36 v 11', also *a-bu-us-s*[u ...] Dream-book 333:12, see Dream-book n. 167; for refs. with the idiom *abbūta epēšu*, see *epēšu* mng. 2c s.v. *abbūtu*; with *abbūta šabātu*, see *šabātu* mng. 8 s.v. *abbūtu*.

For *abbūt bitim* (ARM 7 190:17, 214:7) as pl. of *abu bitim*, see *abu bitim* usage b.

Ad usage a: Koschaker, OLZ 1932 400.

abdu s.; slave; SB; WSem. lw.

SAG^e-TU^uSAL = *ab-du* (in group with *rēšu* and *ardu*) Antagal III 229.

ab-du, *ri-e-šu*, *du-uš-mu-u* = *ar-du* Malku I 175ff.; *ab-du* = *ar-du* An VIII 7.

ultu ab-duk-ki tamši since you have forgotten your slave Lambert, AfO 19 51:81, cf. (in broken context) *ab-du-ú-šu* (after *dušmūšu*) Brünnow, ZA 4 257 Sm. 389 obv. iii 15, cf. ibid. 239:37.

The logogram SAG.SAL in the passage SAG.SAL u GEMÉ *irašši* Kraus Texte 24 r. 3 cannot be read *abdu* on the basis of the Antagal equation, because one cannot expect such a rare and artificial logogram in an omen text. The passage remains obscure.

WSem. personal names with the element (*h*)*abd* are very rare in Babylonia before the OB period, cf. *Ab-te-il* BIN 9 316:13 and TA 1930 615; for OB refs., see Bauer Die Ostkanaanäer 71, and passim, ARMT 15 140, and the texts from Chagar-Bazar and Alalakh. Later refs. occur in MB, EA, RS and NA.

Zimmern Fremdw. 47.

abdū s.; (a profession or the title of an official); MB.*

PN *ab-du-ú* PBS 2/2 63:22 (coll.).

Certainly not *abdu*, "slave."

abēšu see *ababšu*.

abi ašli (*abāšlu*) s.; field surveyor; OB, NB.*

lú.gán^{mu-lu-gíd}gíd = *a-bi aš-l[i]*, [lú.gán.g]íd = *ša-dí-id a[š-li]* Lu I 144-144A.

a-bi aš-li-im u šatammī . . . *ittikunu tarānimma* . . . *alkanim* bring with you (to Sippar) the surveyors and the administrative of-

abi šābi

officials (for full context see *ilku* A mng. 2a) TCL 7 22:24 (OB let.); I sent expert craftsmen *a-ba-aš-lam ina ginindanakku umandida min-diātam* I had the surveyor take the measurements (for the construction of Etemenanki) with the measuring rod VAB 4 62 ii 25 (Nabopolassar).

Thureau-Dangin apud Weissbach, WVDOG 59 42 n. h.

abi šābi (*abu šābi*) s.; (an official in charge of personnel); OB; pl. *abbū šābi*; cf. *abu, šābu*.

mu-fu-ub EN.ME.LAGAR = *a-bu* ERÍN.MEŠ Diri IV 60; ú-gu-lu PA = *aklu, šāpi[ru], raban[nu], a-bu ša(!)-[bi]* A I/7 Part 2:2ff.

a) in legal contexts: *maḥar a-wi-li-e a-bu* ERÍN [*awātum*] *dabbāma* (see *dabābu* mng. 4a) TCL 1 164:13, cf. *ṭuppi a-wi-li-e a-bu* ERÍN ibid. 8; PN *u* PN₂ *a-bi* ERÍN.MEŠ PN *iš-**<ba>**ssuma kī'am iqbūšum* (referring to a decision to send a repatriated slave to the *rēdū*-soldiers) CT 6 29:8; *maḥar awīlim a-bi* ERÍN *adubma* I complained to the honorable *abi šābi* CT 4 39d:5 (let.), also *ana awīlim* PN *a-bi* ERÍN *asniqma* I approached the honorable *abi šābi* PBS 7 108:28 (let.); *awīlam a-bi* ERÍN *ulam[m[idma]]* I informed the honorable *abi šābi* (referring to the fields of the *rēdū*) CT 4 19a:13 (let.); *ṭuppi awīlim a-bi* ERÍN (in broken context) VAS 16 202 r. 4; *šakān a-wi-li-e a-bi* ERÍN.MEŠ *kurrub* the installation of the *abi šābi* officials is at hand VAS 7 195:12 (let.).

b) in fiscal contexts: PN *a-bi* ERÍN.MEŠ (in charge of the wool transactions of the palace) Waterman Bus. Doc. 30:4, also *a-bi* ERÍN.MEŠ CT 8 21a:3, *a-bi* ERÍN ibid. 30b:3 (same person in all refs.); *a-bi* ERÍN.MEŠ (same function) VAS 7 72:3; silver IGL.SÁ PN NAR.GAL *ša ana* PN₂ *a-bi* ERÍN *ēs-ḫu* license fee of the chief singer PN, who has been assigned to the *abi šābi* PN₂ CT 8 21c:6.

c) in private contexts: PN *a-bi* ERÍN (as buyer of a bull, same person as in VAS 7 72:3 sub usage b) Waterman Bus. Doc. 33:6, also (same person, as tenant of a field) CT 8 3b:14; (a field) *šūšūt* PN *a-bi* ERÍN rent holding of PN, the *abi šābi* (same person as in CT 8

****abijānu**

21c:6 sub usage b) CT 8 19b:3; *a-bi* ERÍN. MEŠ (same person as in Waterman Bus. Doc. 30:4, etc., lender of oil for the purchase of a slave) Meissner BAP 4:5.

For the functions of the *abi šābi*, see Walther Gerichtswesen 158f., also Kraus Edikt 108f. Note that the same person appears in VAS 7 56:7 and 60:3 as GAL.UNKIN.NA ERÍN. KÁ.É.GAL and in CT 8 21c:6 as *a-bi* ERÍN, which may indicate that the two titles are equivalent. While the OB Forerunner (Proto-Lu 14) has the entry gal.erín.unkin.na, Lu I 110 equates GAL.UNKIN with *mu'irru*, but no Akk. equivalent for GAL.UNKIN.NA is known from OB texts. GAL.UNKIN.NA is often prefixed by *awilum* (e.g., PBS 7 100:12 and 121:1) just as is *abi šābim* (see usage a). See also *mu'irru*.

****abijānu** (AHw. 6a) see *abijaru*.

abijaru (*abijuru*) s.; (a plant); lex.*; Ass. *abijuru*.

ú *lapat armānu* : ú *a-bi-ia-a-rù* Köcher Pflanzenkunde 2 vi 30; ú *lapat armāni* = *a-bi-ú-ru* Practical Vocabulary Assur 99.

abijuru see *abijaru*.

abiktu (*apiktu*) s.; 1. decisive defeat, 2. massacre, carnage; from MB on; *apiktu* ABL 158:22, AKA 357 iii 39; wr. syll. and ŠI.ŠI; cf. *abāku* B.

1. decisive defeat — a) in hist.: [*a-bi-ik-ta-šu* *ašku[n]*] I inflicted a decisive defeat on him AOB 1 48:10 (Enlil-nirāri I); *amdaḥašma a-bi-ik-ta-šu-nu aškun* I fought them and inflicted upon them a decisive defeat KAH 1 13 ii 27 (Shalm. I), cf. *ittišunu amdaḥaš a-bi-ik-ta-šu-nu aškun* Weidner Tn. 12 No. 5:42, also *a-bi-ik-tu ummānātešu aškun* ibid. 56, *a-bi-ik-ta-šu-nu lu aškun* AKA 36:76 (Tigl. I), *ittišu amdaḥḥiḥi* ŠI.ŠI-ŠU *aškun* KAH 1 30:30, see WO 1 58, cf. KAH 2 113 r. 20, WO 1 472 iv 12, *a-bi-ik-ta-šu-nu aškun* 3R 7 i 45, cf. ibid. 33, ii 15 (all Shalm. III), also, wr. ŠI.ŠI-ŠU-NU AKA 304 ii 28, 356 iii 36, note *a-pi-ik-ta-šu aškun* ibid. 357 iii 39 (all Asn.); *a-bi-ik-ti* PN *bēlišunu emuruma* (the soldiers) saw the defeat of their lord Ursa TCL 3 174 (Sar.), cf. *ina* GN ŠI.ŠI *Mušri aškunma* Winckler Sar. pl. 27 No. 57:16; *ellat*

abiktu

RN ... *uparrira aškuna* ŠI.ŠI-ŠU I scattered RN's army and inflicted a defeat on him Winckler Sammlung 2 No. 1:17 (Sar.); (exceptionally in Senn.) ŠI.ŠI-ŠU-UN *aškunma uparrir ellassu* OIP 2 51:27; *a-bi-ik-ta-šu aškun* Streck Asb. 106:49, cf. ŠI.ŠI-ŠU *išku-numa* ibid. 6:55, and passim in Asb.; *a-bi-ik-ta-šu iškun* CT 34 38 i 20 (Synchron. Hist.), cf. *a-bi-ik-tú ša* RN *iškun* ŠI.ŠI-ŠU (= *dabdašu*) *imḥaš* ibid. 26, also ibid. iii 4; RN [*itti*] RN₂ [*imd*] *aḥiḥi* ŠI.ŠI-ŠU *išk[un]* ibid. 40 iii 11; ŠI.ŠI-ŠU-NU *ma'diš* GAR-an CT 34 47 i 35, ŠI.ŠI-ŠU-NU *mādiš šakin* BHT pl. 4:15 (both chronicles), cf. Wiseman Chron. 50:13, 68:7 and 74:8, note ŠI.ŠI *aḥāmeš mādiš* GAR.MEŠ ibid. 70:7.

b) in curses: *a-bi-ik-ti mātišu liškun* may (Ištar, my lady) inflict a defeat on his land KAH 2 34:43, cf. ibid. 35:60, KAH 1 4 r. 36, AfO 5 99:92, 100:49 (all Adn. I), cf. also KAH 2 42:26 (Shalm. I); *a-bi-ik-tu mātišu liškun* Weidner Tn. 13 No. 5:122, cf. *a-bi-ik-ti um-mānišu liškunu* AKA 107:81 (Tigl. I); ^d*Ištar* ... *a-bi-ik-ti* ŠI.ŠI *ummānišu liškun* may Ištar inflict defeat (and) rout on his army CT 36 7:28 (Kurigalzu), cf. TCL 12 13:13 (Šamaš-šum-ukin).

c) in omen texts: ŠI.ŠI-*tum* (entire apodosis) KAR 153 r.(!) 26, also PRT 106:15; *ana kakki* ŠI.ŠI-*tú* with regard to warfare (this means) a defeat Boissier DA 225:3, cf. ibid. 231:27, CT 20 2 r. 6 and 40:23 (all ext.); ŠI.ŠI *iššakkan* ZA 52 236:7b (astrol.); *a-bi-ik-ti māt nakrišu* GAR-an (the king of Amurru will become powerful and) he will inflict defeat on his enemy's land Thompson Rep. 94 r. 7; LUGAL KUR.KUR *ina* ŠI.ŠI *ušamqat* // DINGIR. MEŠ KUR.KUR *ina* ŠI.ŠI *ušamqatu* the king will overthrow all countries by a decisive victory, variant: the gods will overthrow all the countries in a decisive defeat ibid. No. 270:8 and cf. 272A:8; ŠI.ŠI-*ti ummāni* DI-*lim* the defeat of (my) army will be made good VAB 4 288 xi 30 (Nbn.).

d) other occs.: *ina a-bi-ik-ti ša* GIŠ.LÁ UN.MEŠ-[*šu*] *ḥul[liq]* destroy his people in the defeat of the battle Tn.-Epic "v" 24; *a-bi-ik-ta* (in broken context) KUB 3 89:8 (Proclamation of Telipinu); *a-bi-ik-ta-šu šarru išakkan* the

ābiku

king will inflict a defeat upon him ABL 137:17 (NB); *akī a-bi-ik-tú ina libbi* GN *taššakinuni* then a decisive victory was won in Urartu ABL 146:10 (NA); *a-pi-ik-te* RN (in broken context) ABL 158:22 (NA); as Sumero-Akkadogr. in Hitt.: *šr.šr-tl* (in broken context) KUB 26 71 r. iv 20.

2. massacre, carnage — a) referring to humans: *lišānšunu ašluq* *šr.šr-šú-nu aškun* I pulled out their tongues and (then) slaughtered them Streck Asb. 38 iv 69, see Landsberger-Bauer, ZA 37 220.

b) referring to animals(?): *ú ìUDU a-bi-ik-ti* (var. *-te*): *ú pi₄-ša-lu-ur-tú* (var. *pi-šal-lu-u-ru*) fat of a killed animal(?): gecko Uruanna II 175a, var. from Köcher Pflanzenkunde 28 i 20.

In all refs. having *šr.šr* in connection with *šakānu*, the reading of the logogram has been assumed to be *abiktu*. For the instances in which *šakānu* has the syllabically written *dabdū* or *tahtū* as object, see *dabdū* mng. 2c and *tahtū*. Only in the passages sub mng. 2 does *abiktu* have the same nuance as *dabdū*.

For Meissner Supp. pl. 20 Rm. 131:10 (dupl. and continuation of CT 20 40f. K.2235+), see *epiqtu*.

ābiku s.; (mng. uncert.); lex.*; cf. *abāku* B.

[a]-bi-ku = *ga-me-ru* Malku I 49.

ābilu (*wābilu*, *ubilu*) s.; bearer, carrier; Oakk., OA, Mari, EA, MB; cf. *abālu* A.

a) *wābilu* (Oakk., OA, Mari): *niaum wa-bi-lu-[um]* PN our porter PN BIN 4 79:2', cf. *ammakam* PN *ù wa-bi₄-lá-ni ša'ilma* ask PN and our porter there (and write us whether they have given (it) to him or not) TCL 19 38:20 (both OA); 1 LÚ *taklum itti wa-bi-il ṭuppija annim . . . lirdūniššunūti* a trustworthy person as well as the bearer of this letter should escort them (the prisoners) to me ARM 1 14:16, cf. LÚ.MEŠ *wa-bi-il ṭuppija annim* ARM 2 141:4; x wool PN *wa-bil-si-in* its porter is PN Gelb OAIC No. 36:21, cf. (barley) PN [*w*]a-bil-su ibid. 23.

b) *ābilu*: *a-bi-lu-ut t[āmu]rti ša šar Kašši* those who brought the presents of the king of the Kassites Tn.-Epic "v" 5.

***abkūtu**

c) *ubilu* (EA only): *u u-bi-il bilti šarri anāku* I am a tribute bearer for the king EA 288:12.

ābilu see *āgilu*.

****abiqu** (AHw. 6a) to be read *a-bi-a-bi*, see *abu* A lex. section.

abirtu see *ebirtu* A.

****abisānu** (AHw. 6a) see *amursānu*.

abītu see *ebītu* B.

***abkigu** s.; (a poetic word for cow); SB*; Sum. lw.; only pl. *abkigētu* attested.

We (the seven citizens of Nippur) are the yellow goats of Enlil *áb.kù.ga dadag*(UD. UD) *gašan* ^dNin.lil.lá.ke_x(KID) me.d[è.en] : *ab-ki-ge-tu ellētu ša šarrate* ^dNinlil nīnu we are the pure cows of Queen Ninlil LKA 76:11f.

For other translations of Sum. *áb.kù.ga*, see *ellu* adj. mng. 1b.

****abkininītu** (AHw. 6a) see *eškininītu*.

abku adj.; prisoner, captive; SB, NB; cf. *abāku* A.

ab-ka ša ina é ši[bitti nadū(?) t]u-šal-lam you keep well (even) the prisoner thrown in jail Lambert BWL 130:74, restored from BM 35077 (courtesy W. G. Lambert); *sitti mītūtu LÚ ḫalqūtu u ab-ku-tu* the rest are dead, have deserted, or have been taken prisoner RA 11 167:15 (NB let.); LÚ.GAL.50.MEŠ *ina panīkunū LÚ.ERÍN.MEŠ mītūtu ab-ku-tu u ḫalqūtu šullimšunūtu* give your commanders fifty replacements for the soldiers who are dead, prisoners and deserters ibid. r. 10, cf. (in broken context) ERÍN.MEŠ *ab-ku-ti* carried-off soldiers ABL 856 r. 5 (NB).

***abkūtu** s.; defeat; MB*; cf. *abāku* B.

kiširšunu gapša luperrir adi GN *ša pan* GN₂ *ab-ku-su-nu lu arduđ* I scattered their huge army (and) pursued them in the (lit. their) rout as far as Mount Harusa, which lies near the border of the land of Mušri AKA 77 v 92 (Tigl. I).

No abstract *abkūtu* is attested, the form *abkūssu* belongs to the base *abku* like the

ablu

similarly formed adverbials *baḥrūssu*, *ūmūssu*, etc.

ablu (fem. *abiltu*) adj.; dry, dried; MB, SB, NB; wr. syll. and UD, UD.A, UD.DU; cf. *abālu* B.

[uzu.min.tab.ba] = [*šir m*]aš-ti-e = *širu ab-lu* Hg. B IV 42; [uzu].x.min.tab.ba = *šir ma-áš-ti-e* = *širu ab-lu* // *širu ab-lu-tú* Hg. D 45; ú.ḫI.A = *tab-ru-ú*, *ab-lu-tum* dry grass (i.e., *šammū*) (followed by ú.ḫi.a = *ma-ʾ-du-tum*) Izi E 262f.

a) dry — 1' said of canals: you did not redig the canal ID GN *ab-la-at* the GN canal has dried up PBS 1/2 50:39, also *ibid.* 40, for context, see *abālu* B mng. 1a-2'; *imahḥarka nāru a-bil-tú atappu seke[rtu]* the dry river, the clogged up canal complain to you (Šamaš) Lambert BWL 322 K.8051:5.

2' said of wood, etc.: *šumma išātu ina kinūni šarri išši ab-lu-ti* (var. UD.MEŠ) *uqattar* if the fire in the king's brazier causes (even) dry firewood to smoke (only) CT 40 44 K.3821:1 (SB Alu), var. from KAR 394 ii 20 (Alu catalog); GIŠ.MEŠ *ab-lu-ti* LKA 139:35, cf. *ašāgū ab-lu(!)-tu₄* (both in list of appurtenances for a ritual) BE 8 154:4 (NB); *qan appāri ab-lu* dry marsh reed Lambert BWL 322 K.8051:4; PN ... *gušūri a-ba*(text-*ma*)-*lu-tu₄* *pitinātu ina bit* PN₂ *inandin* PN will deliver dry, strong beams in the house of PN₂ Nbn. 441:6; *pūt šaqi mašsa[rti] ša gišimmari uḫin raṭbi* (wr. *ra-ṭa-bi*) *li-ib ḥarātu u hušābi a-ba-lu-tú* PN ... *naši* PN is responsible for watering and guarding the date palms, for (delivering) the dates fresh, (for guarding) the palm cabbage and the top fronds and (for delivering) the midribs of the fronds dry VAS 5 11:10.

3' other occs.: ESIR.UD.A [*šá*] DN *ša ina panīka aḫi ab-lu babbanū u aḫi dunnāti* the refined bitumen of Sin which is with you, partly dry and fine, partly (in) lumps UET 4 189:10 (NB let.); for ESIR.UD.A, see *kupru*, for *abattu a-bil-ti* dry mortar, see *abattu* B usage a; 10 MA.NA *ḫi-li ab-la-a-tu₄* ten minas of dry resin GCCI 2 358:3, cf. $\frac{2}{3}$ MA.NA ŠIM.A. KAL «x» *ab-la-a-ta* UCP 9 93 No. 27:18 (both NB); *šumma izbu ... ana qaqqadišu a-bil* if the newborn animal is dry with respect to(?) his head (parallel: *raṭub* wet line 9) CT 27 31 r. 10 (SB Izbu); DUḫ.ŠE.GIŠ.Ì UD.DU-*tim* dry

abnu A

bran of sesame (rdg. uncert., perhaps *kuspū*) AMT 6,9:9, dupl., wr. UD.A-*ti* CT 23 33:19. Note also DUḫ.UD.DU.A dry bran A 3598:7 and 14, beside DUḫ.DURU₅ wet bran *ibid.* 13 (OB let.).

b) dried — 1' meat: see Hg., in lex. section; 1-*en tab-ku ša* UZU *ab-lu u* UZU [...] one ... of dried meat and [...] meat TCL 9 117:42 (NB), cf. UZU *ab-la* ZÚ.LUM.MA (in broken context) LKU 58:4 (med.).

2' bread (a kind of biscuit): NINDA *ab-lu itti* Ú.SAR *kirī likul* (the king) should eat biscuit with garden vegetables CT 4 6 r. 13 (NB rit.); NINDA.ḪAR.RA *buḡla bappira* NINDA *ab-la tušaddaššu* you provision (the figurine) with groats, malt, beer bread, biscuit KAR 22:19, cf. NINDA.ḪAR.RA *buḡla bappira* ŠE.SA.A NINDA UD.DA 4R 55 No. 1 r. 29 (Lamaštu), cf. also NINDA *ab-la* ZA 45 208 v 1 (Bogh. rit.), and *ibid.* iv 33, NINDA UD.DA *ibid.* 202 ii 20, and KAR 66:16, also ZÌ.DA UD.DU.A (beside ZÌ.DA DURU₅) KUB 12 4 iv 5.

3' fruit: GIŠ.ḪAŠḪUR UD.A dried apples (rdg. unkn.) TuM 2-3 200:3 (NB), also AMT 95,3 i 11; for GIŠ.PÈŠ.UD.A dried fig (YOS 3 51:10, etc.), see *uliltu*, for GEŠTIN.UD.A raisin, see *munziqu*; ZÚ.LUM UD.DU.A (rdg. uncert.) VAS 13 18:3 (OB).

ablūtu (AHw. 6b) see *ablu*.

***abniš** (AHw. 6b) read *lapniš*, see *lapnu* s.

abnu A s. masc. and fem.; 1. stone (in natural form and location), 2. stone (prepared for specific use), 3. precious colored (shaped and polished) stone, 4. stone weight, weighing stone, 5. pebble, counter (for accounting), 6. hailstones, 7. stone (as med. term referring to bladder stones), 8. stone or seed of a plant, 9. glass, 10. in synecdochic uses; from OAKk. on; rarely fem., see mngs. 3, 4, 6 and 7, pl. *abnū*, in mngs. 3, 4 and 5, also *abnāti*; wr. syll. and NA₄; cf. *abattu* A and B, *abnu* A in *šūt abni*.

za-a ZA = *uqnām*, *ab-nu* MSL 2 134:56f. (Proto-Ea); i-a NA₄, na-a NA₄, za-a NA₄, ab-nu NA₄, a-ba-an NA₄ = *ab-nu* Ea II 26ff., also (restored) A II/1 iv a-c and 1'ff.; na-a NA = *ab-nu* Ea IV 106, also A IV/2:157; [na-a] NA₄ = [a]b-nu S^b I 115; NA₄^{na}, NA₄^{za} = *ab-nu* Lanu B iii 16f.; e-si [NA₄].KAL = *ab-nu*-[um], *ú-šu*-[um] Proto-Diri 502f.; ¹NA₄, ^{ia}(¹)NA₄,

abnu A 1

za-a_{NA4}, na-a_{NA4}, x_{NA4} = *ab-nu-um* Nabnitu XXII 161 ff.; na₄ = *ab-nu* Hh. XVI 1, and passim in this tablet of Hh., for additional refs., see mngs. 2, 3, 4, 7 and 8; na₄.na = *ab-nu e-lu-u* upper millstone Nabnitu L 170; za-la-ag UD = *ab-nu*, *za-la-qu* bead A III/3:61f.; bu-ur BUR = *ab-nu*, *pu-[u-ru]* stone bowl Idu II 127f., but = *ab-ru* (var. *ap-lum*) S^a Voc. M 11, see MSL 3 65; na₄.na.bur = *pi-[i-l]u* = NA₄ *pe-šu-u* Hg. D 156, also Hg. E 11.

gul = MIN (= *epēšu*) *ša* NA₄ to shape a stone Nabnitu E 131; bu-ur BUR = *salātu šá* [*abni*(?)] Idu II 126, cf. S^a Voc. M 15, see MSL 3 65; x = *pāšu šá* NA₄ to bray with a stone (after *ma-ra-ku*) Antagal VIII 202; ru.gú = MIN (= *naqāru*) *ša* NA₄ Antagal III 200, also Antagal A 49; za.a = MIN (= *šakāku*) *ša* NA₄ to string beads Antagal III 186; na₄.šim.sig₇, na₄.sig₇.sig₇ = MIN (= *šurrupu*) *ša* N[_{A4}] to melt glass Nabnitu XXIII 158f.; obscure: ni-gin NIGIN = *za*(or *šá*)-*x-x šá* NA₄ A I/2:138; [*di-ri*] [SI.A] = [*x-x*]-*ú šá* NA₄ Diri I 36.

na₄ mu.bi hé.em : *ab-nu lu šumšu* stone shall be his name Lugale VII 40f.; gu.ru.un na₄ kur.ra.mi.ni.in.gar(var. .AG) : *gurun* [*ab*]-*ni ina šadi igrun* he piled up a heap of stones in the mountains Lugale VIII 20; u₄.da na₄.ú ub.tag (later version: u₄.da kalam.ma na₄.a ub.tag) : *ūma ina māti ab-nu illappat* today, in the country, the stone is shaped (obscure) Lugale X 18; na₄ á.še.gá bí.du₁₁.ga.gin_x(GIM) : *ab-nu ša ki lūman anāku* [...] stone, since [you have said] "Oh, could I [...]" Lugale XI 20.

na₄.gal na₄.gal na₄ hi.li ma.az.za.na : *ab-nu* GAL.MEŠ MIN NA₄ *elšiš kunzubu* big stone, big stone, stone full of happy charm 4R 18*No. 3 iv 1f.; na₄.gal.gal.la <a>.gin_x mu.un.dig.dig.e.ne : *ab-ni rabbá<ti> kima* A.MEŠ *unarrabu* they can make large stones as soft as water PBS 12/1 6 r. 13, cf. na₄.TUR.TUR [...] : *ab-na* [...], na₄.gal.gal [...] : *ab-[na ...]* CT 16 9 i 13ff.; na₄ // iá.àm me.ri mu.un.g[ul] : *ab-nu mutta'idi tābut ... ab-nu ina uzzi tābut* you have destroyed the stone, proud of itself, variant: in anger you have destroyed the stone 4R 30 No. 1:18f.; šèg.izi.na₄.bi.ta.gú.erim.ma : *mušaznin ab-ni u išāti eli ajābi* he (Enlil) who makes stones and fire rain upon the foes OECT 6 pl. 8 K.5001:9; na₄.babbar.ta : *ina* NA₄ *pe-ši-e* at the White Stone Ai. VI iii 34.

NA₄ *sa-a-bu*, *e-pi-ir-ru*, *e-rim-ma-tú* : NA₄ *a-bi ab-ni* (var. NA₄ *ab-[n]u*) Uruanna III 181ff., cf. [*x*]-*x-ru*, [*x*]-*x-ma-tú* = *ab-n[u]* Malku V 208f.

1. stone (in natural form and location): *áb-na-am ana pišu mahāšam la ale'e* I cannot hit him with a stone on his mouth CCT 4 7b:23 (OA); NA₄ ... *ana* GN *imqutma* a rock(slide) went down into the Šaditum (canal and lowered the water level by one cubit) ARM 6 5:5, cf. I took forty men NA₄ *šāti uḥappa* and I am about to cut through

abnu A 1

the rock *ibid.* 13; *ina* NA₄ *ubbatu* (whoever) destroys (this monument) with a stone VAS 1 36 iv 20, and passim, note *ina ab-ni ub-ba-tu* (text *-šu*) MDP 6 pl. 10 v 2, cf. *ina* NA₄ *inaqqaru* BBSt. No. 6 ii 35, *ina* NA₄ *upassasu* VAS 1 37 v 30; *ana muḥḥi* NA₄ KUR-*i taman-nūma* you recite (this incantation) over a piece of rock (and throw it into the fold) Maqlu IX 132; NA₄ KUR-*i ina rēš libbiša tašakkan* you place a piece of rock on top of its (the female figurine's) belly *ibid.* IX 179; *kaššāptu ša ... tukappati* NA₄.MEŠ you witch who are forming stones (against so-and-so) *ibid.* VI 51; *sa-tu-e abarti ti'amtim šapiltim* NA₄.NA₄-*su-nu* MI *i-pu-u[l-ma]* he quarried black stone in the mountains across the Lower Sea UET 1 274 v 12 (Maništušu), see Hirsch, AfO 20 70 xxvi 62, also NA₄.NA₄.E.SIG-*im ippulamma* MDP 6 pl. 1 1 ii 9 (Narām-Sin); *išdišu ina* NA₄ *danni ... ušaršid* I set its foundations on massive rock AOB 1 122 iv 11 (Shalm. I), also *ibid.* 130 No. 3:17; *eli* NA₄ *šadi zaqri ušaršida temenšu* I set its foundation upon massive mountain stone Lyon Sar. 10:65, cf. *eli šadi zaqri* *ibid.* 17:80; *ina šipik eprī išše u* NA₄.MEŠ (I had a siege ramp made) of piled up earth, tree trunks, and stones Borger Esarh. 104:37; *šer* NA₄ *šadi ušibma* I sat down on a rock OIP 2 36 iv 8 (Senn.), and passim in Senn.; NA₄ *šadim ulattima* I crushed rocks (and opened up a passage) VAB 4 174 ix 35 (Nbk.); referring to gold ore in OA: four shekels of fine gold 10 GÍN 15 ŠE KÙ.GI *ša ab-ni-šu* 15 $\frac{1}{10}$ shekels of gold from ore BIN 6 189:21, cf. $\frac{1}{3}$ MA.NA 4 GÍN KÙ.GI *ša ab-ni-su* CCT 2 37b:23, 5 $\frac{1}{2}$ GÍN KÙ.GI *ša ab-ni-šu* Matouš Kultepe 99:3, as against alluvial gold (*hurāšum ša ma'ešu*, see sub *mú*) and imported(?) gold (*hurāšum ša ti'amtim* TCL 4 104:8'); NA₄ *mut-tap-ri-šu eli amēli* [...] a flying stone will [hit(?)] the man KAR 153 obv.(!) 18 (SB ext.); *urakkis* NA₄.MEŠ *kabtū[ti] ina šepēšu* he bound heavy stones on his feet Gilg. XI 272, cf. *ubattiq* NA₄.MEŠ *kabtū[ti] ina šepēšu* he cut the heavy stones off his feet *ibid.* 275; *kīma tirik* NA₄.MEŠ *ubānātišunu liktazzizu* (see *gašāšu* B mng. 1b) Maqlu I 119; NA₄ *šikinšu* the stone whose appearance is (followed by a description) KAR

abnu A 2a

185 r. ii 1 (series *abnu šikinšu*), and passim in this series, e.g. STT 108 and 109, K.4751, etc.; NA₄ GAR-šú Ú GAR-šú DUB NA₄.MEŠ DUB Ú.ĦIA (series): “stone which looks (like),” “plant which looks (like),” tablet listing stones, tablet listing plants KAR 44 r. 3; see also *šēr abni* sub *šēru* B, *zumbi abni* sub *zumbu*, also the substances *aban kasû*, *aban řābtu*, *aban uřūli* sub *kasû*, *řābtu*, *uřūli*.

2. stone (prepared for specific use) — a) for buildings: *dūršu dannu řa ina* NA₄ KUR-*i zaqri epšu* his mighty wall which was built of massive mountain stone TCL 3 217+ KAH 2 141 (Sar.), cf. *ina* NA₄ *pili* NA₄ KUR-*i* of limestone from the mountains OIP 2 142 c 6 (Senn.), and passim in Senn., cf. also Borger Esarh. 87:20; NA₄ KUR-*i danni aksima* I joined mighty mountain stones (and thus raised the place above the water level) OIP 2 113 viii 10 (Senn.), etc.; *pařquti* BĀD.NA₄.MEŠ-šú-*nu* their steep stone ramparts Borger Esarh. 57 v 5; É.BĀD řa NA₄.MEŠ (var. NA₄.LAG.MEŠ) (Laribda) a fortress (built) of (cyclopic) stone blocks Streck Asb. 72 viii 101; *dūra rabâ ina* NA₄ *dannûti řitiq řadî rabe’ûti* a big wall of mighty stones quarried in the big mountains VAB 4 118 ii 49 (Nbk.), also *ibid.* 138 ix 24; *mařdařa . . . ina* SIG₄.NA₄ *ubannâ tallakti* I made the processional road into a beautifully paved way by means of stone slabs (inscr. on a stone slab) VAB 4 299 No. 51:6, also *ibid.* No. 52:3 (Nbk.); *Girra allallû mu’abbit* (var. *mulappit*) GIŠ.MEŠ *u* NA₄.MEŠ (var. *dūr* NA₄) powerful Girra, who can destroy (buildings made of) wood and stone, variant: even a stone rampart Maqlu II 141, see Gilg. VI 39, OECT 6 pl. 22, cited *dūru* A mng. 1b–2’; *bitqum elû řa ab-nim řa bēli řipuřu* the upper sluice gate of stone which my lord has built ARM 6 1:12, cf. *irritam řa ab-nim abtuqma* I made a breach in the stone dam *ibid.* 23, also *irritum řa ab-*<nim>* u bitqum řa ab-nim řa bēli řipuřu řalim* *ibid.* 30f., note referred to simply by *abnum*: *mû i[na] muřři ab-nim illaku* (one cubit high) flows the water on top of the stone (dam) *ibid.* 15; for the use of stone in building canals, see OIP 2 80:15 (Senn.).

abnu A 2b

b) for stone objects: *ula kaspim ula erim řalamřu a-bi-nûm* his statue is neither of silver nor copper, but of stone MDP 2 64 ii 4, also MDP 14 p. 20 ii 5; *askuppat* NA₄ *řipuř* he made a stone slab MDP 10 pl. 3 No. 1a:14; *narâ řa* NA₄ *eřřa* a new stela of stone (as a copy of the old one) MDP 2 pl. 19 médaillon 2 ii 3 (MB kudurru); *umâm řadî u tiamat ina a-ban* KUR-*i zaqri . . . uřēpiřma* I had mountain and sea beasts made of massive mountain stone Lyon Sar. 23:25, cf. ^dLAMA. MAĦ.MEŠ řa NA₄ řadî eřqi *nakliř aptiqma* I artfully fashioned colossal statues of massive, quarried stone *ibid.* 17:75, for other refs., see eřqu; řa *ina* 1-en NA₄ *ibbanû* (figures) which were made of one stone OIP 2 108 vi 66 (Senn.); ředē *u lamassē řa* NA₄.MEŠ řa *kî pi řikniřunu irti lemni utarru* statues of řēdu- and lamassu-figures made of stones (enumerated p. 61:77ff.) which repulse evildoers according to their nature (described in the series *abnu šikinšu*) Borger Esarh. 62 v 41; note (in broken context) NA₄.MEŠ (referring to the stone blocks for these figures) ABL 957:6 (NB); ^dLAMA *ilûtiřu rabiti ina dumuq* NA₄ KUR-*e u* KÛ.GI *řuřřē lu abni* I made his divine image of the finest imported stone and red gold AKA 210:19, cf. *ibid.* 345 ii 133; *tamřil bunnāniřa ina řurāři řuřřē* NA₄.MEŠ *ebbi abni* I made a life-size statue of myself of red gold and lustrous stone Iraq 14 34:77 (all Asn.); *esittu řa ab-ni* one mortar of stone (in a list of household utensils) TCL 1 89:10 (OB); GIŠ. TUKUL řa *ab-nu-um* mace of stone (mentioned after the symbols ^dMUŠEN and ^dMAR) Jean Tell Sifr 58:24 (OB); *I lařannu řa* NA₄ one *lařannu*-vase of stone (or glass) EA 22 ii 62 (list of gifts of Tuřratta), cf. *unûte řa* NA₄ řa İ.DÛ[G.GA *malû*] (following an enumeration of such containers) EA 14 iii 45, cf. *ibid.* 72, see also *akûnu*, *kabbuttu*, *kukkubu*, *kunînu*; na₄.ad.tab = *miřřu řa* NA₄ inlay of (precious) stone Nabnitu XXI 57; see also Idu II 127, etc., in lex. section; as tools: na₄.ĦAR.pařar = MIN (= erû) [p]ařřāri = N[A₄] zē pařřāri millstone of the potter = stone for the potter’s dirt (see zû A mng. 2a) Hg. D 147, also Hg. B IV 125; na₄.řak.kar.u.u = (blank) = NA₄ řá LÚ.AD.KID stone of the basket weaver,

abnu A 2c

[na₄].na = n[a-x]-u = NA₄ šá LÚ.AŠGAB stone of the leather worker Hg. D 148 and 153, also Hg. B IV 129f.; see also *ibāru* mng. 2.

c) for slingstones: when the wall collapses there is no builder (here) *ú* NA₄ *wa-as-pi-im* I *awēlam imahḥašma* I *asūm ul ibašši* and when a slingstone hits a man there is no physician (here) ARM 2 127:7, see Landsberger, AfO 19 66.

3. precious colored (shaped and polished) stone — a) in gen., referring to beads, etc.: PN *kīma* KÜ.BABBAR *áb-na-tim ik*(text KU)-*nu-uk-ma ētizib anniātum ana ili damqa* PN has sealed the (precious) stones as (he did with) the silver and left (it) in safe hands, such things are pleasing to the gods Balkan Letter 7:56; *ḥusāram áb-na-am lakappam* a *ḥusāru*-stone (weighing six minas), in a solid block KTS 22b:3, cf. *šim áb-nim* ibid. 21, also *áb-nu-um* ½ MA.NA-um *ša kaspim* TCL 20 113:9 (all OA); *šumma awilum ina ḥarrānim wašibma kaspam ḥurāšam* NA₄ *u biš qātišu ana awilim iddinma* if a man is on a business trip and gives silver, gold, (precious) stones or his movable property to (another) man (for transportation) CH § 112:53; NA₄ *u mimma ša la akāli qaqqadamma utār* he (the father of the girl whose fiancé has died) returns in full (the precious) stone(s) and anything (given to her) which is not edible KAV I vi 37 (Ass. Code § 43); a woman of the palace *lu ḥurāša lu šarpa ulu* NA₄ *ana arad ekallim la [taddan]* must not give gold, silver, or precious stones to a palace slave AfO 17 273:34 (MA harem edicts); there is mutual recognition, friendliness, good relations and [friendly] words between kings [*šumma*] *kabit* NA₄.MEŠ *kabit kaspu kabit [ḥurāšu]* when there are plenty of precious stones, plenty of silver (and) plenty of gold EA 11 r. 23 (MB royal); x NA₄ DN x precious stone(s) for DN Müller, MVAG 41/3 10:42, and passim in this text; *anumma* NA₄.MEŠ *ša aktanak ina kunukkija ana muḥḥika attadinšunu šuqultašunu kaspā idin* I have just handed over to them on your account the (precious) stones which I have sealed with my own seal, pay their weight in silver MRS 6 20 RS 15.63:21

abnu A 3b

(let.); *kaspā ḥurāša nisiqti* NA₄.MEŠ *ana GN ipšuru mahriš* they squandered on Elam silver, gold (and) precious stones Borger Esarh. 13 Ep. 4:32; NÍG.GA-šú NA₄ KUR-i *šūquru* his possessions, valuable genuine stones (followed by: chariots, his wives, his sons and daughters) KAH 2 84:58 (Adn. II); *kaspū ḥurāšu* AN.NA.MEŠ UTÚL.MEŠ NA₄ KUR-i *šūquru* silver, gold, tin (ingots), bowls, valuable genuine stones AKA 352 iii 21 (Asn.), NA₄.MEŠ *sa-ma-ḥu-te* TCL 3 391 (Sar.); NA₄ *aqartu* Winekler Sar. 36:180, and passim, also OIP 2 67:6 (Senn.), Borger Esarh. 48 ii 75, VAB 4 294:27 (Nbn.); NA₄.NA₄ *niseqti* YOS 1 44 i 16 (Nbk.), *nisiqti* NA₄.MEŠ Rost Tigl. III pl. 21:19, *nisiq* NA₄ VAB 4 126 iii 31, *nisiqti* NA₄ ibid. 40, NA₄.MEŠ *nisiqti* ibid. 164 vi 14, NA₄.MEŠ *nisiqti šūqurūti* ibid. 182 iii 34, *nisiqti* NA₄ (var. adds .NA₄) *damqūti* ibid. 142 i 19 (all Nbk.); NA₄.MEŠ *nasqūti* selected stones Borger Esarh. 83:30; NA₄.MEŠ *bērūti* choice stones ibid. 54 iv 20; *nisiq* NA₄ *šūqurūtu* VAB 4 124 ii 30, also ibid. 126 iii 31 (Nbk.); PN *šaddānu kunukki ša* PN₂ *iptiti* NA₄.MEŠ *ultu libbi ittašā* PN opened the containers (sealed) with PN₂'s seals (and) took the stones out of them ABL 498 r. 14 (NB), cf. *ina* GUN *ḥurāši u* NA₄.MEŠ ABL 968 r. 15 (NB), also NA₄.MEŠ SIG₅.MEŠ ABL 643:6 (NA); NA₄.MEŠ *nasqūti binūt tāmti rapašti* precious stones, the yield of the wide sea (i.e., imported) Gössmann Era I 161; zá. dím.ma NA₄ ba.an.dím(!).ma.mu : *ša zadimma ab-nu ibnū* (for transl., see *zadimma* lex. section) SBH p. 60:13f., see also A III/3:61f., 4R 18* No. 3 iv 1f., Malku V 208f., Uruanna III 181f., in lex. section; for words used in Hh. XVI and Hg. to describe the shape, color, brilliancy, etc., of such beads, see *damu* lex. section, *emšu* mng. 3, *in nūni*, *in šaḥé*, *in iššūri*, *in šēri*, *in summati* (cited *inu* mng. 1e-2'), *iššūru* in *aban iššūri*, *nūnu*, *nūru*, *šēru* B mng. 1f, *zumbu* mng. 2, *zugaqīpu* mng. 3.

b) referring to jewelry: for *šakāku ša* NA₄ see Antagal III 186, in lex. section; 10 *šemir qāti rappašūtu ša* NA₄.H.I.A *šukkuku* ten wide bracelets which are strung with stones EA 14 i 77, cf. (referring to sets of anklets) ibid. 78, note: (gold objects) NA₄.H.I.A *summuḥu*

abnu A 3c

ibid. i 15f., also NA₄.ĦI.A-*ti summuḫu* ibid. iii 28 (list of gifts from Egypt); *irat ḫurāši ruššē ša tamlūt* NA₄ *nisiqti* a pectoral of red gold with a precious stone inlay ADD 645 r. 5; *kišādu ša* PN 3 ME 3 NA₄.MEŠ *šikinšu babbānū* a necklace of PN's with 303 stones of perfect appearance TCL 12 101:4, cf. *ina libbi* 1 ME NA₄.MEŠ *qa-tu-tu₄* among them one hundred stones are surety ibid. 15 (NB); NA₄.GÚ.MEŠ necklaces Rost Tigl. III 62:28, cf. NA₄.MEŠ GÚ Borger Esarh. 118 § 93 r. 4, for other refs. to necklaces (of beads), see *kišādu*; *ilūssunu rabitu ina ḫurāši ḫušē ina* NA₄.MEŠ *ebbi lu ušarriḫ* I decorated (the images) of the great gods with red gold and lustrous stones Iraq 14 34:66 (Asn.); 1 *timbutte ḫurāši ša ana šullum parsī ša* DN ... *šutamlū nisiqti* NA₄.MEŠ one golden lyre (used) to perform the cult for the goddess Bagbarti in which precious stones were set TCL 3 385 (Sar.); (a container of gold) [... *p]ani* GU₄.MAḪ SI.MEŠ-*šu* NA₄ BABBAR [...] *ša* NA₄ MI with the face of a full-grown bull, its horns are of white stone [its mane(?)] of black stone KUB 3 70 r. 12f. (let. from Egypt); NA₄.MEŠ *ša muḫḫi kalamme u aḫiāte laššu* there are no (precious) stones on the *kalammu*-section and on the side parts (of the chariot) KAJ 310:8, cf. NA₄.MEŠ *u mulṭu* ibid. 6; *zarati ... ušalbišu tiri šašši u* NA₄ I plated the cabin (of the sacred boat) with a coating(?) of gold and (precious) stone VAB 4 128 iv 4 (Nbk.); 30 NA₄.MEŠ *kanku* thirty stones under seal ABL 340:7 (NA).

c) referring to magic use, as charms, etc.

— 1' in foundation deposits: NA₄ *kaspa ḫurāša parzilla erā annaka* ŠIM.MEŠ *ina* ŠIM.MEŠ *lu addi* I placed (on its foundation) precious stone(s), silver, gold, iron, copper, tin, aromatic herbs, on (a layer of) herbs KAH 1 13 r. iv 20 (Shalm. I), see Weidner, AOB 1 123 n. 14; *itti* NA₄ *kaspi u ḫurāši [ana] ašrišunu utiršunū[ti]* I returned (the foundation tablets of my ancestors) to their (original) place together with beads, silver and gold KAH 1 15 r. 13, see Weidner, AOB 1 137 n. 8; upon gold, silver, bronze *nisiqti* NA₄.MEŠ precious stones (I laid its masonry) Lyon Sar. 15:55, cf. *šer ḫurāši kaspi* NA₄.MEŠ *nisiqti ... uššišu addīma* Borger Esarh. 7:31;

abnu A 3c

ḫurāša kaspa NA₄.MEŠ SA.TU-*i u tiāmti ina uššišu lu umašši(m)* I spread on its foundations gold, silver, and stones imported from the mountain regions and from (across) the sea VAB 4 62:47 (Nabopolassar); ŠIM.ĦI.A Ì.DÙG.GA IM.SIG₇.SIG₇ *ù* NA₄.MEŠ (in connection with the laying of foundations) ABL 471 r. 8 (NA).

2' as charms: NA₄.MEŠ MURUB₄.MEŠ *ša sin-ništi la muštēširti* (you take) the beads from the belt of a woman who does not give birth easily KAR 223:5, cf. *šibbu* NA₄.TU *ša qablēša* CT 15 46:54, also ibid. 47 r. 41 (SB, Descent of Ištar); 9 NA₄.MEŠ *annūti ... tašakkak* you string these nine stones (previously enumerated, on several kinds of strings made of wool, sinews, etc.) KAR 194:5; *ina birīt* NA₄.ME 7 *lappi talappap 7 riksi tarakkas ēma tarakkasu* ÉN ... *tamannu* you make seven loops and tie seven knots between these stones and you recite the conjuration whenever you tie a knot BE 31 60 ii 15, cf. 15 NA₄.MEŠ *šimmat ša* A.15 fifteen stones against paralysis of the right side ibid. line 28, also NA₄.MEŠ *šumma amēlu qātāšu ira'uba* beads (for the case) when a man's hands tremble ibid. r. i 17; note, with purpose indicated: NA₄ *qabē u magāri (alallu-stone)* a stone (to be worn) for giving orders and being obeyed Borger Esarh. 85:51, cf. NA₄ *nadē ḫargulli šerīš tāmtim* stone for "placing locks upon Tiamat" ibid. 52; for charms to be worn against diseases, see *ašū, garābu, išātu, martu, rēmu, sikkatu*; for easy childbirth, etc., see *alādu, dā'iku, erū* v., *ittamir, šupšugtu*; for other charms, see *lamassu, rāmu, šaltu, zīru* A s.

3' in medical use: NA₄ DÙ.A.BI GAZ SÚD you crush and bray all these stones (enumerated, to be used in a salve) AMT 102:35; NA₄ DÙ.A.BI *annūti qutāru tu-*<qat>*-tar ina pūtišu tarakkassu* all these stones are (also for) fumigation, you perform a fumigation and bind (them) on his forehead ibid. 37; [...] NA₄.KUR.RA *tasāk* you crush rock (lit. stone of the mountain) AMT 38,3:9; *naphar* 11 NA₄.MEŠ 10 Ú.ĦI.A *annūti ana mé tanaddi ina kakkabi tušbāt* you throw all these eleven stone beads (and) ten herbs into water and

abnu A 4a

allow it to stay overnight under the stars (i.e., uncovered and in the open) AMT 16,3 i 6.

4. stone weight, weighing stone — a) in Oakk.: x gú x m[a.na] na₄.si.sá x talents, x minas according to the correct stone weight RTC 182:1, cf. ITT 2/2 5799:1; 30 SÍG MA.NA in NA₄.KÙ.BABBAR Gelb OAIC No. 36:19.

b) in Ur III: 10 na₄ ki.lá.a ten weighing stones Reiser Telloh 126 vii 12, for other refs., see Eames Coll. H 4.

c) in OA: x minas copper *ina a-ba-an mātim* in the weight of the country CCT 2 24:23, cf. *a-ba-ma-tim* Kültepe c/k 459:7, also *a-ba-an mātim* KTS 7a:22; x minas copper *ina āb-ni-ni* in (the weight of) our own weighing stone MVAG 33 No. 146:14, also *ibid.* line 20, but note *ina āb-na-ti-ni* Kültepe c/k 481:10, also VAT 13526:2 cited ArOr 18/3 420 n. 298; note for *abnu* referring to a specific weight: 65 *āb-ni ša-āp-tum* 65 stones (i.e., talents) of wool TCL 20 183:1, also 14 *āb-ni-im* KT Hahn 40:1 and 3; declaration under oath concerning *bitqāt* NA₄ weight differentials MVAG 33 No. 278:6.

d) in OB: NA₄ DAM.GĀR (silver weighed with) the merchant's weight stone YOS 5 154:2, 6 and 11; NA₄.LUGAL royal weight YOS 8 62:1, 122:1, etc. (Larsa, Rim-Sin); wool NA₄ *namḫarti* É.GAL (according to) the palace weight stone for incoming goods CT 6 37c:1, cf. (wool) NA₄ *namḫartim* JCS 2 83 No. 10:7; one half shekel of silver NA₄^d *Šamaš* (according to) the weight stone of Šamaš JCS 11 26 No. 13:4, cf. TCL 10 4:29 and 34:11, BE 6/1 97:1 and 3, Cros Tello 195:8, PBS 8/2 232:1 and 241:1, Szlechter Tablettes p. 41 MAH 16343:1, also CT 2 29:31 (let.); NA₄ É^d N[anna] YOS 5 122:11; *a-ba-an kittim* correct weight TCL 18 137:24; *ina* NA₄ GI.NA TLB 1 149:3 and 7; NA₄ *Telmun*^{ki} UET 5 796:6, also NA₄.URÍ.MA *ibid.* 8; *ina* NA₄ *ra-bi-tim kaspam imtaḫar* (if the innkeeper) accepts silver by the heavy weighing stone CH §108:18, cf. [i] *na ab-ni-im rabbitim* by the heavier weighing stone, *ina [ab-ni-im maḫitim]* by the lighter weighing stone PBS 5 93 ii 26 and 12, see Driver and Miles Babylonian Laws 40:16 and 20; 19 GÍN IGI.4.GÁL KÙ.GI *ina* NA₄ ½ MA.NA *u* NA₄ 15 ŠE *a-ši-ir-ma ina idi* KÙ.GI

abnu A 4i

ana pani NA₄ NA₄ 1 GÍN *u* NA₄ ½ GÍN *pa-ri-ik* 19½ shekels of gold have been checked(?) by means of a weight stone of one-third mina and a weight stone of 15 ŠE and at(?) the side of the gold opposite the stone (weights) a stone weight of one shekel and a stone weight of one half shekel was placed Riftin 50:1ff., cf. 14½ GÍN 20 ŠE KÙ.GI *ina* NA₄ 10 GÍN *u* NA₄ 5 GÍN *a-ši-ir-ma ina idi* KÙ.GI *ana pani* NA₄ NA₄ ½ GÍN *u* NA₄ 10 ŠE *pa-ri-ik* *ibid.* 8ff.; NA₄ ŠU. BA.AN.TI-*ma šuqultaša ul idi* I take a stone, I do not know its weight TCL 18 154:18 (OB math.); 6 NA₄ NÍG.NA₄ KA.GI.NA six weighing stones of hematite Frank Strassburger Keilschrifttexte 38:6.

e) in Mari: (gold) *ina* NA₄.Ī.LA NÍG.ŠU LUGAL (according to) the weight stones for royal property ARM 7 145:2, also ARM 8 89:2 and 91:2; (silver) NA₄ *Mari*^{ki} (according to) the weight stone of Mari ARM 8 22:3, cf. *kaspum šarpum ina* NA₄ *Karsum* ARM 8 78:5; 20 MA.NA [...] *ina* NA₄ 10 MA.NA [...] ARM 8 75:2, and see ARMT 7 353.

f) in Elam: NA₄^d UTU MDP 23 310:18; NA₄ *Huḫnur* MDP 23 270:1 and 273:1.

g) in MA: (tin, silver) *tí-ri* NA₄ É *ālim* (according to) the weight stone of the "city house" KAJ 12:3, 52:4, etc., also (referring to barley) KAJ 47:3.

h) in Bogh.: *ina* NA₄.Ī.LA LÚ.MEŠ DAM.GĀR *ša* GN *lišaqqilu* they (will bring the tribute annually and) weigh (it) by the weight stone of the Hatti merchants KBo 1 4 ii 2 (treaty).

i) other occs.: na₄^d UTU = MIN (= *a-ban*) *ša-[am-ši]* = [...] weighing stone of Šamaš, na₄.nig.gi.na = MIN *kit-[ti]* = [...] correct stone weight, na₄.kuš.nig.na₄ = MIN *ki-i-s[i]* = [...] stone of the bag for weights, na₄.nig.TUR.TUR = MIN *ši-ih-ḫir-ti* = [...] stone for weighing scraps(?), na₄.½.gin = MIN *ši-ih-ri* [MA.NA] = *šul-lul-ti šiq-lim*, na₄.igi.6.gál.la = MIN ½ MA.NA [TUR] (var. NA₄ *pár-ras* TUR MA.NA) = *su-ud-du-šu* Hg. B IV 93ff., var. from Hg. E 21; 1 *tukkannu ša* NA₄ one leather bag for weight stone(s) CT 2 20:28 (OB); *muštēnū* [*a-b*]-*a-an ki-i-si* (var. NA₄.ME KU[Š.NÍG.NA₄]) who (crookedly) substitutes

abnu A 5

(incorrect) weighing stones from the bag (for stone weights) Lambert BWL 132:108; note NA₄ *la išabba[t]* (on that day) he must not use a weight stone K.11151 iv 12, see Landsberger Kult. Kalender 147.

5. pebble, counter (for accounting, Nuzi only): *annūtu* UDU.MEŠ *ina muḫḫi* PN *ašbumi* NA₄.MEŠ *la nadū* these sheep are with PN, the (pertinent) stones have not been deposited HSS 16 315:10, cf. also HSS 13 280:7, 478:5f., HSS 14 556:9; *muddušu ša* PN *ina* NA₄.MEŠ-*ti la nadū* PN's share, not (yet) deposited among the stones HSS 16 267:6, also *ibid.* 282:9, wr. *ina* NA₄.MEŠ-*ni-šu* HSS 13 371:12, *ina* NA₄.MEŠ *la nadū* AASOR 16 98:9; 1 UDU. SAL *ša* PN *ša* NA₄-*šu la šulū* one ewe belonging to PN, whose stone has not been removed HSS 16 249:1, cf. (sheep and goats) *ša* NA₄.MEŠ-*šu-nu ša* PN «ša» *la ušēlū* whose stones PN has not yet removed *ibid.* 12; NA₄.MEŠ-*ti-šu-nu šulū* their stones have been removed HSS 14 505:3; NA₄.MEŠ-*šu-nu la šubalkitu* their stones have not been transferred HSS 14 508:10; ewes that have lambed *ša la* NA₄.MEŠ-*ti ša* PN without the stones (having been deposited), belonging to PN HSS 14 596:22.

6. hailstones: *ab(!)-nu-um-ra-bi-tum izannun* large hailstones will fall YOS 10 25:23 (OB ext.); NA₄ *izannun* it will hail TCL 6 1:54 (SB ext.), for other refs., see *zanānu*; *šumma ina* MN NA₄ *illik* if it hails in the month Šabaṭu Thompson Rep. No. 20:5, cf. *ina* NA₄ AN SUR. [...] *ibid.* 261:4; ^dIM ... NA₄ MI *ušaznin* (if) Adad sends black hail ACh Adad 13:13, cf., with NA₄.SA₅ *ibid.* 14, NA₄ GÜN.A K.8327:16 and 18 (courtesy W. G. Lambert); NA₄ ^dIM *lirḫiš= kunūti* may hail (lit. the stones of Tešup) devastate you KBo 1 11 r. 14, cf. *ibid.* 19; *Adad ... ina urpat riḫši u* NA₄ *šamē uqatti rēḫa* Adad finished off the rest with cloudbursts and hail TCL 3 147 (Sar.); *zunnu u* NA₄.MEŠ *birqu iš[ātu]* rain and hail, lightning (and) fire BMS 21:17, see Ebeling Handerhebung 100:19; NA₄ *ti-ik* AN-e hailstone(?), dropped down from the sky (for a ritual, or possibly referring to mud rain) KAR 196 r. ii 7; note NA₄.MEŠ *aq-qul-lu ina muḫḫišunu azzunun* I have rained on them glowing stones Craig

abnu A 8

ABRT 1 23 ii 21 (NA oracles), and cf. OECT 6 pl. 8 K.5001:9, in lex. section, and see Falkenstein, ZA 50 88.

7. stone (as med. term referring to bladder stones): 1 NA₄ *muštinni* GAR-šú «1» *amīlu šū šikara išatti* [NA₄ šú iš] *apḫuh* he has a stone in the urethra, that man drinks beer (then) that stone will dissolve Labat TDP 172 r. 7; NA₄ *šahihta* [mariš] he [suffers] from a soluble stone AMT 39,6:7, see Thompson, AfO 11 337, cf. NA₄ GIG-*ma* if he suffers from a stone AMT 2,7:3, NA₄ *išahhu[h]* the stone will dissolve CT 14 39 Rm. 352 r. i 6, also AJSL 36 81:53, AMT 66,11:5; NA₄ (text *te*) *ana bulluṭu* to heal of the stone BRM 4 20:37, see Ungnad, AfO 14 259; sa.DUB.tu.ra = *ab-na ma-ru-u[s]* Nabnitu XXII 170, cf. [sa].^{di-iḫ}DUB = *ab-nu*, [sa].DUB.tu.ra = MIN *ma-ru-uš* Antagal E a 13f., cf. sa.DU[B.tu.ra] = [*ab-na ma-ru-uš*], [n]a₄.[...], BIR.sikil.[x.x] = [MIN ...] Nabnitu E 43ff.; na₄ = *ab-[nu]*, [sa].^{di-iḫ}DUB = MIN *bir-[ki]* stone coming out of the penis Antagal VIII 94f.; note na₄.ḪAR. *zabar na.m. lú. u_x(GIŠGAL).lu* = (blank) = NA₄ *birki amēli* Hg. B IV 71, also Hg. D 76.

8. stone or seed of a plant: zÚ NA₄ zÚ. LUM.MA *turrar tasák ina mé kasī talāš* you roast and bray powdered date stones and make a paste with *kasū*-juice AMT 8,1:12; NA₄ *suluppi tasák* you crush date stone(s) (for varicose veins) AMT 73,1 ii 6, NA₄ zÚ. LUM.<MA> *turrar tasák* KAR 194:25, cf. NA₄. zÚ.LUM.MA (for magic purposes) Maqlu IX 170; NA₄ zÚ.LUM.MA *tašakkak* you string date stones AMT 104:25; NA₄.zÚ.LUM.MA NA₄ *ḫarūpi* NA₄.KUŠ_x.ḪAB date stone, carob stone, stone of the *irru*-plant AMT 15,3:5 (joined to AMT 73,1), cf. NA₄.KUŠ_x.ḪAB KAR 202 i 46, see *irru*; *kīma* NA₄.zÚ.LUM(!).MA *zīrat* (the gall bladder) is bent like a date stone CT 30 41 K.3946+:16 (SB ext.); [na₄.zú.l]um.ma, [x.zú.l]um.ma, [... d]ir = *a-ban su-lu-up-pi* Nabnitu XXII 166ff.; KA.UD^{bi-ir}.giš.bíl = NA₄ GIŠ *nu-úr-[mi-i]* *ibid.* 169; giš.níg.ki.luḫ.ḫa. GIŠ.GÍR = *ab-nu šá a-šá-g[i]* *ibid.* 171; giš. zú.[lum.ma] = [MIN (= *aban*) *su-lu-up-pi*], giš.KA.[UD.giš.bíl] = [MIN *n*] *u-úr-me-e*, níg.ki.luḫ.giš.[ú.G]ÍR = MIN *a-ša-gi* Nabnitu

abnu A 9

E 46ff.; $na_4.zu.lum.ma$, $gán.gán = a-ban$ *su-lu-pi* Hh. XXIV 255f.; [$gán$]. $gán = MIN$ (= *aban*) $ZÚ.[LUM.MA]$, [na_4]. $gurin.GIŠ.Ú$. $GÍR = MIN$ $ha-[ru-bi]$ Antagal VIII 96f.; see also Malku II 131, in lex. section.

9. glass — a) in the liquid stage: \summa NA_4 *pan karāni bašlu ittaškin* if the glass assumes the color of a ripe grape ZA 36 184:30, cf. *ana* I MA.NA NA_4 *bašlu* to one mina of liquid glass *ibid.* 190:9, *adi* NA_4 *iraššušu* until the glass becomes red hot *ibid.* 192:22, \summa NA_4 *uppuq* when the glass has become solid *ibid.* 194 § 3 r. 2, and *passim* in this text, see *ziqqiqiš*, and Nabnitu XXIII 158f., in lex. section.

b) referring to the finished product: *ina* *agurri* $NA_4.MEŠ$ *ma'diš usim* he greatly beautified (the frieze) by means of glazed bricks OIP 2 148 iv 5; *1-en qūlu* $NA_4.MEŠ$ *kūru* one *qūlu*-ornament (part of the harness) with artificial stones (lit. stones from the kiln) ADD 1040 r. 3 (NA).

10. in synecdochic uses — a) referring to cylinder seals: *dub.ne.ne íb.sar.re.eš ú* $na_4.ne.ne$ *i.ni.íb.ra.aš* they wrote the tablets and sealed (them) with their stones PBS 8/2 116 case 23 (OB); NA_4 PN MDP 22 124:13; NA_4 PN KAJ 1:27, also *ibid.* 33:1, KAV 175:1; NA_4 PN HSS 9 60:10, and *passim* in Nuzi.

b) referring to a boundary stone, a stela, etc.: NA_4 *šuātu ina ašrišu unakkaruma* (whoever) removes this (boundary) stone from its place BBSt. No. 4 iii 2, cf. NA_4 *la târi u la raġāmi* BBSt. No. 3 iii 30; *mihišti ab-ni ša lām abūbi* inscriptions on stone from before the flood Streck Asb. 256:18; *malțaru ša* $NA_4.MEŠ$ inscriptions from stone (objects) CT 22 1:24 (NB, let. of Asb.); as border markers: $NA_4.MEŠ$ *ina ZAG.MEŠ ina berišunu iltakkan* he placed the stones along their common border MRS 9 77 RS.17.368:7'; NA_4 *zaqpu* erected stone (marking the borderline of a field) ADD 414:11 (NA).

c) referring to a stone container: 57 *ab-nim* $\dot{I}.GIŠ$ 57 stone (bowls) for oil Wiseman Alalakh 320:1, also 183 *ab-nim* $\dot{I}.GIŠ$ *ibid.* 321:1, 1 *ab-nu* LĀL one stone (bowl) for honey *ibid.* 57:32 (all OB).

abrakkūtu

d) referring to an ornament: 1-*nu-tum* $NA_4.MEŠ$ $KÙ.GI$ G[AR] one set of "stones" set in gold (as female finery) EA 27:112, cf. *ibid.* 26:66 (list of gifts of Tušratta).

e) referring to a millstone: see Nabnitu L 170, in lex. section; 1 *áb-na-am sú-am* KTS 47c:17 (OA).

Ad mng. 5: Oppenheim, JNES 18 125ff.; ad mng. 7: Thompson, AfO 11 336ff.

abnu A in *šūt abnī* (*šāt abnī*) s.; (mng. uncert.); SB*; cf. *abnu A*.

a) *šūt abnī: ibašši* PN *mallāhu ša* PN₂ *šu-ut* $NA_4.MEŠ$ *ittišu* there is (someone named) Ur-šanabi, the boatman of Utanapištim, (who has) the *šūt abnī* with him Gilg. X ii 29; *tuh-tappi šu-ut* $NA_4.MEŠ$ you have broken the *šūt abnī* into pieces *ibid.* iii 38; *iš-bat* (or *-mid*) *kappašuma x x x [ina sikkāt]i irtēšu u šu-ut* $NA_4.MEŠ$ *pu-lu(?)*- $h[u-ma \dots]$ - \dot{u} *elippa ša la* [\dots *ana mē*] *mūti* he (Gilgāmeš) seized (or: fettered) his (Uršanabi's) wing and [\dots] nailed him down [with pegs], the *šūt abnī* were frightened [and left(?) with] the boat [for] the [waters] of death without [their boatman, or: without Gilgāmeš] *ibid.* iii 41, restored from BM 34193+ ii 22, see Wiseman apud Garelli Gilg. pl. 6 and p. 130, and cf. *uh-t[ap-pi šu-ut* $NA_4.MEŠ$] BM 34193+ ii 24.

b) *šāt abnī: [ša \dots]-ti-šū ikmū iksū šá-at ab-ni* (Ninurta) who captured \dots , who bound the *šāt abnī* RA 51 108:11, dupl. CT 15 39 i 11 (Epic of Zu).

(G. Meier, OLZ 1940 305 n. 3; Goetze, JCS 1 261 n. 51.)

abnu B (or *apnu*) s.; (mng. uncert.); syn. list.*

ab-nu = sis-sin-nu (after synonyms for *gišimmaru*) Malku II 131.

Since the following line has *a-nu = i-šu*, the entry *ab-nu* is possibly a mistake for *a-nu*, which is one of the Sumerian equivalents of *sissinnu*.

abrakkatu see *abarakkatu*.

abrakkūtu s.; service and status of a female steward at the Assyrian court; SB*; wr. syll. and SAL.AGRIG(IGI+DUB)-(\dot{u})-*ti*; cf. *abarakkatu*, *abarakku*.

abrammu

ana epēš SAL.IGI+DUB-ú-ti *ūbila* (var. *uše-bila*) *adi mahrija* he brought (var. sent) (his own daughter and his brothers' daughters) to act as servants (at my court) (parallel: *māršu* ... *ana epēš arđūtija* his son to do obeisance to me) Streck Asb. 16 ii 57, also ibid. 18 ii 66, 71 and 79, 24 iii 22, also Piepkorn Asb. p. 42:54, note, wr. *ab-rak-ku-ti* ibid. p. 54:97. Piepkorn Asb. p. 43 n. 33.

abrammu s.; (a bird); SB.*

[x.x].x.gal mušen = [a]b-ram-mu = x-[...] Hg. B IV 248 in MSL 8/2 167.

šumma MUŠEN *ab-ra-am-[mu ...]* (between *azangu[nu]* and *nannaru*) CT 40 49 footnote referring to K.12511 (SB Alu).

abrātu s. pl. tantum; mankind; OB, SB.

ab-ra-a-tum (vars. *-tu*, *-ti*) = *ni-i-šu* (var. *-ši*) Malku I 180; *hu-uš-ra-an-ni* = *ab-ra-a-ti* ibid. 183; *ab-ra-a-tum* = MIN (= [*ni-i-ši*]) CT 18 21 Rm. 354 r. 5 (Explicit Malku), [*ab-r*]a-a-ti = UN.MEŠ CT 18 5 K.4193:4; *ab-ra-ti* = *ni-i-ši* LTBA 2 I iv 16, also ibid. 2:80.

bēlēti ša dadmī ab-ra-ti-ši-in you (Nanā) rule over mankind everywhere VAS 10 215:23 (OB lit.); ^dMIN (= *Tutu*) ^dAGA.KÙ *ina 4-i lišarrihu ab-ra-a-te* in the fourth (place), mankind should praise Tutu (under the name) Agaku En. el. VII 25; *tuma'ir ab-ra-a-ti* you commanded mankind LKA 17:15, see Ebeling, Or. NS 23 346; *šitukka uštahhana kala ab-ra-a-tu* when you rise all mankind grows warm KAR 184 obv.(!) 24; *ittu damiqtu ša kalu ab-ra-a-ti* auspicious omen (referring to Ištar) for all mankind Perry Sin pl. 4:6, see Ebeling Handerhebung 128, cf. [*it*]-*ti ab-ra-a-ti ilat emuq* AN.Š[Á]R AfK 1 22:11; *ab-ra-te mala bašā ana DN [dulla]* all mankind, [worship] Nisaba! Lambert BWL 172 r. iv 15, cf. *ab-ra-te lištēšera li[kūna] māitan* let mankind prosper, be settled everywhere ibid. 170 i 20; *zi-kir-šū*(!) [*kīma dišpi*] [ù] *lallari eli ab-ra-a-ti li-«šá»-tib* may his (Marduk's) command be as sweet as honey and ghee to mankind Pinches Texts in Bab. Wedge-writing 16 No. 4 r. 3; *ina balika ul ibbannā ab-ra-a-[tu]* without you (Šamaš) mankind is not created AMT 71,1:35, cf. ibid. r. 12, also STT 73:9 and 29; *utul ab-ra-ti* shepherd of mankind KAH 1 15:3 (= AOB 1 132 No. 4, Shalm. I).

abriqu

The etymological background of this poetic term for mankind remains obscure; there is no cogent reason to assume that it should be connected with an adjective *abru*, q.v., for discussion.

von Soden, ZA 44 39.

abriqu (*abariqu*, *agriqu*) s.; (a priest); OB, SB; Sum. lw.; wr. syll. and ÁB.NUN.ME.DU (= a brig).

ab-ri-ig NUN.ME.DU = *ab-riq-qu* Diri IV 73, cf. NUN.ME.DU = *a-ba-ri-[ik]-ku* Proto-Diri 344; NUN.ME.DU = *ag-ri-qu* (preceded by *kišibgallu*, *ap-gal-lum*) Lu II iv 7', cf. ÁB.NUN.ME.DU (after *enkum*, *ninkum*, NUN.[ME]) Proto-Lu 248.

ag-rig (var. *ág-ri-ig*) IGI+DUB = *ag-ri-ig-qu*, *a-ba-rak-ku* Diri II 108f., cf. [*ag*]-ri-ig IGI+DUB = *a-ba-ra-ak-kum*, *ág-ri-ig-gu-um* (var. *ág-ri-ik-ku*) Proto-Diri 106–106a; obscure: KA = *ab-ri-ku* CT 18 30 r. ii 30, dupl. RA 16 167 iv 35 (group voc.).

NUN.ME.DU : *ab-riq-qu* K.2946 i 14f., see usage b.

a) in OB: PN ÁB.NUN.ME.DU (witness, listed after the *sanga*, the *kišib.gál*, and the *ababdū* and followed by two *išippu*'s, *gudapsū*'s) UET 5 191:32 and 33.

b) in SB lit.: *išib guda* NUN.ME NUN.ME.DU Eridu.ga.ke_x(KID) e.ne.n[e ...] giš.erin giš.šur.mìn 7 a.rá min.àm ka.zu ba.a[n.du_g.eš] : *išippu pašišu apkallu ab-riq-qu ša Eridu ina [...]* *erēni šur-i-ni sibat adi šina pika ip-[tu-ú]* the purification priest, the anointed priest, the wise man (and) the *a.* of Eridu have twice seven times performed the ceremony (called) "opening the mouth" upon you (the god addressed) with [... of] cedar and cypress K.2946 i 14f., cf. [NUN.ME NUN.ME.D]U *dù.a.bi* : *apkallu ab-riq-qu ka-lašunu* all the wise men and *a.*-s (should prepare a pure ritual arrangement for you) CT 16 37:34.

c) in the geographic name Ki-abrig: URU.KI.ÁB.NUN.ME.DU UET 5 487:20 (OB); for other refs., see Edzard Zwischenzeit 55 n. 251.

The SB refs. cited sub usage b show that the function of the *abriqu* was that of a purification priest, and as such was in no way identical to the *abarakku*. However, already in Proto-Diri the similarity of the two words caused confusion and *agriku* (or *agriqu*) is listed there as equivalent to the

abriš

Sumerogram IGI+DUB with the reading agrig, which elsewhere corresponds to Akk. *abarakku*. This confusion is repeated in Diri. The equation with Sum. KA attested in the group vocabulary remains obscure.

abriš adv.; like a brushwood pile; SB*; cf. *abru* A.

bīt Haldia ilišu ab-ri-eš aqūdma ušalpita sāgišu I set the temple of his god Haldia afire as if it were (merely) a pile of brushwood and desecrated his sanctuary TCL 3 279 (Sar.), cf. *ebūru . . . ab-ri-iš aqūdma* ibid. 275.

abru (or *apru*) adj.; (mng. uncert.); SB.

du-ú-ru ab-ru mu-kāt-ti-mu gārēšu a . . . wall which . . . -s its foes Lambert BWL 100:29, restored from dupl. BM 33819, courtesy W. G. Lambert.

The passage is difficult and does not support the mng. “strong” for which one may only cite the uncertain correspondence [ka-al] [KA]_L = *wa-ab-rum* (or *wa-at-rum*), [*wa-a*]q-rum A IV/4:288. In *qibīti el qibītika lu ab-ra-at* may my word be more . . . than your word RA 36 11:10 (Mari inc.), *abrat* is replaced in lines 8f. and 11f. by *ḥa-ab-ra-at* and seems to be a scribal omission for <*ḥa*>-*ab-ra-at*. Since this latter form is always invariable in the text (see Thureau-Dangin, RA 36 11 n. 5), it is difficult to see in it some Akkadian stative of an adjective (*ḥ*)*abru*. The adjective *itburtu* (q.v.), even if etymologically connected with *abru/apru*, does not offer any decisive clue.

Of the passages assembled in AHw. 7a sub *abru(m)*, the vocabulary ref. belongs to *abru* C, the word in VAS 10 214 v 35 can as well be read *ši(!)-ra-at* (*šiknassa*), and *abrūtu* (q.v.) is, according to its Sumerian equivalent, a substantive. To interpret *abrātu*, the poetic term for mankind, as “strong” (adj. fem. pl. referring to *nišū*) would be without any parallel. It is here assumed to be of unknown derivation, possibly to be read *aprātu*.

abru A s.; brush pile; SB; wr. syll. and IZI.ḤA.MUN; cf. *abriš*.

izi.ḥa.mun.dug₄.ga = *ab-rum na-pi-iḥ* the brush pile is set on fire Nabnitu XXIII b 7.

abru A

ab-rum = *na-ma-rum* An VII 91; *ab-ru* = *išātu* LTBA 2 1 iv 25 and 2:90.

a) in hist.: 115 *ālāni ša limitiša kīma ab-ri aqūdma* I set fire to 115 villages around it as if they were brushwood TCL 3 182 and 268 (Sar.); *qi-da-at ab-ri* the lighting of brush piles (for signal purposes) ibid. 250; *ab-ru uttappiḥa* (from Assur as far as the quay of Babylon, every third of a mile) piles of brushwood were lit (for illumination) Borger Esarh. 88:19, cf. *ab-ri nuppuḥu dipāri qēdu* (from the quay of Assur to the quay of Babylon) piles of brushwood were lit, torches set afire (the illumination thus made extended for one double mile) (report on the same occasion) Streck Asb. 264 iii 10.

b) in rit.: *ab-ru ana DN u DN₂ tunammar* you light a pile of brushwood for Ea and Marduk RAcc. 9:4; IZI.ḤA.MUN TA *gizillī . . . innappaḥ* the brushwood pile is lit with the cult torch ibid. 69:7; TA *gizillī* IZI.ḤA.MUN *ina panišunu ušasbatma* (the *ērib bīti*) lights the brushwood pile before them with the torch ibid. 13; IZI.ḤA.MUN . . . *inappaḥ* they(!) light the brushwood pile ibid. 16, 22 and 25, wr. *ab-ri* ibid. 27; *qī-lu-tu₄ šá ab-ri DÙ-šú-nu-t[i]* you perform the burning of the brushwood pile for them K.2596 iii 11; *ab-ra tuštahḥaz kīma ab-ra alaktašu tuqtattū* you set the brushwood pile on fire, when you have let the brushwood pile burn down (you make a libation) 4R 55 No. 2:17f., see Ebeling, ArOr 17/1 187; *ab-ri ša GI.DÙG.GA tu-kab(!)-[bat]* *tadak[ki . . .]* you extinguish the pile (made) of sweet reed, you remove (it) BA 10/1 106 No. 25:3; *ab-ru tešēn ina muḥḥi ab-ri 7 NINDA. zíz.ām tar-kas* you pile up brushwood and arrange on the pile seven breads of spelt KAR 25 iii 14, see Ebeling Handerhebung 18; you fill seven jugs with honey, ghee, wine, beer and water *ina muḥḥi ab-ri tešēn* and heap them on top of the brushwood pile KAR 25 iii 18, cf. AMT 84,4 iii 11; [7-šú] *ana ab-ri ša DN 7-šú ana ab-ri ša DN₂ tamannu* you recite (the incantation) seven times before the brushwood pile of Marduk, seven times before the brushwood pile of Erua KAR 26 r. 26; INIM.INIM.MA *ina mūtāni ina pa-an ab-ri* [. . .] incantation to be [recited] before the brush-

abru B

wood pile in case of pestilence OECT 6 pl. 12:7, see TuL p. 163.

In An VII 91, cited in lex. section, *na-ma-ru* has been interpreted as *nāmaru* “tower.”

Zimmern, ZA 32 178.

abru B (*apru*) s.; wing, fin; OB, SB.

[á.búr(?)], [á.tir] = *ab-ru* = (Hitt.) pár-ta-a-u-wa-ar wing Izi Bogh. A 45f.

nì kur.gúr.gúr NUN.Á.TIR.imin.na.mu : *mu-kanniš šadi nūna ša siba ab-ra-šú* (I hold the weapon) which (makes) the mountain regions bow down in submission, the “Fish-With-the-Seven-Fins(?)” Angim III 30.

ab-ru = *rit-tum* Malku IV 215.

nukkis kappišu ab-ri-šú u nuballišu cut off his wings, his *a.* and tail feathers Bab. 12 26:6, cf. *unakkis kappišu ab-ri-šú nuballišu* ibid. 30:22 (Etana), also *nukkis ab-re-e-šu* STT 21 iii 108 (SB Zu), and dupls., see Ebeling, RA 46 36:11, also *ikkis ab-re-šú* RA 46 38:34; *aja ipparšidka ina mīthuri a-bar-šu limqut* may he not (be able to) fly away from you, may his wing fall in combat RA 46 92:66 (OB Zu); *ina mīthur meḥm a-bar-šú imqut* at the onrush of the south-storm, his wing fell ibid. 96:77, cf. *ina mīthur meḥe a-par-šú liddi* STT 21 iii 106 and dupls., see Ebeling, RA 46 36:9, also *ab-ru kappi* STT 21 iii 112, see Ebeling, RA 46 38:16 and 38, Reiner, RA 48 148:4; *kima iššūri nuḥḥutu ab-ru-ú-a ušemmit kappija itapruša ul ale'i* my wings are clipped like (those) of a bird, he plucked my pinions, I cannot fly (any more) PBS 1/1 14:8f.

The Angim ref. to the fin(?) of a fish is unique.

For CT 16 9 i 34f., see *abru* D. The passages YOS 10 45:44 and 46 probably should be read *du(!)-ri šaknat*, see *turru*.

abru C (*aplu*) s.; (a priestly official of low standing); lex.*; cf. *abrūtu*.

bu-ur BUR = *ap-lu* S^b I 13, cf. bu-ur BUR = *ab-ru* S^a Voc. M 11, see MSL 3 65 note; bu-úr BÚR = *ab-rum* A VIII/2:185; sag.bur.ra = *ap-lu* Lu IV 209; lú.sag.su_x(BU).ud.ru = *ab-rum* ZA 9 162 iii 17 (group voc.); bur^{úr}, bur^{úr}.gal, bur^{úr}.gal, x.bur, bur.sag, bur.gi₄ Proto Lu 557ff.

The designation appears in Lu between *egú*, “sinner,” *gada.lá*, “linen-clad,” *burrú* and *nāru*, “singer.” The ref. to sag in two

absaḥurakku

passages could be taken to indicate that the *abru* wore either a characteristic headgear or hair style.

Landsberger and Hallock, MSL 3 65 n. to line 11.

abru D s.; hole, hiding place; SB*.

buru₅ á.búr.bi.ta ba.ra.e_x(DU₆+DU).dè : *iš-šūru ina ab-ri-šú ušellú* they (the demons) drive the bird out of its hiding place CT 16 9 i 34f., cf. buru₅^{mušen}.gin_x(GIM) (var. .bi) á.búr.ba ni hé.ni.ib.ra may they be smitten in their hiding places like . . . -birds TuMNF 3 30 iii 7, and dupls. (Curse on Akkad), courtesy Å. Sjöberg.

In the parallel lines *apāti*, “pigeonholes” (line 33), *qinnu*, “nest of the swallow” (line 37), and *bīt emūti* (line 29) and *bīt abišu* (line 31) are mentioned. The word cannot be connected with *abru* A; it is possibly a loan word from Sum. á.búr or a scribal mistake.

abru E s.; (mng. unkn.); OAk., Akk. lw. in Sum.

áb.ru.ma dab₅.ba (delivery of animals) Eames Coll. N 4:3; áb.ru.um.ma.BA.[AN] (translit. only, read: dab₅.b[a]?) (delivery of animals) Çiğ-Kizilyay-Salonen Puzriš-Dagan-Texte 560:20; áb.ru.um.šè (delivery of staples) UET 3 905:16.

Referring either to a locality, or to the purpose and occasion for which the delivered goods are needed.

abrummu see *amrummu*.**abrūtu** s.; collegium of the *abru*-priests; SB; cf. *abru* C.

na.ám.gala na.ám.bur.ra nar.balag.ta mu.ra.an.gub : *ka-lu-ú ab-ru-tu, ina ti-gi-i iz-za-az-zu-ni-[kum]* the *kalú*-priesthood (and) the *abru*-priesthood stand ready with the harp (songs) for [you] SBH p. 109:79f.

See discussion sub *abru* C.

absaḥurakku (*absuḥurakku*) s.; (a fish); OB; Sum. lw.

[áb].suḥúr KU₆ = *ab-sa-ḥu[r-rak-ku]* Hh. XVIII 98, cf. áb.suḥur [KU₆] = šU KU₆ Nabnitu X 230; ab.suḥur KU₆ (followed by nindá.ab.suḥur KU₆) SLT 76 v 7.

a) in Ur III: KU₆ ab.suḥur UET 3 1294:9, 1301:1, ITT 2 p. 12 3046, and ibid. p. 20 4361.

absinnu

b) in OB: 1 šu.ši ab.suḥur KU₆ (followed by nindá.ab.suḥur KU₆) Riftin 64:1, also (always occurring with the highest number in a list of deliveries of fish) ibid. 10, 16, 22, 28 and 34; 20 15 še 4 šu.ši ab.suḥur KU₆ twenty (shekels worth of a.-fish) (at) 15 ŠE (of silver each), (amounting to) 240 a.-fish RA 15 187:17.

Landsberger, MSL 8/2 41.

absinnu (*abšennu*) s.; furrow; SB; Sum. lw.; wr. syll. and AB.SÍN with phon. complement.

[ab-si-in] [APIN] = še-er-ḥU-um, ab(!)-si(!)-nu-um MSL 2 147 ii 6f. (Proto-Ea); ab-si-in KI.AŠ.AŠ = ab-šin-nu, še-er-^u Diri IV 276f.; [...] = MIN (= šapāku) ša a[b-ši-i]n-ni Nabnitu K 71f.; [ab.s]in.KA.KAK, [ab.si]n.dun.dun = MIN (= maḥāšu) ša AB.SÍN Nabnitu XXI 28f.

kur.kur.re ab.sín.na nu.gub.bu : ina mā-tāti [ab-še-en-nu ul e]m-d[u]-ma Lugale VIII 17.

bēlu rabū ša ina bališu Ningirsu ika u pal-gi la ušteššeru la ibannū ab-še-na mighty lord (Enmešarra) without whom DN cannot keep ditch and canal in good condition, cannot create a furrow Craig ABRT 2 13 r. 5; (the grain was five cubits high) ina AB.SÍN-ni-šū in its furrows Streck Asb. 6 i 46.

Only poetic SB texts use the word *absinnu*. Refs. with the logogram AB.SÍN are cited sub *šer^u*. For the star name MUL.AB.SÍN see *sissinnu* (on the evidence of CT 33 1:11, according to Weidner Handbuch der Astronomie 142:11 and n. 9, cf. also *sis-sin-nu* ^d*Erua* LBAT 1497 i 3', dupl. to CT 33 1). For unilingual Sumerian refs., see Falkenstein, ZA 49 141.

Landsberger, MSL 1 152ff. and JNES 8 280 n. 107.

absuḥurakku see *absaḥurakku*.

abšānu s.; rope (as part of the yoke); OB, SB; Sum. lw.

al AL = ki-ip-pu, allu, ab-šā-nu A VII/4:18-20 in JCS 13 121 i 4ff.; an-ki-ga-al-lá AN = x-[x] (-) ab-ša(or -ta)-nu-um A II/6 school tablet 12.

la.ra.aḥ = ab-šā-nu (followed by pap.ḥal = pušqu) Erimhuš VI 4.

[...] = [x (x)]-šā-nu Malku IV 162, followed by [...] = ni-i-rum ibid. 167.

a) referring to labor imposed on gods by the gods: ša ... ab-šā(var. -ša)-na endu ušassiku eli ili nākirišu who removed the yoke

abšānu

imposed (on them) from the gods, his (former) enemies En. el. VII 28; [šu-ut]-bi ab-šā-na la sākīpi i nišlal nīni lift the yoke that leaves no surcease, let us rest En. el. I 122.

b) referring to labor imposed on man by the gods: attima šassūru bāniat awilūtim binīma lullā libil ab-ša-nam ab-ša-nam libil you are the mother-womb which creates mankind, create Man that he may bear the yoke, may he bear the yoke (parallel: let him carry the corvée basket of (i.e., carried by) the gods) CT 6 5 iii 9f. (OB lit.), see von Soden, Or. NS 26 308; ilku ša la nēmeli a-šā-aṭ ab-šā-nu I was pulling a yoke in a profitless corvée Lambert BWL 76:74; serdāki āhuzu libil tūb libbi ubil ab-šā-na-ki pašāḥa šukni I have seized your poles—may I (now) have joy, I was bearing your yoke—(now) give ease BMS 8 r. 7 and vars., see Ebeling Handerhebung 60:26; jāti arad pāliḥka kurbannima la-šu-ṭa ab-šā-an-ka be gracious toward me, your servant, and let me bear your yoke Streck Asb. 22 ii 125.

c) referring to labor imposed on conquered people by the king: ša ... ana šēpēja ušaknišuma i-šu-ṭu ab-šā-ni (the people) whom they (the gods) had brought to submission at my feet so that they pulled my rope Winckler Sar. pl. 35 No. 75:154, cf. nišē ... lišaknišāššuma li-šu-ṭa ab-šā-an-ni Streck Asb. 294:7; nīr bēlūti[ja ēmissunūti] i-šu-ṭu ab-šā-a-ni I placed my royal yoke upon them (and) they pulled my rope Winckler Sar. pl. 24 No. 50:8 (= Lie Sar. p. 74), and passim in Sar., cf. YOS 1 42:10 (Asb.); ana nīr DN ušaknišu-šuma e-mid-du-uš ab-šā-a-nu (PN whom) I had brought to submission under the yoke of Aššur, and upon whom I imposed the rope AfO 14 46:16 (Sar.), cf. ša GN e-mid-du ab-šā-an-šu Lyon Sar. 13:30, cf. also PN šarrašu ēmid ab-šā-a-ni I laid my yoke upon Hezekiah, its king OIP 2 86:15 (Senn.); šūt rēšika elišunu šukunma li-šu-ṭu ab-šā-an-ka place your official over them so that they may pull your rope Borger Esarh. 103:13; ina kussišu ušēšibma i-šā-aṭ(var. -ṭa) ab-šā-a-ni I seated (PN) on his (the deposed king's) throne so that he may pull my rope Borger

abšennu

Esarh. 52:70, cf. *nadān bilti katré bēlūtija ēmissuma iá-aš-t* (var. *-ta*) *ap-šá-a-ni* OIP 2 31 ii 68 (Senn.), cf. *i-šú-tu ab-šá-a-ni* Borger Esarh. 87:17; *islá GIŠ.ŠUDUN bēlūtija ša DN ēmeduš i-šu-tu ab-šá-(a)-ni* he had cast off the yoke of my lordship which Aššur had imposed upon him that he might pull my rope Streck Asb. 64 vii 88; PN who had not bowed to the kings, my fathers *la i-šu-tu ab-šá-an-šu-un* (and) had not pulled their rope Streck Asb. 18 ii 77; *ina ab-ša-a-ni la tapšuhiti uhalliq kul-lat-sin* with a yoke without relief he (Nabonidus) ruined all of them 5R 35:8 (Cyr.); the Babylonians [*ša*] *kima la lib[bi ilī]ma ab-šá-a-ni la simātišunu šu-x-x* who against the wish of the gods were subjected to(?) a yoke which was inappropriate for them ibid. 25; *Ningal ... šimitti GIŠ nirišu lipurma lišbira GIŠ ab-šá-an-šu* may DN turn loose the team (harnessed to) his yoke and break his harness Streck Asb. 292:21.

The word *abšānu* is a loan word from Sum. áb.sag, attested, e.g., in Genouillac Tablettes Sumériennes Archaïques 31 i 3f., etc., see SL No. 420/14, also dur.áb.sag (part of the yoke of the plow) STVC 75 ii 18 and dupls., courtesy M. Civil. The word occurs in Akkadian only as a literary term referring to "labor," "corvée," etc., but never in lists enumerating parts of the chariot, nor in any context dealing with chariots, wagons, or physical labor; hence it is difficult to establish its exact nature. Only in Streck Asb. 292:21 is it preceded by the determinative GIŠ which may serve as an indication that it could be a wooden yoke; however, the context is atypical. In the other contexts, especially when it occurs with the verb *šātu*, "to pull," or parallel to *serdū*, "pole" (BMS 8 r. 7, 5R 35:8f.), and when it occurs beside *nīru*, "yoke," the translation "rope" seems more appropriate in accordance with the Sumerian usage.

abšennu see *absinnu*.

abšu A (or *apšu*) s.; (a strap or band); syn. list.*

abtu

ab-šu = *ni-ib-ḫu* (for context see *e'al'u*) An VII 260.

abšu B (or *apšu*) s.; (a grass seed); Nuzi, NA*; Hurr. pl. *abšena*.

Ú.GÚ, Ú *ab-šu* : Ú *ka-ak-ku* lentil Uruanna II 471f., restored from Köcher Pflanzenkunde I iv 33'f.; Ú.ŠE.GÚ, Ú.ŠE.GÚ.TUR : Ú *kak-ku-u*, Ú *kak-ku-u* : Ú *ab-šu* Uruanna II 474ff.; [Ú Š]E *ab-šu* MAN-an-gu (var. Ú *ab-šu an-[x]*) : Ú *lál-(la)-an-gu* Uruanna II 478, cf. Ú.GÚ.TUR, Ú *ab-šu la-gu* : Ú *la-la-gu* Köcher Pflanzenkunde I iv 36'f.

1 ANŠE *ab-šu ša šibše* one homer of *a*. from the field tax KAJ 134:2; 100 ŠE *ab-ši qalûte* 100 ŠE *šu-i qalûte* one hundred (baskets of) roasted *a*-grains (or seeds), one hundred (baskets) of roasted *šu'u*-seeds (for the royal banquet) Iraq 14 43:128 (Asn.); three silas of barley *ana ab-še-na ù ana šu-e-na aš-ši* HSS 13 382:9 (translit. only).

The grass *šu'u* listed beside *abšu* in Iraq 14 and probably in the Nuzi ref. occurs in the plant lists with the vetches, e.g., Köcher Pflanzenkunde I iv 31' and 11 iii 68. In Assyria, this seed of a wild plant seems to have been used as a foodstuff.

abtāti s. pl. tantum; ruins; NA, NB royal; cf. *abātu* A.

libitti kummiša u agurri taḫluptiša ab-ia-a-ti ekširma miqittaša ušzizma šītir šumiya ina ke-še(text *-li*)-*ri ab-ta-a-ti-ša aškun* (in a favorable month, on an auspicious day) I repaired whatever (of) the brickwork of its (the temple's) tower and the baked bricks of its covering (was in) ruins, and I re-erected what had fallen down, and I deposited an inscription with my name in the repaired part of its ruins VAB 4 98 ii 10 and 13 (Nbk.), cf. *uddušu ešrēti kešēri ab-ta-a-tim* (Marduk entrusted to me) the renewal of the sanctuaries, the repair of the ruins ibid. 110 iii 29; *ša ... ab-ta-a-ti ana ki-ši-ri agē bēlūti ipiruš* whom (the gods) have given the crown of supremacy so that he may (organize the country and) repair the ruins Böhl Leiden Coll. 3 34:4, reading after KAH 2 136b 8 (Sin-šar-iškun).

abtu adj.; ruined, decayed; SB, NB; wr. syll. (GUL VAS 1 70 iii 17); cf. *abātu* A.

abtūtu

é.mu gul.la.bi ér na.ám.mà.ni : *bīti ab-tu bikīta ublamma* my ruined temple has given me only wailing(s) SBH p. 141:221f.

a) said of gods: (Marduk) *ša kīma binūti-šuma* (var. [š]u-mi-šu-ma) *ikšīru kalu ilāni ab-tu-ti* who re-established (lit. mended) all the defeated (lit. ruined) gods according to his (Marduk's) own nature (var. name, referring to *ilu mušneššu* in preceding line) En. el. VI 152; DINGIR.MEŠ *ab-tu-tu ša ina libbi tâmtim* (in broken context) CT 22 48:4 (mappa mundi); uncertain: *kī ša DINGIR ab(text ba)-ta ana nârišu* Gössmann Era III 32, see Frankena, BiOr 15 13.

b) said of houses and house lots — 1' in SB: BÂD KÁ.GAL.MEŠ É.GAL.MEŠ *ab-tu-ti ša qereb Kalḥa maqtu* (var. *ma-aq-tu-[ti]*) *akšir* I repaired the wall, the city gates (and) the ruined palaces which had been destroyed in Calah Iraq 23 177:37 (Esarh.), cf. URU.MEŠ *ab-tu-[tu]* (in broken context) CT 22 48:2 (mappa mundi).

2' in NB: 2 É.MEŠ GUL.MEŠ *šá naqāru u e-pe-šú* two ruined houses to be torn down and rebuilt VAS 1 70 iii 17 (NB kudurru), cf., wr. É *ab-tu* WVD OG 4 pl. 15 No. 2:1; *ṭuppi é ab-ta ša napāšu u epēšu* tablet (concerning) the lot of the ruined house to be torn down and rebuilt AnOr 8 2:1 and 3:1, cf. TuM 2-3 274:1, TCL 13 205:1; x GI.MEŠ x KŪŠ x ŠU.SI É *ab-tu* a house lot of x reeds, x cubits, x fingers, in ruins Nbk. 164:1, cf. x GI.MEŠ É *ab-ta* Camb. 423:1, also VAS 5 96:1, Nbk. 4:1; ŠU.NIGIN x GI.MEŠ *mišīḫti é ab-ta* Camb. 349:16; x GI.MEŠ É *ab-ta u kišubbú* an x-reed house lot, in ruins and the (pertinent) lot Dar. 100:1, cf. É *epšu ab-tu u kišubbú* Nbk. 328:2; É *epšu u ab-ta* a house lot (of x reeds) built on or in ruins BIN 2 130:2; GI.MEŠ *gabbi é epšu u ab-ta* the entire house lot (measured in) reeds, built on or in ruins (division of property) Dar. 379:30, cf. also *ab-ta(text -ga)-a-tu₄ i-ga-*<*ru*>* qanāti* Dar. 323:17 (coll.).

The interpretation of the signs *ša ab-du-ut-sa* x-UD in Smith Idrimi 94 as *ša abtūtsa kapdu* is too uncertain to assume a noun *abtūtu* on this basis.

abtūtu (AHw. 7b) see discussion sub *abtu*.

abu A

abu A s.; 1. father (natural or adoptive), also as component in the kinship terms *abi abi*, *abi ummi* grandfather, *abu-ummu* parents, 2. father as form of address, honorific title, 3. (in plural) forefathers, ancestors, 4. sheikh, 5. principal (of a business), master, expert, foreman, 6. part of the seed plow; from Oakk. on, Akkadogram *a-bu* (also with suffixes) and *a-bi a-bi-ia* in Hitt.; pl. *abbū*, *abba'u* in OA and MA, *abbūtu* in MB Alalakh and EA, for Mari, see *abu bīti*; wr. syll. and AD (AB.BA in OB titles and Bogh., RS and EA, A.A Smith Idrimi 87, LŪ.A.BA MRS 9 137 RS 18.06+:15', AB.BA *ibid.* p. 219 RS 17.424C+:25, AT.TA VAS 8 4:4, Waterman Bus. Doc. 39:6), with det. LŪ *passim* in EA, also BRM 2 33:3, CT 4 32a:7, BOR 4 132:21 (NB); cf. *abbūtu*, *abi ašli*, *abi šābi*, *abu A* in *bīt abi*, *abu bīti*.

a A.A = *a-bu-um*, a A.A.A = *a-ba-bi-im* grandfather MSL 2 127 i 16f. (Proto-Ea); a-a A = [a]-*bu* A I/1:107; [e] [A] = [a]-*bu*, [um]-*mu* A I/1:46f.; a-a-a A.A.A = *a-bi-a-bi* A I/1:129; a.a.a = *a-bi-a-bi* Lu III iv 74; lú.a.a.ní.te.gá = *pa-li-iḫ a-bi* (followed by *ādir ummim*) OB Lu Part 6:14 and B iii 40; me-e A = *a-b[u]* A I/1:122.

ad.da, NINDÁ, a.a, pa₄, ab.ba, bil = *a-bu* Lu III iv 68ff., cf. ab.ba, ab.ba, ab.ba.gal, šu.gi, a.a, a.a.a, ad.da, ad.ad.da, bil.gi₄, pa₄.[bíl].gi₄ Proto-Lu 403ff.; a-ad AD = *a-bu* S^b II 91; ad.a.ni = *a-bu-šú* Hh. I 113; [ad] [AD] = [a]-*bu* Recip. Ea A vi 19; [ad] [AD] = [a]-*bu* = (Hitt.) ad-da-aš S^a Voc. I 9.

pa PAP = *a-bu-um* MSL 2 130 iv 8 (Proto-Ea); pa-ap PAP = *a-bu* Ea I 265, also A I/6:16, S^b I 100, S^a Voc. M 1; pa₄.bíl.gi = *a-bi-a-bi* Lu III iv 74a, also Lu Excerpt II 43.

a.ba = *a-bu* Erimḫuš II 270; ab.ba = *a-[bu]* Antagal B 80; [ab] [AB] = *a-bu* A IV/3:89; lugal.ab.ba(var. .a.ab.ba) = MIN (= *šar-ru*) *a-bi* Lu I 62, also Igituh short version 192; giš.má.ab.ba = *e-lip a-bi* Hh. IV 343.

NE = *a-bu*, *ba-nu-ú* RA 16 167 iii 12f. (group voc.); ḫi.nir.úkkīn.mes = *a-[bu]* 5R 16 r. 13f. (group voc.); a-ga-ri-in AMA.[TŪN] = *a-bu-ú-um*, *um-mu-um* Proto-Diri 482f.; AMA.TŪN = *a-bu* // *um-m[u]* CT 18 49 ii 21; KAR = *ši-bu-um*, KAR = *a-bu-um* Proto-Lu 728f.

lugal.mu bulùg.ga(var. .gá) a.a nu.zu : *bēlum tarbit a-bi ul idi* O lord, (the *asakku*) is an offspring who does not know his (own) father Lugale I 29, cf. nun ... a.a.ni(var. .na) la.ba.a.n.zu.uš : *rubá* ... *a-ba*(var. *-bu*)-*šú ul idi* CT 16 43:72f.; nir.gál a.a ugu₄.na zà.mí.zu maḫ.ám : *etil a-bi a-li-di-ka tanittaka širat* prince(ly

abu A 1a

son) of the father who begat you, worthy of the highest praise Angim IV 57; a.a. ^dNanna : *a-bu* ^dNannar Father DN 4R 9:5f., and passim, cf. a.a. ^dIM.ra : *a-bi* ^dMIN SBH p. 20 r. 26f.; a.a. dim.me.ir.e.ne.ke_x(KID) : *a-bi ilī* TCL 6 51:9f.; a.a. šà.lá.sù : *a-bu rem-nu-u* 4R 9:26f.; a.a. ù.tu.ud.da.gin_x(GIM) : [*ki*]-*ma a-pi*(sic) *a-li-di* KAR 9 r. 5f.; a.a. sag.ge₆.ga : *a-bi ša[lmā]t qaqa<d>im* Falkenstein, *Analecta Biblica* 12 71:4.

^dNinurta lugal dumu a.ni sù.ud.bi.šè ka.šū.gál : ^dMIN *šarri ša a-bu-šū ana rūgēti appa ušalbinušu* Ninurta, king, offspring to whom his father makes people prostrate themselves from afar Lugale I 16; áš a.ni hē.me.a : *lu arrat a-bi-šu* be it a curse of his father Šurpu V-VI 42f.

ad ugu.na dim.me.ir.e.ne na.ám.lú. [u_x(GIŠGAL).lu] : *a-bu ālid ilī u amēli* 4R 9:32f.; ad.a.ni šū.gar.ra.ke_x(KID) : *mutir gimillu a-bi-šū* (Enlil) who avenges his father BA 5 642:5f.; ad.ni ^dEn.ki.ra é.a ba.šī.in.tu : *ana a-bi-šū* ^dEa ana bīti irumma he (Marduk) entered into the house of his father Ea Šurpu V/VI 19f.; ad.da ù ama nu.un.tuk.a : *ša a-ba ù um-mu la išū* who has neither a father nor a mother Ai. III iii 28, cf. ad.da.a.ni ù ama.a.ni nu.un.zu.a : *ša a-ba-šu um-ma-šu la idū* ibid. 30, and passim in Ai. III and VII.

A = *a-bu* (commenting on the name ^dA.rá.nun. na En. el. VII 97) STC 2 pl. 55 r. ii 12, cf. pl. 57 r. ii 12.

he-ru-u, za-ru-u, nár-dab-bu, ki-in-na-nu-u, it-tu-u = *a-bu* Malku I 113ff.

1. father (natural or adoptive), also as component in the kinship terms *abi abi, abi ummi* grandfather, *abu-ummu* parents — a) in gen.: *adi adīni a-bi la immaldu* (see *alādu* mng. 5b) Thompson Esarh. pl. 15 ii 29 (Asb.); PN *a-bi . . . inūma ina libbi* PN₂ *ummiija šak-nāku imtūt* my father PN died while I was still in the womb of PN₂, my mother PBS 5 100 i 4, see Schorr, WZKM 29 75f. (OB leg.); DN . . . *ilitti* ^dAnim *tamšil* AD *bukur* ^dEnlil offspring of Anu, likeness of (his) father, first-born of Enlil Maqlu I 123, cf. *šumma ana* AD-šū *mašil* if he looks like his father Kraus Texte 25 r. 11 (physiogn.); PN *šu-um a-bi-šu la ud-da* PN did not give his father's name KAV 156:1 (MA); *ša* RN *agāšū ahušu* PN I AD-šū-nu I AMA-šū-nu Bardija was a brother of this Cambyses, they (had) the same father, the same mother VAB 3 15 § 10:12 (Dar.); *mārū warkī a-bi-šu-nu illaku* the children (of the wife who went to live in another man's house) go with their father CH § 135:55; AD *ana*

abu A 1a

mārišu ša irammu inaššar[u] a father reserves for the son he prefers [the extispicy reserved to the initiated] MCT 139 V 3, cf. BiOr 14 192 K.3819+ : 4; PN DUMU PN₂ *a-bu-šu eqla u libbāla ipallaḥšu* PN *kī a-ba-e u* PN₂ *kī* DUMU.MEŠ *uppassu* PN is the son, PN₂ his father — PN will obey him abroad and in Assur as (one obeys) fathers, PN₂ will treat him as (one treats) children KAJ 6:10 and 13 (MA leg.), cf. *ana a-bi-im murabbīšu* to his foster father CH § 192:2, also CH § 191:87, also (referring to the adoptive father) *a-bu-um* CH § 168:22, in contrast to *kīma a-bi-im wali-di-im* CH xli 22, cf. RA 46 94:69 (OB Zu), LIH 95:60 (Hammurapi), etc.; *la* LÚ.AD.DA.A.NI *la um-mi-ia* (this land Jerusalem) is not my father nor my mother EA 287:26, cf. *jānumi* LÚ.AD.DA.A.NI *jānumi* [SAL].LÚ *um-mi-ia* EA 288:13 (both letters of Abdi-Hepa), *kīma* SAL. LÚ *um-mi kīma a-bi* EA 161:29; *akkī ša* AD *ana mārēšu eppušuni šarru bēli ana ardānišu* *ēta paš* the king, my lord, has treated his servants as a father treats his sons ABL 358:22 (NA), cf. *ša* AD *ana* DUMU *la eppašuni anāku* [. . .] *attannakka* ABL 1022 r. 19 (NA); *kīma a-bu ana māri išāmu* just like a father would buy for a son MDP 23 236:6, also MDP 28 416:14, and passim in Elam; *ummī e-ni-tum a-bi ul i-di* (var. AD *la i-ši*) CT 13 42 i 2, see King Chron. 2 88 (Sar. legend), for personal names of the type *A-ba-am-la-i-di* (as designation of a posthumous child or a foundling in OB, MB and NB) see Stamm Namengebung 321; *ul idi* AD *u um-me amēli* I knew no human father or mother (I was raised by my goddesses) OECT 6 pl. 11 K.1290 : 13 (prayer of Asb.), [*ša*] *la a-bi u* AMA ibid. pl. 13 K.3515:16, cf. AD *u* AMA *ul urabbanni* ABL 926:13 (NB let. of Asb.); *a-bi u bānti* *izibuinnima* father and mother abandoned me Lambert BWL 70:11 (Theodicy); *ina an-nitim kīma a-bi atta tarammanni lūmur* let me learn through this whether you love me like a father Sumer 14 73 No. 47:22 (OB let.); *mārūm ša ana a-bi la uqallalu ul ibašši* there exists no son who does not cause (his) father troubles VAS 16 15:17 (OB let.); *šumma mārūm a-ba-šu imtaḥaš* if a son strikes his father (they cut off his hand) CH § 195:41;

abu A 1a

māru ša a-bi zārû ša māru ul išāl šu[lumšu] the son will not inquire after (his) father's health, the father after (his) son's Gössmann Era II p. 21:32, see Frankena, BiOr 15 13b; *māru ina süqi etarar AD-šu* the son used to curse his father in the streets Borger Esarh. 12 Ep. 3:15; *šumma a-bu u māru kitmulu* if father and son are angry with each other CT 39 46:75 (SB Alu); *mārū ina bū[ši] a-bi-šu-nu [...]* *i-zu-AZ-zu* the sons will share in their father's property YOS 10 41:33 (OB ext.), cf. *mārē ina T.L.A. AD-šu-nu BAR.MEŠ CT 39 35:44*; *aplu eli AD-šu ikabbit* the son will become more important than his father CT 20 39:8 (SB ext.), cf. *ana AD-šu ú-wa-tar CT 27 42 obv.(!) 18*, *DUMU mál AD-šu i-ma-ši CT 28 21:22 + K.3680* (both SB Izbu); *māru itti AD-šu kitti itammi* the son will speak the truth to his father ABL 1109:4 (NB astrol.); *māmīt a-bi awēlim* an oath (sworn) by the man's father YOS 10 52 iv 26, dupl. ibid. 51 iv 27 (OB ext.), cf. *māmīt AD-šu išabbassi* Labat TDP 212:6; *ina ūmu 1PN ana šimti itti AD.MEŠ-šu tattalku* when 1PN went to her fate (to be) with her fathers TCL 12 36:10 (NB leg.); *ERÍN.MEŠ mala AD.MEŠ-šu-nu mitu bitātesunu ana mārēšunu šarru bēli ittadin* the king, my lord, gave the estates of all those persons whose fathers died to their sons ABL 892 r. 19 (NB); *māra ušmātma a-bu iqabbiršu* I shall kill the son, (his own) father will have to bury him Gössmann Era IV 97, cf. *arka a-ba* (var. AD) *ušmātma qēbira ul iši* ibid. 98; *AD-šu AMA-šu šerešsu našú* his (the demented person's) father and mother are responsible for his disease (lit. him) STT 89:178; *šumma amēlu qāt ešemmi AD-šu u ummišu iššabbassu* if a man has attacks caused by the spirit of his father or his mother KAR 184 r.(!) 23, cf. *šalam a-ḫi-im a-bi-ka teppuš* KAR 178 r. vi 35. Note, referring to the relation of the sons to the king: *ma-ru-ú a-ba-šu idákma kussám išabbat* the son will kill his father and seize the throne YOS 10 39 r. 3, cf. *apil šarrim a-ba-šu idákma kussi a-bi ibél* ibid. 40:21 (OB ext.); *mār šarri ina ḫarrāni AD-šu ibār* during a campaign the son of the king will rebel against his father Boissier DA 232 r. 44 (SB ext.); *mārē šarri ana kussi AD-šu-nu*

abu A 1b

išannanu the king's sons will compete for the throne of their father CT 27 25:30 (SB Izbu); *mār šarri málíkút AD-šu ippuš* the king's son will advise his father Izbu Comm. 373; *mār šarri itti AD-šu KÚR* the king's son will become hostile toward his father CT 27 12:7 (SB Izbu).

b) referring to the relationship between man and deity — 1' in gen.: [*l*] *ibbaka kīma a-bi ālidiija u ummi ālittiija ana ašrišu litūra* may your heart again become amicably disposed toward me like (that) of my own father and my own mother BMS 11 r. 38, see Ebeling Handerhebung 74; *attama kīma a-bi u umme ina pi niši tabašši* people speak of you (Marduk) as if you were father and mother (to them) BMS 12:34, see Ebeling Handerhebung 78, see also Mullo Weir Lexicon s.v.; Assurbanipal to whom Nabû and Tašmētu showed mercy *kīma a-bi* (var. AD) *u ummi urabbūšu* and whom they raised like a father and a mother Streck Asb. 360 k:3, cf. *kīma a-bi ba-ni-e urabbuinni* ibid. 210:12, also *kīma AD u AMA ittanarru'unnima* Böhl Leiden Coll. 3 p. 35:18 (= Böhl Chrestomathy p. 35, Sin-šar-iškun); *kī a-bi rēmuk* your mercy (Marduk) is like that of a father AfO 19 55:10 and 12; note (referring to a goddess): ^d*Nanā ... ša kīma AD rēmēni nashuršu tāb* DN, whose pardon is as sweet as that of a merciful father VAS 1 36 i 16 (NB kudurru), also *anāku AD-ka AMA-ka I (Ištar) am your father (and) your mother* Langdon Tammuz pl. 3 r. i 20 (NA oracles); *maḫriš* ^d*Enlil á-bi-su* Böhl Leiden Coll. 1 p. 12 No. 16b:4 (Oakk.); *ana DINGIR a-bi-ia qibīma umma PN waradkama* speak to the god, my father, thus (says) your servant PN YOS 2 141:1 (OB let.); *ana šulum 1PN ana i-li a-bi-ša* (one lamb) to the god, her father, (for the extispicy) concerning the health of (the *naditu* woman) 1PN Bab. 3 pl. 9:3, see Goetze, JCS 11 94; ^d*Utu ... [a].a sag.ge₆.ga*: ^d*Šamaš ... a-bi šalmat qaqqadi* BA 10/1 65:25f., see Ebeling Handerhebung 124, also KAR 184 r.(!) 43, *a-bi kibrāti* BMS 33:12, *a-bu šamē u eršeti* BA 5 656 No. 17 r. 9, *a-bi ekiātīm* ZA 43 306:12 (OB lit.); for *abu* in the titulary of deities, see Tallqvist Götterepitheta p. 1f.; for *il abi*, "the father's god," see *ilu mng. 1b-4'*.

abu A 1c

2' in personal names: ^dEN.LÍL-*a-bi-en-ši* PBS 2/2 22:5 (MB), ^dA-*num-ki-i-a-bi-ia* KAV 26 r. 3'; ^dŠamaš-*ki-mu-AD-ia* KAJ 30:24 (MA); for names composed with *abu*, see Stamm Namengebung p. 53ff., 115, 208ff., 222, 251, 288, 321, and Gelb, MAD 3 9ff. Note *Dil-bat*^{ki}-*a-bi* Gautier Dilbat 14 r. 13 (OB).

c) in legal contexts: *ana* PN *a-bi-šu ul a-bi iqabbīma* should he say to his father PN, "You are not my father (any more)" BE 6/1 17:11f. (OB leg.), and passim in adoption documents; *merāka urabbīma umma šūtma la a-bi atta itbi'amma ittalkam u meruwātika urabbīma umma šinama la a-bu-ni atta . . . itbi'ama ittalkanima* I raised your son, but he said, "you are not my father," and he left me at once, I also raised your daughters, but they said, "you are not our father," and they left me at once CCT 3 6b:25 and 29 (OA let.); x GUR ŠE *aplūt a-bi-šu* x barley, the estate of his father MDP 24 330:13; *itūruma warki a-bi-šu-nu izūzu* they came back and divided (the estate again) after the death of their father MDP 24 340:8; É.DÙ.A GAL *šu-pa-at a-bi-šu-nu* the main house, their father's residence MDP 22 21:4, cf. *ma-a-a-al a-bi-šu* MDP 24 382^{bis}:7 (translit. only); *šumma aššat a'ili la-a a-bu-ša la aḥuša la māruša . . . ḥar-rāna ultašbissi* if somebody who is neither her father, brother, or son induces an(other) man's wife to travel (with him) KAV 1 ii 105 (Ass. Code § 22).

d) as component in the kinship terms *abi abi*, *abi ummi* grandfather, *abu-ummu* parents — **1'** *abi abi* grandfather — **a'** wr. syll., without sandhi: *ana* PN *a-bu-ú a-bi-i-a* Matouš Kultepe 141:12; PN *a-bi a-bi-ia* PBS 7 83:2, cf. *a-bi a-bi-šu* VAS 16 156:2 (OB royal), also a.a.g.u. la.mu pa.bíl.ga 5.kam.ma.mu : *a-bi [ra]-[bi]-um a-bi a-bi-ia ḥamšum* LIH 98:64 and 99:64 (Sum.) = VAS 1 33 iii 9 (Akk., Sam-suiluna); *a-na a-bu a-bi-kà* As. 31 T 205 r. 3' (Tell Asmar); *ša a-bi a-bi-šu* PN BBSt. No. 5 i 33 (MB); RN *šar Mišri a-bi a-bi-ka* EA 51:4; *ana* PN *a-bi a-bi-ia* JEN 399:10, cf. *a-bi a-bi-ia* (nom.) JEN 669:15, also *a-bu a-b[i]-ia* JEN 668:5; RN *ana kàša . . . a-bi a-bi-ka šú* KUB 3 14:2, and passim in this let., also [a]-*bi a-bi-ia*

abu A 1d

KBo 1 5 i 5, and passim in this text; *a-bi a-bi-šu* KAJ 149:6 (MA); rarely in lit.: *awat a-bi a-bi-ia* KBo 1 11 obv.(!) 34, *širikti a-bi <a>-bi-ia* LKU 46:6 (copy of an early text); ITI PA₄. BÍL.GA ^dEN.LÍL.LÁ.KE_x : ITI *a-bi a-bi* [^dEN.LÍL] KAV 218 A ii 29 and 38; ITI *a-bi a-bi ša dEnlil* [//^dLugal.du₆.kù.ga] a.a ^dEn.líl.lá.ke_x // ^dMIN *a-bi a-bi ša dEnlil* CT 41 39 r. 7f. (comm. to *iqqur ipuš*); if in a man's house *a-bi a-bi-šú* ÚŠ IGI his dead grandfather is seen CT 38 30:12 (SB Alu); for personal names, see Stamm Namengebung 302.

b' wr. syll., with sandhi: *nigî ša a-bi-bi-ni* Smith Idrimi 89; *a-ba-a-bi šarri* MRS 9 54 RS 17.334:20; *ana* PN *a-pa-bi-ia* AASOR 16 67:17 (Nuzi), *a-bi-ni u a-pa-bi-ni* JEN 623:15, cf. *ibid.* 662:7, 15, 24 and 27; *a-pa-a-bi-ia* EA 29:16, *a-ba-a-bi-ni* EA 42:9; *a-ba-a-bi-ia* KBo 1 8:4, and passim in this text.

c' wr. AD.AD: AD.MEŠ-*šú-nu* AD.AD-*šú-nu* Woolley Carchemish 2 p. 136:31 (NA); AD.AD-*ni* BIN 2 134:5 (NB), cf. Nbn. 499:4, TCL 13 223:14, ŠEŠ AD.AD YOS 7 167:17 (all NB); *kī ša AD.AD-ia* ABL 292 r. 4, and passim in NB letters from ABL, ABL 885 r. 11, and passim in NA letters from ABL, note AD.MEŠ-*šu* AD.AD.MEŠ-*šu* ABL 355 r. 13 (NA); AD.AD DÙ-*ia* my own grandfather (Sennacherib) Streck Asb.154 b:18, and passim in the insers. of Asb.; AD.[AD]-*ia* VAB 3 123 a 3 (Artaxerxes II); *māmīt* AD.AD *māmīt* AMA.AMA Šurpu III 4, and passim in SB rel., also RAcc. 8 r. 14, etc.; note AD.MEŠ-*ni* AD.AD.MEŠ-*ni* Craig ABRT 1 26:10.

d' wr. A.A: *kīma* A.A-*ni-ma* Smith Idrimi 87.

2' *abi ab(i)-abi* great-grandfather: *a-bu a-ba-a-bi-ia* KBo 1 3:8; AD AD.AD DÙ-*ia* Thompson Esarh. pl. 17 v 39 (Asb.), AD AD.AD-*ia* VAB 3 123 a 3 (Artaxerxes II).

3' *abi-ummi* maternal grandfather: PN AD AMA-*šú* his maternal grandfather PN Cyr. 277:4 and 8, *a-bi* AMA-*šú* ADD 911:6.

4' *abu-ummu* parents: *ištu a-bu-um ú-mu-um imūtuni* since the parents died TCL 4 62:6, cf. *ibid.* 13 (OA); *a-bu-um [um]-mu-um āliduš ulli rešuš* the parents who begot her elevated her VAS 10 215:17 (OB lit.); *zi* ^dEn.ma.a.a ^dEn.líl.lá.ke_x : *nīš bēli* (var. *bēl*)

abu A 2a

a-bi um-mi (var. *-mu*) *ša Enlil* CT 16 13 ii 25f., also LKA 77 i 2, cf. *zi^dNin ama.a.a^dNin*. *líl.lá.ke_x : nīš bēlti a-bi um-mi* (var. *-ma*) *ša^dMIN* CT 16 13 ii 27f.; AD.AMA *imtēš Šurpu* II 36; Mu.lu.lil.a.a.ama.ugu.na : *^dLillu a-bu um-mu ālittašu* 4R 27 No. 4:56f., in contrast to: *^dUtu ama.a.a.bi.da : ^dŠamaš kīma a-bi u um-ma* PBS 1/2 126:8f., see Langdon, OECT 6 52, cf. (Marduk) *ezi u pašir šá-ni-iš a-bi u um-mi* BA 5 391:10.

5' for *aḫi abi* (and *aḫat abi*) uncle (aunt), see *aḫu* A mng. 1e-3', for *mār (mārat) aḫi abi* "cousin," see *aḫu* A mng. 1e-6'.

2. father as form of address, honorific title — a) in private and official letters — 1' in the salutation: [a]na PN *be-lí ú a-bí qibīma* MAD 1 191:5 (Oakk.); *ana a-bi-ia qibīma umma* PN-*ma* CT 29 20:1, and passim in OB letters; *ana a-bi-ni qibīma umma* PN *u* PN₂ CT 29 27:1, *ana* PN *a-bi-ia qibīma umma* PN-*ma aḫruka* ibid. 38:1; note *ana a-bi-ia u bēlija qibīma* YOS 2 93:1, also TCL 18 87:1, VAS 16 49:1, cf. *ṭēm a-bi-ia u bēlija lillikam* YOS 2 93:15; *ana* PN *bēlija a-bi-ia* EA 164:1; *ṭuppi* PN *ana* PN₂ AD-*šú* a letter of PN to his father PN₂ ABL 219:2, and passim in NB letters; *ana a-ab-bi-ni* DI.KUD.MEŠ *ša Nippurim qibīma* speak to their (lit. our) honors, the judges of Nippur PBS 1/2 10:1, also ibid. 4, 6 and 19 (OB let.); *ṭuppi* PN *ana LÚ šangī Sippar* AD-*ia* CT 22 154:3, and passim in CT 22, note *ṭuppi dajānē ana LÚ šangī Sippar* AD-*i-ni* CT 22 228:3, cf. (referring to the *šatammu*) BIN 1 15:2, TCL 9 90:2, etc., (referring to the *šakin ṭēmi*) TCL 9 132:2; note *ṭuppi* PN *u* PN₂ *ana* PN₃ *qīpi Ebabbara* PN₄ *u* PN₅ *ṭupšar Ebabbara* AD.MEŠ-*nu* CT 22 5:7.

2' in the body of the letter: *ula a-bí atta* are you not my father? Watelin Kish pl. 11 W 1929,160:5 (Oakk.); *a-bi bēli atta alānukka a-ba-am ula išu* you are my father and my master, I have no father but you TCL 14 13:27, cf. *a-bi₄ atta bēli atta* BIN 4 13:15, *a-bu-ni atta bēlni atta* BIN 6 117:5, *a-ḫi atta a-bi atta* BIN 4 14:15, *a-ba-ú-ni be-lu-ú-[ni] attunu* Bab. 6 191 No. 7:20 (all OA); *kīma a-bi i-du-ú* as my father knows (for: as you know) VAS 16 15:9, and passim, cf. *ina maḫar a-bi-ia*

abu A 2c

kāta CT 29 29:24, *šumi a-bi-ia kāta . . . izkuru* CT 2 12:10, *kīma a-bi iqabbū* PBS 7 79:13, *a-bi atta muḫuršu* ibid. 108:38, *a-bi atta . . . tašpuram* CT 2 12:20; *šumma ina kittim a-bi atta* if you are really (like) a father to me TCL 18 122:19, also YOS 2 88:13, UCP 9 346 No. 21:22, PBS 7 27:19, etc.; *ša la kāti a-ba-am u bēlam ula išu* I have no father and master but you TCL 18 95:7; note *a-wi-lum a-bu-ka* your honored father Sumer 14 65 No. 39:11 (OB Harmal), also *a-we-lu-um a-bu-šu* OECT 3 40:28; *ana* PN *a-bi-ia* DUG *bur-ši-im-tam ana kispī ša a-bi-ka šūbilam* to PN, my father, send me a *pursitu*-jar for an offering for your dead father (wr. as a postscript on the case of a letter addressed to PN) VAS 16 5:2 and 4 (all OB letters); *inūma a-bu u bēlu attama ana jāši* EA 73:36; *bēli a-bi-ia* EA 44:27; note (letter to Rīb-Addi) *ana* PN *mārija qibīma umma rabi šābi* AD-*ka-ma a-bi-ka* EA 96:3f.; *šennu siparri ana* AD. MEŠ-*e-a ultēbila* I am sending along with this a copper kettle to my fathers (referring to the addressees) YOS 3 78:10 (NB), cf. *ša* AD-*ú-a* (addressee) *išpura* ibid. 158:6, and passim in NB letters.

b) in relationships between rulers: *kīma ša DUMU ana AD-šú išanappara bēlūtu u šú kī pī annimma išanappara umma lu šulmu ana šarri bēlija* just as a son addresses his father "my lord," in the same way he (the king of Urartu) began sending me letters beginning with "Greetings to the king, my lord" Streck Asb. 84 x 45; *ana šar Ugarit a-bi-ia qibīma umma* RN *šar māt URU Ušnati* MRS 9 216 RS 17.83:2, also ibid. 217 RS 17.143:2, note *umma šar Ugarit u šarrat Ugarit ana RN a-bi-ni qibīma* ibid. 294 RS 19.70:3; *ana bēli šar māt Mišri a-bi-ia qibīma umma* PN . . . *mārukama* EA 44:2, cf. *ana* PN *a-bi-ia umma Rīb-Adda mārukama* EA 73:1; *ana Ḫattušili . . . [šar] Ḫatti a-bu-ia qibīma* (let. wr. by an official of the king of Egypt) KUB 3 70:4.

c) as title of gods: *a-bu^dÉ-[a]* Gilg. XII 76, cf. *a-bu^dSin* ibid. 63, also *a-bu^dEn-lil* ibid. 62; (*Nisannu*) *arḫu rēštū ša a-bi^dEn-lil* OIP 2 136:24 (Senn.), cf. KAV 218, cited mng. 1d-1'a'.

abu A 3a

3. (in plural) forefathers, ancestors —
a) *abbū* (wr. syll. and AB.BA.MEŠ, AD.MEŠ, AD.AD): *šibitni labīram ša ab-bu-ni ikulu* our old holding, of which (even) our forefathers had the usufruct TCL 7 43:6, cf. *ibid.* 11, also YOS 2 2:16, OECT 3 61:21 (all OB); a field which *ištu* RN *adi* RN₂ *ab-bu-ú-a iteterrišu* my forefathers worked from Kurigalzu to Nazimaruttaš (for approximately one hundred years) BE 14 39:10 (MB); ¹*Ab-bu-ú-ṭa-bu* The -Forefathers -Were -Amicably -Disposed (personal name) BE 15 163:24, also (name of a man) *ibid.* 200 iv 31 (MB); the wall *ša* RN ... RN₄ *ab-ba-ia uppišuni* which my forefathers RN ... RN₄ built AOB 1 36:8 (Aššur-rim-nišēšu), cf. *šarrāni ab-ba-ú-i[a]* *ibid.* 134:28 (Shalm. I), *šilitti ab-be-ia* an indirect(?) ancestor *ibid.* 94:34 (Adn. I), *naré ša ab-be-ia* *ibid.* 136 r. 12 (Shalm. I), cf. *ina šarrāni* AD.MEŠ-*ia mahṛūti* (even) among my earliest royal predecessors AKA 91 vii 21 (Tigl. I), *ša ina kal šarrāni* AD.MEŠ-šú *māhira la išū* CT 36 6 i 5 (Kurigalzu), LUGAL.LUGAL AD.AD-šú VAB 4 66 i 19 (Nabopolassar), *ešmētu* AD.MEŠ-šú *mahrūti* OIP 2 85:8 (Senn.), also *šarrāni ālikūt panī* AD.MEŠ-*ia* *ibid.* 95:73, and *passim*; *ultu ab-bu-ú-a-a u ab-bu-ka ... ṭābūta idbubu* ever since your predecessors and mine had established friendly relations EA 9:7 (MB), also *ab-ba-ú-ia* EA 15:9 (MA, let. of Aššur-uballit); just as from of old AB.BA.MEŠ-ú-*ka itti māṭ Ḫatti šalmu* your predecessors have been at peace with the land of the Hittites MRS 9 35 RS 17.132:8 (let. of a Hitt. king); *enūma ... i[šk]unu rikilla ab-bu-ú-ni ... ša ištu mahra* DI.KU₅ *ab-be-e-ni la mušpēlū qurādu atta* when our forefathers (Assyrian and Babylonian kings) made a treaty (in your presence, Šamaš, they took an oath by you) and you, valiant one, who from of old did not change a decision concerning our forefathers (be witness to our right) Tn.-Epic “v” 15 and 17; *ina šilli šarrāni* AD.MEŠ-*ka* under the aegis of your royal predecessors ABL 920:11 (NB); *adi* GN *āl šarrūtu ša* AD.ME-šú as far as GN, the capital of his ancestors Wiseman Chron. p. 74:16 (NB); note in the sing.: *Narām-Sin* LUGAL *a-ba-a-am la-be-ri* King RN, a remote ancestor VAB 4 78 iii 27 (Nbk.);

abu A 4a

note, referring to gods: *imuruma ab-bu-šu iḫdū irišu* his (Marduk’s) elders saw (it), they rejoiced greatly En. el. IV 133, cf. *maḫariš ab-bi-e-šu ana mālikūtu irme* he seated himself facing his elders to (receive) the kingship *ibid.* IV 2, also, wr. AD.MEŠ, *ibid.* VI 85, and elsewhere in En. el. where Marduk is contrasted to gods of previous generations, cf. DINGIR.MEŠ AD.MEŠ-*ki* STT 73:7, 16f. and 27; ^d*Marduk ... ālik pan ilāni* AD.ME-šú ABL 1169 r. 4 (NB leg.), ^d*Marduk ... nūr ilāni ab-bi-e-šu* VAB 4 60 i 5 (Nabopolassar).

b) *abbūtu: adbub mānaḫāte ... ša a-bu-te. ḪI.A-ia inūma a-bu-te. ḪI.A-ia ana muḫḫišunu in-na-ḫu-ú* I reminded (the kings of the Hurrians) of the efforts of my forefathers when my forefathers made the(se) efforts for them (and our proposition of an alliance was acceptable to the kings of the Hurrians) Smith Idrimi 47f., also *a-bu-te. ḪI.A* *ibid.* 61; *kīma parši ša a-bu-ti-ka* according to the custom of your forefathers EA 117:82; *enūma šūtma* LÚ.MEŠ *ab-bu-te. MEŠ-ia ana ša ardī:kama* ever since my forefathers have been your servants EA 55:7, cf. LÚ.MEŠ *a-bu-ti-ia* EA 130:21, and *passim* in EA.

4. sheikh — **a)** in OB — 1’ wr. syll.: *a-bu Emutbala* (referring to Kudur-Mabuk) RA 11 92:2; *balum šarrim u a-bi A-mu-ur-ri-im* UET 5 62:22, and *passim* in this let.; 7 LUGAL.MEŠ *ab-bu-ú Ḫana* RA 33 50 i 16 (Jahdunlim); the city Haman *ša a-bu-ú Ḫana kalušunu ipušušu* which all the Hana sheikhs had built Syria 32 15 iii 29 (Jahdunlim); *ana ab-bi-e Idamaraš* Syria 19 109 line 28 (Mari let.).

2’ wr. AD.DA, AB.BA: AD.DA KUR MAR.TU (referring to Kudur-Mabuk) SAKI 210 No. 6:4, cf. (referring to Ipiq-Ištar) PBS 8/1 79:4, (to Hammurapi) Genouillac Kich 1 pl. 8 B 45 and pl. 9 B 53; *ad.da Emutbala* (referring to Warad-Sin) SAKI 212 b 9, (referring to Kudur-Mabuk) *ibid.* 218 e 7 and 220 f 7; note the difficult: RN *ab.ba ugnim. Unu^{ki}.ga. ke_x* BE 1 26:2f. (OB, Anam), see Edzard *Zwischenzeit* 156; for *ab.ba.uru* and *ad.da.uru*, see Falkenstein *Gerichtsurkunden* 1 36 n. 3; for *ad.da* in an Elamite royal inscr., see MDP 28 p. 7:5. Uncert.: *lugal.ab.ba = šar-ru a-bi* Lu I 62, Igituh short version 192, and

abu A

giš.má ab.ba = *e-lip a-bi* Hh. IV 343, in lex. section.

b) in NB: *adú 2 Hindar istēn ša* «m» AD *Ha-sa-a ana mār Bābila ana ku-⟨um⟩ dā'ikānē attadin* now I have extradited to the Babylonian, as substitute for the murderers, two men of the Hindar tribe, one of (them belonging to) the sheikh of the Hasaja ABL 848:12; AD *u LÚ.ERÍN-šú gabbī* the sheikh and all his men ABL 511:16; *annūtu LÚ Puqudaja ša* AD.MEŠ-šú-nu ana DN ... *iddinūšunūtu* these are the men from the Puqudu tribe whom their sheikhs have dedicated to DN BIN 2 132:43.

5. principal (of a business), master, expert, foreman: PN *a-bi* URU.NIM^{k1} PN, mayor(?) of GN MDP 2 37 xii 4 (Oakk.); *ṭuppū ša* PN *a-bi₄-ni* the tablets of our principal, Pūšukēn TCL 20 99:14 (OA); *a-ba-ú-šu-nu išammeunima libbašnu ilamminu* should their principals hear (about it), they would become angry KTS 15:17, and passim in OA texts, see Lewy, KT Blanckertz p. 15 n. 1; *anāku eluka a-bu umma-ni ka-la-ma* I am superior to you, a master of every craft Lambert BWL 158:11 (SB fable); note (in transferred mng.): [NA₄] *sa-a-bu, e-pi-ir-ru, e-rim-ma-tu₄* (var. -*tú*): NA₄ *a-bi ab-ni* (var. NA₄ *ab-[n]u*) centerpiece (of a necklace, lit. foreman of the stones) CT 14 16:ff., var. from Köcher Pflanzenkunde 12 ii 76 (Uruanna III).

6. part of the seed plow: *ḫe-ru-ú, za-ru-u, nār-dab-bu, ki-in-na-nu-u, it-tu-u = a-bu* Malku I 113ff., see *ittū* B, and note the Sum. correspondence NINDÁ for *abu* Lu III iv 69, in lex. section.

For KAR 158 r. ii 5, see *adi*; for the month name *ab šarrānī*, see s.v.; for Gilg. VI 89, see *aba*.

Ad mng. 4: Hallo, AOS 43 107; Edzard Zwischenzeit p. 35 n. 144.

abu A in **bīt abi** s.; **1.** family, **2.** patrimony, **3.** business house, firm, **4.** family seat, ancestral house or castle; from OA, OB on; wr. syll. and É.AD (in OB and SB also É.A.BA and É.AD.DA); cf. *abu A*.

šà.mul é.ad.da = MIN (= *lib-bi ši-it-ri*) É.A.BA will(?) concerning the paternal estate Ai. III ii 30; šà.mul é.ad.da šu.bi.in.ti = MIN É.A.BA *il-qi* ibid. 31.

abu A

[É].A-šu // É *a-bi-šú* CT 41 34 K.103:7' (Alu Comm., to Tablet CIII).

1. family — **a)** in leg., letters, etc.: *tarbišum šī ana É a-bi-šu itār* this foster child returns to his family CH § 186:48, and passim in CH; *šumma ... É a-bi-šu uweddīma* if (the adopted child) identifies his family CH § 193:12; *ana bi-ti a-bi-i-ka udammīq* she has shown kindness to your family PBS 7 5:8; *aššum bi-it a-bi-ia ana dariātīm liballituka* may they (the gods mentioned) keep you well forever on account of my family (let. to a person addressed as father) Boyer Contribution No. 106:5; *bi-it A.BA ul išūma* I have no family (I was adopted into the household of a *sikretu*-woman) CT 29 7a:8; *kīma ... šumī bi-it a-bi la azakkaru* (see *zakāru A* mng. 2a-6') TCL 1 18:11 (all OB); *awilum šū DUMU É.A.BA* this is a man coming from a (good) family ARM 1 12:8; *amūssa išakkanma ana É.AD.DA.A.NI ušši* should she (the adoptive mother) mark her as a slave girl, then she (the adopted daughter) leaves for home BE 14 40:10 (MB); *la-qa-am gabbī É a-bi-ia ištu* GN he took my entire family away from GN EA 189:10; *akkī ša LÚ maššartu ša AD-šú u É.AD-šú inaššaru* (I have done my duty) just as one does his duty for his father and his family TCL 9 138:21 (NB); *qinnu annū ša É.AD-šú ša* PN this family belongs to the clan of PN ABL 1074:9 (NB); *anāku TA libbi É.AD-ia gabbu kī kalbi asappu'* I alone from my entire family have to beg like a dog ABL 1250 r. 11 (NA).

b) in lit.: *ṭardu ana É.AD-šú itār* the exile will return to his family CT 30 50 Sm. 823:12 (SB ext.); *7 līpi ša É.AD* (var. É.A.BA) *amēli* seven generations of the man's family Šurpu III 6; *šumma ana É.AD.A.NI sadir* if he is constantly concerned with his family CT 40 11:89; É.A.BA *i-[šarru]* the family will become rich CT 39 43 K.3134:6' (SB Alu), cf. *apil amēli* <||> É.A.BA NĪG.TUK CT 40 18:84 (SB Alu, combined text); *ḫUL É.AD-šú idāk[šu]* the evil curse of his family will kill him BRM 4 22 r. 24 (SB physiogn.); obscure: *išatum É a-bi-šu udannanu i-bi-ša(or -ra)-am* YOS 10 62:21, also (with *uḫallaqu*) ibid. 24 (OB oil omens).

abu A

c) in hist.: *šanat RN ana kussī É a-bi-šu irubu* the year when Zimrilim became successor to the throne (belonging to) his family Studia Mariana 54 year No. 1, cf. *ana É a-bi-šu irubu* ibid. 52 No. 8; *aššu epēš šarrūti É.AD-ia* in order to exercise the kingship (which belongs to) my family Borger Esarh. 43 i 58, cf. *mār šarri bēli kussī šarrūtu ša É.AD-šu lišbat* ABL 916:10; *ilāni É.AD-šu* the gods of his family OIP 2 30 ii 62 (Senn.); *zēr É.AD-šu* the male descendants of his family TCL 3 348 (Sar.), and passim in Sar., Senn., Esarh. and Asb., see *zēru* mng. 4c.

2. patrimony, paternal estate — a) in OB: I SAG.GĒME ŠÀ ša É a-bi-ia anāku u ahhūja . . . *ana kaspim . . . niddinma* I and my brothers sold a slave girl out of my patrimony PBS 7 119:3 (let.); *ahhūša kīma emūq É.A.BA šeriktam išarrakušimma* her brothers give her (a sister who is a *šugitum*, after the death of the father) a dowry according to the value of the patrimony CH § 184:26; *šeriktaša ša É a-bi-ša-ma* her dowry (of the wife who died childless) belongs exclusively to her family estate CH § 163:23; *qadum šeriktim ša É a-bi (var. -bu)-ša ana bit warad ekallim . . . irubma* if she entered the house of a palace slave with the dowry from her father's estate CH § 176:76; *awilum šū ina É A.BA (var. a-bi-šu) innassaḥ* this man will be excluded from the patrimony CH § 158:31; a.šà é.ad.da.ni in.būr he sold the field, (it being) his patrimony BE 6/2 45:12, for other refs., see *pašāru*, cf. PA.AN é.ad.da.na in.du₈ he redeemed the prebend, his patrimony ibid. 66:10, for other refs., see *pašāru*; *šumma eqlum šū ša É a-bi-šu* if this field is his patrimony (return this field to PN) TCL 7 16:17, cf. A.ŠÀ *bi-it a-bi-ni* ibid. 64:12, also ibid. 51:24, 26, 40:6, and passim in TCL 7; *ina GN.A.ŠÀ bi-it a-bi-ia ibašši* OECT 3 40:10; a garden in GN *libbu ša bi-it a-bi-ša* inside of her patrimony ibid. 20:7; MAR.ZA *ša bi-it a-bi-i-ša ša ina kaspim ša ramaniša išāmu* the prebend of her patrimony which she bought from her own money UET 5 248 r. 5; *mārū awilī damgūtīm ina É.HI.A a-bi-šu-nu-ma uštallamu* the sons of well-to-do families will be provided for from their own family estates ARM 2 1:22; *ina*

abu A

NIG.GA É.A.BA *ul izāz* she does not get a share in the movables of the patrimony CH § 183:13, cf. §§ 167:6, 170:53 and 182:87, cf. *mimma bi-ši É.A.BA VAS 9 130:4*, *ana ba-ši-tim ša É.A.BA CT 29 42:3*, *mar-ši-it É.A.BA ša illiam* CT 8 3a:17; *mārī PN ḫubullašunu u ša É.AD.DA.NE.NE ittaddūma* the sons of PN deposited(?) (an account of) their debts and those of their patrimony TCL 11 173:7, cf. ḪA.LA É.AD.DA.E.NE TCL 10 55 r. 11, ḪA.LA É.AD.DA.A.NI-šu-nu Jean Tell Sifr 56:15, ḪA.LA É.AD.A.NI Grant Smith College 254:8, *ilik É.A.BA CT 8 3a:19*; see also sub *ilku* mng. 1b-1' and 2' and *harrānu* mng. 10a.

b) in omen texts: *mārū ina bulṭi abišunu bi-it a-bi-šu-nu usappaḥu* the sons will squander their patrimony while their father is still alive RA 27 149:36, cf. [mār] *awilim wašūtam illakma [bi-it] a-bi-šu [u]sappaḥ* YOS 10 34:14, also ibid. 33 iii 33 (both OB ext.), cf. É AD-šu BIR-ah CT 30 41 83-1-18,416:4 and 6 (SB ext.), also CT 28 33 r. 2 (SB physiogn.); *mārū É AD-šu-nu isappaḥ[u]* CT 28 40 K.6286 r. 16 (SB Alu), cf. *māru arkū É AD-šu BIR.M[EŠ]-ah* KAR 428 r. 40 (SB ext.), É AD-šu BIR Labat TDP 230:111 and KAR 212 ii 4 (*iqqur ipuš*); É AD-šu *ana kaspī ipaššar* he will sell his patrimony cheaply CT 28 28:18 (SB physiogn.); note exceptionally in a lit. text: *a-lik i-nanna É AD-šu iḫ-te-pi* (obscure) Lambert BWL 146:38 (Dialogue); for ḪA.A É.AD-šu STT 89:177 read *ḫa-a-at(!)-ta(!)-šu*.

c) in MA, MB, NA, NB: [if] brothers [divide] É a-bi-[šu-nu] AfO 12 53 Text O ii 8 (Ass. Code); bring your documentary proof É AD-ia *la apaššar* I do not want to sell my patrimony cheaply BBSt. No. 9 iv A 9; he declared URU É.PN . . . É.AD *la-bi-ri* the PN Manor is (my) patrimony from of old BBSt. No. 10 r. 12, and cf. A.ŠÀ.MEŠ É AD.MEŠ-*e-a* LIBIR.RA.ME ibid. r. 2; *šarru RN PN arki É PN₂ É a-bi-šu ú-še-ed-ki(!)-šu* King RN let PN call for corvée workmen (only) in the estate of PN₂, his patrimony, (and gave the claimed field to PN₃) BBSt. No. 3 ii 33 (MB), note the pl. É.MEŠ *ab-bi-e-[šu-nu]* ibid. i 33; the sons of the first wife take two thirds *ina NIG.ŠID ša É a-bi* from the assets of the patrimony SBAW 1889 p. 827 (= pl. 7) v 39 (NB Laws); *annūte*

abu A

ḪA.LA É AD-šú-nu these are the shares of their patrimony ADD 346:6; *kurummatu ultu* É.AD *ikkalu* they (the brothers) will receive food from the paternal estate TCL 12 76:6; *amēlutti ša* É AD-*ia* slaves from my patrimony ABL 716 r. 16 (NB), cf. NÍG.ŠID *ša* É AD-*ia* ibid. r. 28; *gātā ina* É.AD-*ia* *ultēli* he made me lose my claim to my patrimony ABL 416 r. 4 (NB), cf. *ina muḫḫi nasāḫi ša* É.AD-*ia* ABL 1042:2 (NA); GIŠ.ŠUB.BA-šú-nu *ša* É AD YOS 7 79:17, and passim in NB, ḪA.LA É AD AnOr 8 4:2, and passim in NB.

3. business house, firm (OA only): É *a-bi₄-kà u kuati laššurma mamman iššēr* É *a-bi₄-ku-nu la išalla* I shall do my duty for your firm and for you so that nobody will do damage to your (pl.) firm KTS 1b:28 and 30, cf. É *a-bi₄-ni la iḫalliq* TCL 14 40:27; you (pl.) know there *kīma annakam pu-ru* É *a-bi-ni šakin* that our firm is in bad repute(?) here TCL 14 46:19; unfortunately PN TAB.BA-*a* É *a-bi₄-ni mēt* PN, an associate of our firm, died OIP 27 57:6 (= TCL 11 270), cf. *tamkār* É *a-bi₄-ni* BIN 6 125:15, PN MAŠKIM *ša* É *a-bi₄-ni* CCT 4 7a:26f.; *awilū išṭēn u šina lamnūtum ana* É *a-bi₄-ni dalāḫim izzazu* one or two evil persons are set to cause confusion in our firm CCT 2 33:10; *ilum lamniš* É *a-bi₄-ni eppaš* the god will treat our firm badly (on account of PN) KTS 24:12; *ammakam awātīm ša* É *a-bi₄-ni ša Ālim zakkīama* settle the affairs of our firm in the City there TCL 19 80:16.

4. family seat, ancestral castle: URU *Ḫalab* É *a-bi-ia* GN my ancestral town Smith Idrimi 3; *anāku ittika* É *a-bi-ni . . . nizāz* you and I (members of the royal family) will share our ancestral castle Wiseman Alalakh 7:11 (OB); É.MEŠ *ša ab-bi-ia* (in broken context) AOB 1 40 r. 10 (Aššur-uballit I); I will guard GN for the king, my lord, because GN URU É-*ti a-bi-ia* GN is the city of my ancestral house EA 179:29; *ašbā[ta] ana kussi* É *a-bi-ka ana mātika* you are sitting on the throne of your ancestral home, in your (own) country EA 116:66, cf. also EA 33:11; *li-da-gal šarru tuppī ša* É *a-bi-šu* the king (i.e., the Pharaoh) should look into the tablets (kept) in his ancestral palace (whether the man in Gubla is not a reliable

abu B

servant) EA 74:11; *u liḫalliqušu i[štu lib]bi* É *a-bi-šu u ištu libbi māt a-bi-[šu u] ištu kussi ša abbēšu* may (the gods) drive him from his ancestral home, from his home country, and from the throne of his fathers MRS 9 138 RS 18.06+13'; GN É AD-*šu ša* RN *Dimašqaja* [*ašar*] *i'aldū* (the town of Hadara is) the family seat of Rezin of Damascus, the place where he was born Rost Tigl. III p. 34:205; *ana* GN URU É.AD-*šú ša* RN to GN, the family seat of Ursa TCL 3 277 (Sar.); why did they install the substitute king in the city of Akkad? *ina* URU É.AD-*ka bit atta kammusā-kani lu ēpušu lemuttaka lu išši* had they performed (the ritual) in your home town where you are staying it would have removed the evil consequences from you ABL 46:11, cf. *ina* É.AD-*šú kammusu* ABL 154 r. 2 (NA); É AD-*ia iḫpū* they destroyed my ancestral home ABL 269:14 (NB), cf. É.AD-*ia intaš'u* ABL 152:12 (NA); the two kings are in good relations *u anīni mannu ina* É.AD-*šú ittašab* and each of us lives in his ancestral house ABL 214 r. 12 (NB), cf. *ittalak ana* É AD-*šú* ABL 154 r. 21 (NA); PN *mār PN₂ qinni ša bit PN₃* É.AD-*šú ina pan KÁ e-rib* ^dGula PN, son of PN₂, family of the PN₃ clan, his ancestral house is outside of the gate of the Gula (temple) ABL 877:16 (= ADD 889), and passim in this text.

Note that the refs. in mng. 4 appear in texts from the west and from Assyria only.

abu B s.; (name of the fifth month); from Oakk. on; wr. syll. (exceptional, see usage b) and ITI NE.NE.GAR, ITI NE.

iti NE.NE.gar = *a-bu* (var. *a-bi*) Hh. I 225.

a) in gen.: milk and butter *ana* KI.SÈ.GA *ša* ITI NE.NE.GAR for the offerings to the dead of the month Abu TCL 1 7:6, cf. tortoises *ana* KI.SÈ.GA ITI NE.NE.GAR VAS 16 51:5 (both OB royal letters); EZEN ITI NE.NE.GAR CT 32 4 xi 17 (OB Cruc. Mon. Maništušu); *ina* ITI *ša* ITI NE at the new moon of the month of Abu ABL 90:9 (NA); ITI NE *šukūdu* ^dNinurta KI.NE. MEŠ *uttappaḫa dipāru ana* ^dA.NUN.NA.KE_x(KID) *innašši* ^dBIL.GI *ištu šamē urradamma itti* ^dŠamaš *išannan* ITI ^dGIŠ.GÍM.MAŠ the month

abu B

of Abu, (the month of) the Arrow, Ninurta, the braziers are set afire, the torch is lifted for the Anunnaki, the Fire god comes down from the sky and vies with Šamaš (in heat), it is the month of Gilgāmeš KAV 218 A ii 8 (Astrolabe B, Sum. damaged); for equivalences to other calendar months, see 5R 43 21ff.; *ina* ITI NE.NE.GAR ITI *arād* ^a*Gibil mubbil qarbate raṭubte mukin temen āli u bīti* (I laid the foundations) in the month of Abu, the month in which the Fire god comes down (to the earth), who dries out the wet field (see *abālu* B mng. 2a), (the month) when one lays the foundations of cities and houses Lyon Sar. 10:61, cf. *ina* ITI NE *araḥ mukin temen āli u bīti* ibid. 15:52; *ina* ITI NE ITI MUL.BAN *mārat* ^a*Sin qarittu* in the month of Abu, the month of the Bow Star, (month) of the heroic daughter of Sin Streck Asb. 72 ix 9, cf. ibid. 198 iii 11; note ITI.NE.IN.GAR UVB 15 p. 37 r. 8 (LB).

b) in syll. spellings: *iti* A.bi UET 3 20:8, see Sollberger, AfO 17 19; *nīg.dīb* A.bu.um.ma materials for the A.-festival UET 3 244:2, also *nīg.ezen.dīb* A.bu.um.ma u₄.5.kam ibid. 1015:12; ITI *Tirim* UD.1.KAM *irruḥ* ITI EZEN *A-bi igammarma uṣṣi* he moves (into the house rented for one year) the first day of MN and leaves at the completion of the month “Festival of Abu” PBS 8/2 186:10 (OB); ITI *A-bi-i* UCP 10 131 No. 58:1, 121 No. 47:6 (OB Ishchali), for Mari refs., see ARMT 15 p. 164 and see discussion; *d[a-i]q urḫu ša A-bu šū ūmēšu tābūte māda* it is propitious, it is the month of Abu, it has many favorable days ABL 652:13 (NA).

Among the sequences of month names in the peripheral regions (Susa, Tell Asmar, Ishchali, Harmal, Chagar-Bazar, Alalakh, e.g., ITI NE JCS 8 25 No. 316:1) which deviate from the Nippur sequence, the month Abu is one of the few in common with Nippur. In fact, it is sometimes the only one. Whether in all instances the Nippur month Abu can be identified with these names remains a moot question. Note also the Sumerian month names *Ab.bi.zi.ga* UET 3 722:4, and *Ab.ē.zi.ga* passim in unpublished Ur III texts from Adab.

Langdon Menologies 123ff.

abūbāniš

abu see *aba* and *apu*.

abu bīti s.; intendant; OB, Mari, Bogh.; pl. *abbū bītim* in OB, *abbūt bītim* in Mari; cf. *abu* A, *bītu*.

a) in OB: [*a-na*] *ab-bu bi-tim aqbīma ab-bu <bi>-ti-[im]* *qabām ištaknu umma šunuma* I spoke to the *abu bīti*-officials and the *abu bīti*-officials made the following declaration (they will pay you the full amount of silver within ten days) PBS 7 38:7 and 9.

b) in Mari: *ina* GN *šukunšu ina idišu a-bu É t[a]klam ša sikkatim taklam šukun* install him in GN, install at his service a trustworthy intendant (and) a trustworthy *ša sikkatim*-official ARM 1 18:34, cf. I LÚ *šāpītam* I LÚ *a-bu É taklam* [...] ibid. 73:53; [*ina*] *pī ša a-bu-ut É-tim* (parallel: *ina pī [ša] wedūtīm*, see *edū* adj.) ARM 7 190:16, cf. X UDU.ḪIA *ša a-bu-ut É-tim* ibid. 214:7.

c) in Bogh. (Hitt. contexts): LÚ *A-BU-BI-DU* (var. *-TUM*) KBo 3 1 ii 70f. (Proclamation of Telipinu), cf. [LÚ].MEŠ *A-BU-BI-TUM* ibid. 62, LÚ.MEŠ *A-BU-É-TIM* (between LÚ.MEŠ *GAL-TIM* and *GAL DUMU.MEŠ É.GAL*) KBo 12 4iii 7, *DUMU.MEŠ LÚ A-BU-BI-TI* KUB 26 58 r. 2a, cf. also JNES 19 81:30, 37 and 41; *ina É LÚ A-BU-BI-TI ana* DINGIR.MEŠ *A-BU-BI-TI EZEN ša* KASKAL GN *ijanzi* KUB 10 48 ii 21f.

Possibly, *abbūt bīti* in ARM 7 could be considered a WSem. plural of *abu bīti* in the mng. “head of the family,” see Bottéro, ARMT 7 233.

abu šābi see *abi šābi*.

abu šarrāni see *ab šarrāni*.

abū see *apū* adj. and v.

abūbāniš (*abūbiš*) adv.; 1. like the flood, 2. like an *abūbu*-monster; SB, NA, NB; cf. *abūbu*.

lugal a.má.uru₅ ba.uru_x(ūr).ta DN bād.ki. bal.a gul.gul a.má.uru₅(var. .ru) ba.uru_x. ta : *bēlu a-bu-ba-niš*(var. *-ni-iš*) *ibtā'* (var. *ibā'*) ^a*MIN mu'abbūt dūri* KUR *nukurti a-bu-ba-niš ibta'* (var. *iba'*) the lord passed over like the flood, (since) Ninurta, the destroyer of the wall of the hostile land, passed over like the flood Angim II 13f.; an.ta ki.ta á.zi.da á.gùb.bu igi egir a.má.uru₅ mu.un.dib.eš.àm : *e-liš u šap-liš*

abūbiš

imna u šumēla pani u arku uš-bi-ʾi a-bu-ba-niš-ma he caused [...] to pass over (the land) to the right and the left, in front and behind, like the very flood 4R 20 No. 1:3f., restored from dupl. K.5191.

1. like the flood — a) *abūbāniš: ša kullat zāʾirīšu iniruma ispunu a-bu-ba-ni-iš* (the king) who slew all his enemies and overwhelmed (them) like the deluge 3R 7 i 12, WO 2 28 i 18 (Shalm. III), cf. 1R 35 No. 3:13 (Adn. III); *māssunu a-bu-ba-ni-iš ašpun* WO 2 226:158 (Shalm. III), cf. [...] *irhišma a-bu-ba-niš ispun* Borger Esarh. 32:12, also *a-bu-ba-niš aspun* Streck Asb. 184 r. 2; *eliš u šapliš imnu u šumēlu a-bu-ba-niš ispun* above and below, right and left, he devastated like the flood VAB 4 272 ii 10 (Nbn.); [...] GAL-*a a-bu-ba-niš taspun* you cast down [young and] old like the flood BA 5 386:19 (lit.), see also lex. section.

b) *abūbiš: ša ana māti ašar etaggu ... šuspunu a-bu-bi-š* (Aššur) who let devastation come, like the flood, over the land at which he was angry OECT 6 pl. 2 K.8664:7; *Adad ... māssu a-bu-bi*(var. *-be*)-*iš lu-uš-ba-i ana tilli u karme lutir* may Adad cause (storms) to pass through his land like a flood (and) may he convert it into hills of ruins KAH 2 35:58 (Adn. I), see AOB 1 66, dupl. AfO 5 99:90; *ušaḥrib māḥāzīšun ušattir a-bu-bi-iš* he laid waste their cities, he tore (them) down like the Deluge VAB 4 274 ii 31 (Nbn.); *dadmēšunu [a]-bu-bi-š aspunma* like the flood, I leveled their settlements Lie Sar. 335, cf. GN *ana siḥirtišu a-bu-bi-š aspunma* Rost Tigl. III 60:22, Borger Esarh. 48:69, cf. AKA 119:15 (Tigl. I), also *nišē māt Akkadi kullassina a-bu-bi-š is[pun]* 3R 38 No. 2:65, see Tadmor, JNES 17 137:8' (SB lit.); *kullat zāʾirija a-b[u]-bi-š taspunuma* you (Marduk) have overwhelmed all my enemies like the flood Borger Esarh. 16:17.

2. like an *abūbu*-monster: *labbiš annadirma allabib a-bu-bi-iš* I went on a rampage like a lion and raged like an *a*-monster OIP 2 51:25 (Senn.).

abūbiš see *abūbāniš*.

abūbu s.; 1. the Deluge as cosmic event, 2. the Deluge personified as the ultimate of wrath, aggressiveness, and destructiveness,

abūbu 1a

3. the Deluge mythologized as a monster with definite features, 4. devastating flood; from OB on; wr. syll. (with det. IM Tn.-Epic "ii" 29) and A.MA.RU; cf. *abūbāniš*.

ú-ru URUXUD = *a-bu-bu* S^b II 260; ú-ru TU (sign RÉC 220) = *a-bu-bu* A VIII/1:221; ú-rum URUXUD = [*a-bu-bu*], ú-ru URUXA = [*a-bu-bu*] Ea VI iii C 2 and 7; a.má.uru₅ = *a-bu-bu* Igituh short version 65, also Igituh I 304, and Lu Excerpt II 66; [x].UR = MIN (= *šabātu*) *ša a-bu-bi* to wipe out, said of the flood Nabnitu XXIII 59; [ta-ab] [TAB] = *sapānu ša a-bu-b[i]* to sweep away, said of the flood A II/2 Part 4:6.

á.kár mir.da.da.ra.[dè] da.da.zu HAR.KU (var. x.LU) ḫé.en.gub.gub.bu : *apluhta ezzeta ina šitpuriki lillabib a-bu-bu* let the Deluge rage when you put on the fierce armor RA 12 74:16 (coll.), var. from K.13459:2f.; mar.uru₅ šuš su ur₄ [...] : *a-bu-bu ašišu [mul(?)]* [...] Langdon BL No. 13:12f., cf. mar.uru₅ šu.šu íl.la : *a-bu-bu ša emūqāšu šá-qa-a* SBH p. 105:22f.

a-bu-bu = *bu*(var. adds *-ub*)-*bu-[lu]* LTBA 2 2:151 and 3 iii 5, var. from CT 18 24 K.4219:14; *a-bu-ši-im* = *a-bu-bu* An VIII 79; [x]-*x-ši-in* = *a-bu-bu* Malku II 257.

1. the Deluge as cosmic event — a) in gen.: *ana šakān a-bu-bi*(var. *-bu*) *ubla libbašunu ili rabūti* the great gods decided to make the Deluge Gilg. XI 14; *ilū iplaḥu a-bu-ba-am-ma* (even) the gods were terror-stricken at the Deluge ibid. 113; *aššu ... iškunu a-bu-bu* because he (Enlil) brought about the Deluge Gilg. XI 168, cf. *a-bu-ba*(var. *-bu*) *taškun* ibid. 179; *ammaki taškun a-bu-ba* instead of your sending the Deluge ibid. 183ff.; *kīma a-bu-ub me-e ša ibbašū ina nišī mahriāti māt A[kka]dī uštēmi* I (Narām-Sin) made the land of Akkad (look) like (after) the Deluge of water that happened at an early time of mankind JCS 11 85 iv 8 (OB Cuthean Legend), cf. *kīma a-bu-ub x x x mātam uštēmi* ibid. 17, cf. also *elēnumma ina x šakin a-bu-bu šaplānu ina [... a-bu(?)]-bu ba-ši* AnSt 5 104:97f. (SB Cuthean legend); *aškun a-bu-bu* (when I, Marduk, grew angry and got up from my seat and) brought on the Deluge Gössmann Era I 132; *a-bu-bu ša taqabb[ū]* the Deluge which you command (in broken context) YOR 5/3 pl. 2:391 (=BRM 4 1, Atrahasis), cf. [*a*] *lkani kalani ana māmīt a-bu-bi* let us all go take the oath (not to divulge) the (impending) flood BE 39099 (photo Babylon

abūbu 1b

1807) i end; *šukutti ša ina a-bu-bi udda'ipuma* my finery which was tarnished by the Deluge Gössmann Era I 140; *nišē ša ina a-bu-bi isitama* the people who were left (alive) after the Deluge *ibid.* 145; *ša Sippar āl sātī ša DN ina ugar panišu a-bu-bu la ušbi'su* Sippar, the eternal city, over the territory of which DN did not let the Deluge pass *ibid.* IV 50; *kīma a-bu-be asappan* I cast down like the Deluge KAH 2 84:18 (Adn. II); *eli ša a-bu-bu nalbantašu ušattir* I tore its brickwork down worse than had the Deluge done it OIP 2 84:53 (Senn.); *mīlu kaššu tamšil a-bu-bu*(var. -bi) a huge flood, a very Deluge Borger Esarh. 14 Ep. 7:41; *kīma ša a-bu-bu u'abbitu tillāniš ukammer* I heaped them up in ruin hills as if the Deluge had devastated them TCL 3 90 (Sar.), *kīma ša a-bu-bu u'abbitu qirbissa ušēpišma* *ibid.* 183.

b) in *til abūbi* hill of ruins made by the Deluge: *māssu ana til a-bu-bi-im litēr* may (Adad) turn his land into hills of ruins CH xliii 79; *māssu kīma til a-bu-bi lušēme* may (Adad) make his land like hills of ruins KAH 2 33:33 (Adn. I), see AOB 1 74; *temenšu assuḫma kīma til a-bu-bi ušēmi* I tore up its (the citadel's) foundation and made it into hills of ruins Winckler Sar. pl. 22 No. 47:7, cf. *ibid.* pl. 35 No. 74:134; *kīma til a-bu-be ašḫup* I flattened (the cities so that they became) like hills of ruins AKA 56 iii 75 (Tigl. I), cf. *ibid.* 46 ii 78 and 78 v 100, cf. GN *ana siḫirtiša kīma til a-bu-be ašḫupu* KAH 2 84:32 (Adn. II), also WO 2 410 ii 3 (Shalm. III); *kīma til a-bu-bi aspun* OIP 2 72:47 (Senn.); *kīma til a-bu-bi u'abbitma* Rost Tigl. III pl. 32:9, cf. *ibid.* pl. 22:15 (= line 209), also GN *adi naphar dadmēšu kīma til a-bu-bi u'abbit* OIP 2 86:17 (Senn.).

c) as a point in time: [...] a.má.uru₅ ba.an.ág : [...] -ru ša lam a-bu-bi JRAS 1932 35:13f.; *ubla tēma ša lam a-bu-bi* he brought tidings from before the Deluge Gilg. I i 6; *ḫitāku miḫišti* (wr. GÜ.SUM) *abnī ša lam a-bu-bi* I have examined the inscriptions on stone from before the Deluge Streck Asb. 256:18; *ša pi apkallē labirūti ša lam* A.MÁ.URU₅ from the mouths of the old sages from before the Deluge AMT 105:22, cf. JCS 16 66:15; *annūtu* LUGAL.E ša arki a-

abūbu 2a

bu-bi ana sadar aḫāmeš la sadru these are the kings from after the Deluge (but) not in their proper sequence 5R 44 i 20.

2. the Deluge personified as the ultimate of wrath, aggressiveness, and destructiveness — **a)** referring to deities — **1'** in gen.: e.ne.è.m.mà.ni a.ma.ru zi.ga gaba.šu. gar nu.un.tuk : *amassu a-bu-bu tebū ša māḫira la išū* his word is a rising flood which has no adversary SBH p. 7:20f.; warrior Marduk *ša ezēssu a-bu-bu* whose fury is the Deluge BMS 11:1, see Ebeling Handerhebung p. 72, cf. ^d*Marduk ša ḫUŠ-šu a-bu-bu* ABL 716 r. 25 (NB), also *ša šUR-su a-bu-bu* Thompson Gilg. pl. 10 K.9759:7, see Ebeling Handerhebung 104; *uzzuššu la maḫār a-bu-bu ru'ubšu* his (Marduk's) anger cannot be faced, his rage is the Deluge Leichty, Or. NS 28 362:6 (Ludlul I), see Lambert BWL 343:7; [*x*]-nis-su ez-ze-ta a-bu-ba-ma [...] (in broken context) Lambert BWL 48:3 (Ludlul III); DN *bēlet mātāti ša ru'ubša a-bu-bu* Ištar, lady of all countries, whose anger is the Deluge Hinke Kudurru 26 iv 22; DN *rigmašu a-bu-bu* Humbaba's roaring is the Deluge (his mouth, fire, his breath, death) Gilg. II v 3, cf. Gilg. Y. iii 109 and v 196; *išassū elišu rigmu šarri kīma a-bu-bu našpante dannu* they shout over it the king's battle cry, as mighty as the devastating Deluge KAH 2 84:67 (Adn. II); *ezzu la pādū ša tibūšu a-bu-bu* (Ninurta) terrible, merciless, whose onslaught is Deluge AKA 257 i 7 (Asn.); [*a*]-bu-bu ezzu *šugluttu* (Ištar) fierce Deluge, terror-inspiring (goddess) YOS 1 38:3 (Sar.); *a-bu-ub* GIŠ.TUKUL *qabal la* [maḫār . . .] (Marduk) Deluge of battle, attack which cannot [be faced] BMS 12:23, see Ebeling Handerhebung 76; *a-bu-bu ezzu* (Aššur) fierce Deluge CT 35 44:5 (Asb.'s let. to Aššur); ^d*Nergal . . . bēl meḫi u šaggašti šākin a-bu-bu* Nergal, lord of storm and carnage, able to bring about Deluge KAH 2 138:2 (private inscr.); *a-bu-bu našpanti elišunu ū-šā-āš-ba-u-ma* (who) causes a devastating flood to pass over them OECT 6 pl. 2 K.8664 obv. 9; note ^d*A-bu-ub la-ab* = ^d*Ninurta* CT 25 12 iii 16.

2' in warlike acts: mar.TU (sign RÉC 220) GIŠ.GIŠ.LAL (for: giš.lá.lá) : *a-bu-ub tuqum-*

abūbu 2b

mātim Deluge of battles LIH 60 iv 8 (Ham-murapi); ur.sag è.ni.ta a.ma.ru ki.bal.a.ta.ta ur₄.ur₄: *qarrādu ana KUR nukurti ina ašišu a-bu-bu āšišu* warrior who, when he is going out to the hostile country, is an engulfing Deluge OECT 6 pl. 21 K.5983:1f., also Bezold Cat. 753; a.má.ru (text a.e.má) ur₄.ur₄.ra: *a-bu-bu āšišu* Ištar, an engulfing Deluge TCL 15 pl. 47 No. 16:15, cf. ur.sag ur₄.ur₄: *qarrādu a-bu-bu āši[šu]* SBH p. 64:7f.; ur.sag a.má.ur₅ šúr.ra ki.bal.a.sud.sud: *qarrādu a-bu-bu ezzu sāpin māti nukurti* the warrior, the fierce Deluge which overthrows the hostile country 4R 26 No. 1:1f., cf. a.má.ur₅ huš.àm gaba.ri nu.tuk.a: *a-bu-bu ezzu ša māhira la išu* ibid. 10f.

b) referring to demons, etc.: imin.bi.e.ne dingir.hul.a.meš a.má.ur₅.gin_x(GIM) zi kalam.ma ba.an.ur₄.ur₄.a.meš: *sibittišunu ilū lemnūtu ša kīma a-bu-bi*(var. -bu) *tebūma māta iba'u šunu* seven are the evil demons who rise like the Deluge and pass over the country CT 16 21:142ff.; a.má.ur₅ kalam.ma nigin.na.meš: *a-bu-bu ša ina māti iššanundu šunu* they are the Deluge which rages in the country CT 16 13 iii 11f.; á.sàg hul.gál a.má.ur₅.gin_x zi.[...]: *asakku lemnu kīma a-bu-bu*(var. -bi) *tebūma* the evil *asakku*-demon rising like a Deluge CT 17 3:21, cf. a.má.ru.gin_x mu.un.zi.zi: *kīma a-[bu]-ba ittebāni* CT 17 37 i 12ff.

c) referring to kings: *kašuš ilāni a-bu-ub tamhāri* the warrior among the gods, Deluge of battle Weidner Tn. 29 No. 17:9; *nablu hamtu šuzuzu a-bu-ub tamhāri* burning flame, fierce one, Deluge of battle AKA 73 v 43 (Tigl. I); *ša tallaktašu a-bu-bu-um-ma* (the king) whose walking is a Deluge (and his acts a raging lion) Borger Esarh. 97 r. 12; *šarru ša a-bu-ub-[šu ...]* (in broken context) KAH 2 70:4 (Tigl. I).

3. the Deluge mythologized as a monster with definite features — **a)** representations: [sag.du].bi u_x(GIŠGAL).lu alam.bi ur₄.àm: *qaqqassu alū lānšu a-bu-bu-um-ma* its head is (like) an *alū*-demon, its stature, a flood storm CT 17 25:9f.; 1 GIŠ.[DUB.DUB] ša

abūbu 3b

ALAM.MEŠ «u» *ša a-bu-ú-bi ša* GIŠ.ESI KÙ.GI GAR one plaque with figures of Deluge monsters, (made) of *ušú*-wood (and) overlaid with gold EA 22 iii 5, cf. [...].MEŠ *ša a-bu-ú-be*.MEŠ KÙ.GI KÙ.BABBAR [GAR] [...] EA 25 iv 4; 1 *pi-iš-<ša>-tum ri-it-<ta>-šu* KÙ.GI GAR *šaqaršu a-bu-ú-bu* [...] KÙ.G[I] [...] one ointment box whose handle is overlaid with gold, whose knob is a Deluge monster, [overlaid with] gold ibid. ii 51 (list of gifts of Tušratta); 1 *sikkūr hurāši ritte amēlūti rikis mutirte ša a-bu-bu mupparšu š[ur]b[ū]šu širuššu* a golden lock, (in the shape of) a man's hand, holding the door leaf, on which a winged Deluge monster is represented crouching TCL 3 373 (Sar.); 12 *ariāt kaspi dannāte ša qaqqad a-bu-bi nēši u rimi* (b) *unnā nibhīšin* twelve large silver shields whose edges are adorned with heads of Deluge monsters, lions, and wild bulls ibid. 379; 2 *a-bu-bi*(!) *nad*(text KÜR)-[ru]-tū *ina šipir ummā-nūte nakli[š] ušēpišma bāb šarrūti imn[a u] šumēla ušašbita* SI.[GAR]-ru *a-bu-bi maššē pi[t]iq zaḫalē ebbi ... ulziz* I had constructed with skillful craftsmanship two fierce Deluge monsters, and I placed them at the royal door to the right and left of the locks, I (also) set up twin Deluge monsters, cast of shining *zaḫalū*-silver Borger Esarh. 88 r. 6f.; [at the feet of the images were lying] *a-[bu]-bu u rīmu* a Deluge monster and a wild bull BHT pl. 6 i 28 (Nbn. Verse Account), cf. (in broken context) *a-bu-bi a-na 3 bu* [...] ADD 819 iii 4 (NA).

b) a weapon in the form of an *abūbu*: mir lú.ra te.a.ta giš.ban.a.ma.ur₅.mu: *šibba ša ana amēli iṭeḫhū qaštu* [a-bu-bi] (I am holding) the *šibbu*-snake which attacks man, my Deluge-Bow Angim III 35, cf. a.má.ur₅.mè.a giš.tukul.sag.ninnu.mu: *a-bu-ub tāhāzi* [GIŠ.TUKUL.SAG.NINNU] (I am holding) Deluge-of-Battle, the mace with the fifty heads ibid. 37, cf. a.ma.ru.mè.ka.ni SAKI 68 Gudea Statue B v 37, also mi.tum giš.a.ma.ru ibid. 128 Cyl. B vii 14; *kakkēšunu dannūti a-bu-ub tamhāri qāti lušatmeḫu* they (the gods) put into my hand their mighty weapons, the Deluge (weapon) for the battle AKA 34 i 50 (Tigl. I); *iššīma*

abūbu 3c

bēlum a-bu-ba kakkašu rabā the lord raised his mighty weapon, the Deluge En. el. IV 49, also *ibid.* 75; *ša ina kakkišu a-bu-bi* (var. *-bu*) *ikmū šapūti* who with the help of his weapon, the Deluge, bound the obstinate (foes) En. el. VI 125; (Nergal) *tāmeḫ a-bu-bi la pādē* Böllenrücher Nergal p. 50:8; an image of Aššur, raising his bow, riding in his chariot *a-bu-bu [ša]-an-du* girt with the Deluge OIP 2 140:7 (Senn., coll.); note [...] *dīm.me.er : bēl a-bu-bi* 4R 28 No. 2:3f.; Nergal *šar tamḫāri bēl abāri u dunni bēl a-bu-bi* king of the battle, lord of strength and might, lord of the Deluge (weapon) Streck Asb. 178:2.

c) other occs.: [a].má.uru₅ mir.du nu.kuš.ū ki.bal.a gá.gá : *a-bu-bu šibbu la-a* (var. omits) *-ni-ḫu ša ana māt nukurtu i[ššakn]u* (Ninurta) Deluge, untiring *šibbu*-snake, set against the hostile land Lugale I 3; a.má.uru₅ (var. má.uru₅) še.ba mu.un.dē (var. adds .en).DU ur.sag.ra urú.maḫ sag.gi₄ (var. .gá).a igi.šē mu.un.na (var. adds .an).DU : *a-bu-bu ina kit-tabrišu izzazzu ana qarrādi a-bu-bu šīru ša la immaḫḫaru ina maḫri illakšu* the Deluge stays at his hand, in front of the warrior goes a mighty Deluge which one cannot withstand Lugale II 38f.; kal.ga (late recension adds: a.má.uru₅.^dEn.líl.lá) kur.ra gaba nu.gi₄.me.en : *dannu a-bu-ub* ^dEn-líl *ša ina šadī la immaḫḫaru anāku* I am the mighty one, the Deluge of Enlil, whom one cannot withstand in the mountain Angim IV 8, cf. kal.ga a.má.ru.^dEn.líl.le : *dannu a-bu-ub* ^dEnlil *ibid.* 55; Ninurta EN MAḫ rākib *a-bu-bi* exalted lord, who rides upon the Deluge 1R 29 i 10 (Šamši-Adad V).

4. devastating flood (lit. only) — a) in gen. : a.ma.ru ba.an.ūr : *a-bu-ba ultēbi* he caused a flood to pass through SBH p. 73:19f., cf. a.ma.ru.ūr.ra : *mušbi* *a-bu-bu* *ibid.* p. 38:8f., also *ibid.* p. 39:23, cf. also *eli ḫuršānišunu a-bu-ba ušba'a* LKA 63 r. 18 (MA); umun.mu mar.uru₅ zi.ga.mu : *bēli a-bu-bu tēbū* my lord (Nabū) is a rising flood SBH p. 28:23; *illak šāru a-bu-[bu]meḫū* (var. *rādu meḫū a-b[ub-]u*) *isappan* KUR (for six full days) the wind blew, a devastating flood, a storm (var. the downpour, the storm-flood, i.e., *meḫū-abūbu*)

abūbu 4c

swept over the land Gilg. XI 128; *it-ta-rak meḫū a-bu-bu* *ibid.* 129; the sea grew quiet and the evil wind calmed *a-bu-bu ikla* the flood ceased *ibid.* 131; *a-bu-bu imḫullu saḫmaštu tēšū ašamšātu sunqu bubūtu arurtu ḫušahḫu ina mātišu lu kajān* may deluge, *imḫullu*-wind, revolt, confusion, storm, want, hunger, drought, (and) famine be permanent in his land KAH 2 35:55 (Adn. I), see AOB 1 66:55, dupl. AfO 5 99:87; *bu-bu-lu* (var. [UD. N]A.Ā[M] *a-bu-bu la maḫru ultu* (var. adds *libbi*) *eršeti līlāma naspantakunu liškun* let a flood, an irresistible deluge, rise from the bowels of earth and devastate you Wiseman Treaties 488; Adad *nāšu birqi* EN *a-bu-bi* who holds the lightning, lord of the flood BMS 21 r. 80, cf. LKA 53:5, see Ebeling Handerhebung 104:30, 96:12 and 102:38; [...] = [a]-*bu-bu* AN-e ^dIM U KUR-i Antagal G 315f., [...] = [^dIM rā]ḫiṣ AN u KI [be-el] *a-bu-bi* *ibid.* 317f., [^dMAR.URU₅ = ^dAdad *ša a-bu-be* CT 24 40:48; *a-bu-ub la maḫār kāši išruk[uniki=ki]* the irresistible flood they have given to you (the river) STC 1 201:4, cf. *ibid.* 200:6; *ib-ru-ut-ka meḫū a-bu-bu* (O fox) your friendship is storm (and) flood Lambert BWL 208:20; note as apodosis: *ukulti* ^dNergal *a-bu-bu* ZA 52 236:2a (astrol.).

b) in *abūb našpanti*: *a-bu-ub našpanti* GAR-an there will be a devastating flood ACh Adad 4:40f., cf. *a-bu-bu šūš-tim* GAR-an *ibid.* Supp. 2 Ištar 68:15, cf. A.MA.RU *šūš-tim* ACh Supp. Sin 20:6, 11 and 18, also *a-bu-bu tabāli* a carrying-off flood *ibid.* 22:6; *a-bu-ub našpanti* GAR *milu illakamma napḫar* KUR *ubbal* there will be a devastating flood, high waters will come and carry off the whole country CT 39 17:54 (SB Alu), cf. A.MA.RU *našpanti* GAR ^dAdad *irahḫiṣ* *ibid.* 66, A.MA(text .DI).RU *šūš-ti iššakkan* Thompson Rep. 270:5; *ša . . . eli karāšika kima* ^dAd-di *ušettagu a-bu-ub na<š>panti* which will send over your camp a devastating flood like the storm-god Tn.-Epic “iii” 33, cf. *ušardi* IM *a-bu-ba eli tāḫazišunu* ^dAdad Adad let a deluge flow over their battle *ibid.* “ii” 29.

c) in idiomatic use, NB only: ERÍN.MEŠ *a-bu-bu ana muḫḫišunu itetiḫ nubatta ul ibittu* (as for) the soldiers—it is extremely urgent for

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them (lit. the flood is out for them)—they will not wait even another night ABL 1286 r. 13, cf. *kī a-bu-bi-šú* ABL 1208:10.

The refs. sub mng. 3 suggest that the representations of the mythological figures called *abūbu* differed according to period and region. The bil. passage Lugale I 3 associates *abūbu* with the snake *šibbu* (cf. also Angim III 35), while the refs. in the texts from Amarna and TCL 3 seem to allude to a winged beast with animal body (note the use of the verb *rabāšu*) and an animal head. The latter could be interpreted as referring to griffon-like monsters, which are well attested for Mitanni and Urartu. The juxtaposition of *abūbu* and *rīmu* in the Nbn. Verse Account replaces that of *mušḥuššu* and *rīmu* frequent in NB royal inscriptions. The refs. which indicate that *abūbu* denotes a weapon, probably a mace (Angim III 37), may refer to a mace decorated with such a representation.

Possibly the Sum. phrase *a.ma.ru.kam* (for which see *apputtu*) can be related to this specific and late use of *abūbu* in mng. 4c.

In K.5288:4 read *ú-ra-a bu-ba-a-ti*, see *bubūtu*, “axle.”

Tallqvist Götterepitheta 3.

abuḥuru s.; (a cereal); MA.

4 (BÁN) *a-bu-[ḥu]-ru [ina]* GIŠ.BÁN SUMUN *kurummat* LÚ.GIŠ.TUKUL.MEŠ *tadin* 2 (BÁN) *a-bu-ḥu-[ru] ina* GIŠ.BÁN-[ti] *la-be-er-[ti] ša qāt* PN PN₂ *maḥir* four seahs of *a.* (measured) in the old seah, were given as provisions for the craftsmen, PN₂ received two seahs of *a.* (measured) in the old seah from PN JCS 7 159 No. 35:1 and 5, cf. x *a-bu-[ḥu]-ru* *ina* GIŠ.BÁN [*ša*] *ḥiburni* *ibid.* 161 No. 42:3 (cited AHw. s.v. *abuḥuru* as Billa 86,3, both from Tell Billa).

Since the last sign, *-ru*, is preserved in one reference only, the emendation to *a-bu-ḥu-šin* or the like may be considered, and this word may then be a variant of *ebuḥušinnu*, *abaḥšinnu*, q.v.

abukkatu (*bukkatu*) s.; 1. (a plant), 2. *ḥil abukkati* (a resin); wr. syll. (*bu-ka-ti* Köcher BAM 171:17', with det. *ú* AMT 97,4:16 and

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98,1:4, GIŠ CT 23 40:23, and dupl. AMT 20,1 obv.(!) i 10) and (A.KAL) LI.DUR, LI.TAR (LI.TUR AMT 41,1 iv 24, Köcher Pflanzenkunde 36 iv 38).

ú.^{TIR} = *áš-lum, ur-ba-tú, el-pe-tú, ki-li-lu, a-bu-ka-tú, áš-lu-ka-tú* Hh. XVII 71-76; *ú.li.dur = a-bu-ka-tú, áš-lu-ka-tú, ki-li-li* *ibid.* 77-79; *ú* NU.UG, *ú* LI.DUR : *ú a-bu-ka-tú, ú a-bu-ka-tú : ú a-la-ak-nu, ú* A.KAL MIN : *ú ḥi-il* *ú* MIN Uruanna II 104-107 (= Köcher Pflanzenkunde 11 i 42ff., and dupl. *ibid.* 6 viii 15ff.); *ú* A.KAL *a-bu-kát* : [ú] [...] Köcher Pflanzenkunde 2 i 42.

1. (a plant): if a ghost has seized a man *gulgul* NAM.LÚ.U_x(GIŠGAL).LU *ú a-bu-ka-[tú]* *ú kurkaná ina šamni* ŠÉŠ-s[*u*] you anoint him with “human skull,” *a.*, (and) turmeric(?) (dissolved) in oil AMT 97,4:16; [... *a-b*] *u-uk-ka-tú* *ú kurkanam* (used for fumigation) AMT 80,6:5, cf. AMT 98,1:4.

2. *ḥil abukkati* (a resin): A.KAL LI.DUR : *kīma e-pe-ri a-sur-re-e*—*a.*-resin is like dry earth from the bottom of the wall BRM 4 32:13f. (comm.); A.KAL LI.TUR Köcher Pflanzenkunde 36 iv 38 (pharm. inventory); A.KAL *a-bu-ka-tum tasák ina šikari išatti* you crush *a.*-resin, she drinks (it) in beer KAR 194 iv 26, also Kuchler Beitr. pl. 19 iv 24, cf. *ibid.* 3 and pl. 18 iii 1; IGI.4.GÁL.LA A.KAL LI.TAR *tasák ina mé tašaḡ-qīšu* you grind one-fourth (shekel) of *a.*-resin, give it to him to drink in water Kuchler Beitr. pl. 17 ii 60, also AMT 36,2:6, cf. $\frac{1}{8}$ (wr. 1 ŠÚ) A.KAL LI.TUR AMT 41,1 iv 24; A.KAL *a-bu-kát* GAZ *ana* DUG.A.SUD *tanaddi* ... *dišpa šamna ḥaša ana libbi tanaddi išattima i'arru* you crush *a.*-resin (and) put it into a *maslaḥtu*-pot, you add honey (and) fine oil to it, he drinks (it), then he will vomit Kuchler Beitr. pl. 14 i 18, cf., wr. A.KAL LI.TAR (again prescribed as an emetic) *ibid.* pl. 16 ii 24, (against *širiḥti libbi*) AMT 39,1 i 43, wr. LI.DUR 48, wr. A.KAL *bu-ka-ti* Köcher BAM 171:17'; A.KAL LI.DUR (as ingredient of an enema) AMT 94,2 i 4; A.KAL *a-bu-ka-tim* (together with eleven other drugs to make a suppository) AMT 43,1:8, cf., wr. A.KAL LI.TAR KAR 201:5, 31 and 36; (if a man's eyes are full of blood) 3 ŠE NAGAX.SI 3 ŠE A.KAL LI.TAR 3 ŠE *zē šurāri ištēniš tasák ina šizib enzi tar-bak inēšu tašammad* you bray three grains of “horned alkali,” three grains of *a.*-resin, three grains of lizard excrement together, steep (them) in

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goat's milk (and) put a bandage over his eyes AMT 9,1:30; *ú apruša tasâk ina šamni tuballal* A.KAL GIŠ *a-bu-ka-tú ana libbi tanaddi* ... SAG.KI-šú *tašammid* you crush *aprušu*-plant, mix it in oil, add *a*-resin, make a bandage over his forehead CT 23 40:23, dupl. AMT 20,1 obv.(!) i 10, cf. AMT 12,9:7; [A].KAL LI.DUR ... GAB-*su tašammid* (you crush) *a*-resin (with various plants) and make a bandage over his chest AMT 26,3:4; A.KAL LI.DUR (and other ingredients) *našmadi šig-gati* as cataplasm for *šiggatu* AMT 32,5:4 and 7, and passim; A.KAL LI.DUR ... *naphar* 14 *ú.ĤI.A qutāri šá š[U.GIDIM.MA] a*-resin (etc.), altogether 14 ingredients for fumigation against "hand-of-a-ghost" AMT 99,3:6, cf., WR.LI.TAR AMT 33,3:10, KAR 202 iii 2; A.KAL LI.DUR ... *turammakšuma iballu* you bathe him with *a*-resin (and other ingredients mixed with oil and beer) and he will get well AMT 94,2 ii 10; note *ḫil abukkat šadī* "mountain" *a*-resin: A.KAL *a-bu-kāt* KUR-*i tasâk* you crush *a*-resin of the mountain AMT 14,7:6, cf. A.KAL LI.TAR KUR-*fī*(?) AMT 83,1:5.

The literal translation of the logogram A.KAL LI.DUR is "navel-resin"; since LI.DUR denotes the navel and not the umbilical cord (see *abunnatu*), *abukkatu* is not to be interpreted as describing the Convulvuli; moreover this genus does not fit the group of plants with which *abukkatu* occurs in the lists. The interpretation of LI.DUR (in spite of the variants LI.TAR and LI.TUR) as "navel" is supported by the fact that in A.KAL LI.DUR it is not preceded by the determinative ŠIM as other resins are. The appearance of the Akkadian name *ḫil abukkati* instead of **ḫil abunnati*, which would be the expected translation of A.KAL LI.DUR, cannot be explained.

The plant *abukkatu* is listed among rushes in Hh., and it is only very rarely attested in medical texts. The resin is listed with the common resins in the pharmaceutical inventory Köcher Pflanzenkunde 36. In medical texts the resin has manifold uses and is not utilized exclusively as a powerful purgative, as is scammony, with which it is identified in Thompson DAB 13ff. An identification with gum arabic may be proposed, at least for the

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late periods, especially since the designation *ḫil ašāgi* or, its synonym in the lists, *ḫil šimṭati* does not occur in medical prescriptions.

abulīlu (*bulīlu*) s.; the berry of the boxthorn; SB.

giš.gurun *ú.gír*, giš.gug.bun_x(KAXNE) (var. [GIŠ.ZA]^{qu-u}[GUL], giš.gug.bun_x.ga (var. [giš.gug.KAXNE^{bu}]^{un}.AG.a) = *a-bu-li-lu* (var. *b[u-li-lu]*) Hh. III 433ff., [GIŠ x x x].nu, [GIŠ bu.li].lum = MIN (= *b[u-li-lu]*) ibid. 435a-b.

Ú GURUN *ú.gír*, Ú GÚ.GAL : *ú bu-li-li*, *ú bu-li-li* : *ú GURUN ú.gír* SA₅ Uruanna II 318ff. (= Köcher Pflanzenkunde 11 ii 52ff.); *ú a-bu-li-li* : *ú ši-ma-ḫu* boxthorn ibid. 308 (= Köcher Pflanzenkunde 11 ii 42).

šammu šikinšu kīma ú am-ḫa-ra zēršu kīma a-bu-li-li [SA₅] the plant whose appearance is like the *a*-plant, its seed is as red as the *abulīlu* (is called ...) Köcher Pflanzenkunde 33:6, also *inibšu kīma a-bu-li-[li]* SA₅ its fruit is as red as the *abulīlu* ibid. 8, cf. also ibid. 2, cf. [... G]URUN *a-bu-li-li* SA₅(!) (but *inibšu kīma GURUN.GIŠ.ú.gír* M[I] its fruit is as black as the false carob line 18) STT 93:21.

According to the vocabularies, *abulīlu* is the fruit of the *eddetu* (*Lycium barbarum*), while the false carob (*ḫarūbu*) is the fruit of the *ašāgu* (*Prosopis stephaniana*). However, the determinative giš in Hh. points to a use as fuel, and hence *abulīlu* may refer to the shrub itself, as is also indicated by the equation with *ši-ma-ḫu* in Uruanna II 308. The equation with *ḫallūru* could be due to a transfer of the name of the chick-pea pod to the fruit of the *Lycium barbarum*.

(Thompson DAB 186.)

abullu s. fem.; 1. city gate, 2. entrance gate of a building or building complex, of a country, of cosmic regions, 3. district, 4. (a tax collected at the gate), 5. (a fissure in the ominous parts of the sacrificial animal); from OA, OB on; pl. *abullāti*; wr. syll. and KÁ.GAL; cf. *abulmāḫu*, *abultannu*, *abullu* in *bēl abullī*, *abullu* in *mār abullī*, *abullu* in *rabi abullī*, *abullu* in *ša abullī*.

(a-bu-ul) KÁ.GAL = *a-bu-ul-lum* Proto-Diri 366; ká.gal = *a-bu-ul-lu* Igituh I 349, also Lanu I iv 20 (catch line); [ká].gal = *a-bul-lum* Igituh short version 135; ká.gal = *a-bu-ul-[lum]* Kagal I 1; [giš.ig.ká].gal = MIN (= *dalat*) *a-bul-li* Hh. V

abullu 1a

247a; KÁ.GAL *a-bi-šú^{ki}* = KÁ *ḥar-ru* gate of Abi-Ešuh = door of the . . . Hg. B V iv 11; [uzu.x.x] = *na-a-a-be* = *a-bul-lum*, [uzu.x.x.gú] = (blank) = MIN (= *abullum*) Hg. B IV 37f.; [me].ni = KÁ É.GAL, [x].ni = KÁ.GAL (among parts of the liver) 5R 16 ii 53f. (group voc.).

ká.gal.ú.zug_x(KA) bar.šèg.gá.bi tu.ra.[zu.dè] sila.dagal.ká.gal.ú.zug_x.sil₆.lá.gál.la dib.bi.da.zu.[dè] : *ina a-bu-ul usukki sarbiš ina erēbi[ka] ina rebit a-bu-ul usukki ša rišāti malāt ina bā'ik[a]* when you enter the Gate-of-the-Impure like a rainstorm, when you tread the square of the Gate-of-the-Impure, which is full of rejoicing Lambert BWL 120 r. 15ff., cf. KÁ.GAL.ú.zug_x(KA).ge₄.ne PBS 8/1 99 iii 17 (OB); ká.gal⁴Utu.šú.[a] : *ina a-bu-ful* [...] at the gate of the setting of the sun CT 16 9:12.

zu-un-ti GUŠKIN (var. GIŠ *ḥu-un-ti ḥu-ra-ši*) = *dal-tum* KÁ.GAL Malku II 173, var. from CT 18 3 r. ii 23; KÁ *a-bu-ul-[li]* // *ša-aḥ-ri* EA 244:16 (from Megiddo).

1. city gate — a) in gen.: *šumma awilum lu warad ekallim lu amat ekallim lu warad muškēnim lu amat muškēnim* KÁ.GAL *uštēši iddāk* if a man has let a slave or a slave girl of the palace or a slave or a slave girl of a private person leave (through) the city gate, he will be put to death CH § 15:35, cf. KÁ.GAL *Ešnunna balum bēlišu ul ušši* Goetze LE § 51 A iv 9, also KÁ.GAL *Ešnunna iterbam* ibid. § 52 A iv 11; *kannū gamartim ina* KÁ.GAL *it-ta-aḥ-la-lu* (after) the “ribbons” (indicating the) termination(?) have been hung up in the city gate CH § 58:69; *ištu ūmi ša a-bu-ul* GN *uši nazqāku* ever since I went out the city gate of Sippar I have been in trouble CT 29 34:24 (OB let.); *alpī ana mē šatēm lu-uš-ši ulliḥ a-bu-ul-lam ul ušši* I will go out (with) the cattle for watering, (but) I will not go out (through) the city gate for any other (reason) TCL 18 78:13 (OB let.); UDU.MEŠ TA *libbi* KÁ.GAL *alaqqe ušākal* I will take the sheep outside the city gate to pasture them ABL 726:10 (NA); *ina meḥret* KÁ.GAL *qabal āli* (I built a ramp) opposite the inner city gate OIP 2 154:9 (Senn.); *ina ašē* KÁ.GAL *u erēb* KÁ.GAL (he has asked for a sign to occur) on leaving and entering the city gate Šurpu II 124; *ḥar-rāni illika litūr ina šulme* KÁ.GAL *ušā litūr ana mātišu* may he return in peace on the road by which he came, may he return to his land through the gate by which he left Gilg. XI 208; KÁ.GAL *u nērebē la terrubanni* do not

abullu 1a

enter through either the city gate or (any other) entrance Maqlu V 135; *šumma kulbābē mimma ša* KÁ.GAL *ana kīdi* È.MEŠ if ants drag something from (inside) the city gate to the outside KAR 377:6, and cf. the contrasting *mimma ša kīdi ana āli* TU.MEŠ-*ni-ma* ibid. 7 (SB Alu); *kīma šikkē ḥallalāniš* KÁ.GAL *ālišu ērub* he slipped in the gate of his city like a mongoose Lie Sar. 412, cf. Rost Tigl. III p. 34:201; *dūra . . . adi* KÁ.GAL.MEŠ-*šu u asaḗatešu* (my predecessor partly rebuilt and partly faced) the wall together with its gates and towers AOB 1 86:36 (Adn. I); [*ina*] [*ni*]-*rib* KÁ.GAL.MEŠ-*šu-nu rukkusa dimāti* at the entrance to their (the cities’) gates towers have been erected TCL 3 242 (Sar.), cf. AN.ZA.KAR KÁ.GAL.MU *imaqqut* the tower of my city gate will collapse CT 31 38 i 8 (SB ext.); KÁ.GAL.KÁ.GAL-*šu šadlāti urakkisma* I constructed in it (the wall) wide gates and (hung high door leaves of cedar, covered with copper) VAB 4 84 No. 5 i 20 (Nbk.), and passim in NB royal; *a-bu-ul-lum ša piātīm šapiltim kawitum ša kidānum ša aḥ nārim imtaqut* the outer city gate of the low side (leading) out to the region on the river bank has fallen in ruins ARM 3 11:7, cf. *aššum šipir a-bu-ul-lim elītīm ša Terqa epēšim* ARM 2 87:7; why did the governor of Arrapha *meš-li* KÁ.GAL *ina panišu uramme* leave half of the city gate in his (the governor of Calah’s) charge? ABL 486:8 (NA), cf. (did the governor of Calah not know that his portion of the wall) [*ana*] KÁ.GAL *ērubuni* reaches as far as the city gate? ibid. r. 17, cf. also ibid. r. 7; 3 ŠU^{II}.MEŠ *ša* KÁ.GAL *šá(!) i-si-ta-te* three items(?) for the gate with the towers ADD 917 ii 16, cf. KÁ.GAL *šá nāmeri* KAL(text UN).MEŠ ABL 486 r. 2 and 5 (NA), for the emendation see KÁ.⁴KAL.KAL KAH 1 14:22; the supply needed *ša ana nadē uššū ša* KÁ.GAL *nadnat* for the laying of the foundation of the city gate has been given VAS 6 68:10 (NB); *dullu ana dalāti ša* KÁ.GAL.MEŠ *nadin* the complete material (comprising *našbaru*’s, *unqu*’s, *ša dappi*’s, *agurru*’s, q.v.) was given for the doors of the gates Cyr. 84:8, cf. bricks to be delivered *ina muḥḥi nabalkatti ša* KÁ.GAL on the ramp of the city gate BIN 1 126:8, and passim in NB, see *nabalkattu*; *sippē*

abullu 1b

ša KÁ.GAL (in broken context) ZA 3 p. 146 No. 7:8 (NB).

b) as a public place: *ammakam attunu ina luqūtim paqādīm ba-áb a-bu-lim qātkunu kīma jāti šuknama* there in the gate office act as my representatives in the consigning of the merchandise (and send it to us—if PN should be delayed—with the first person to leave) TCL 19 69:27 (OA let.), also *ibid.* 67:26, cf. OIP 27 57:29, TCL 21 270:34; *ina ba-áb a-bu-lim šībī šukna* bring witnesses at the gate entrance BIN 6 75:18; 4 *awilē . . . ša ina KÁ a-bu-lim ina reš luqūtim ša barīni ana PN niškunu* the four businessmen whom we positioned at the gate entrance to (supervise) PN with the merchandise we own in common TCL 20 130:36', cf. *i-na ba-áb a-bu-lim* CCT 2 1:33, TCL 19 53:22f. (all OA); (this tablet was written) *ašar KÁ.GAL ša DN in the Nergal Gate* TCL 9 19:17 (Nuzi), and *passim* in Nuzi, also *ina arki šūdūti ina bābi ina KÁ.GAL Tiššae ša GN šaṭir* (the tablet) was written after its proclamation in the entrance in the Tiššae Gate of Nuzi JEN 402:25, *ina libbi GN ina KÁ.GAL Tiššae šaṭir* HSS 9 22:30, note: *ina arki šūdūti ša* (read *i-na*?) KÁ.GAL *ša GN šaṭir* JEN 403:30, *ina bā-ab KÁ.GAL ša Nuzi šaṭir* HSS 9 96:22, cf. *ina Nuzi bā-ab KÁ.GAL šaṭir* JEN 470:27, *ina KÁ KÁ.GAL ša Nuzi šaṭir* JEN 492:29, *ina bā-ab a-bu-ul-lim šaṭir* JEN 546:30, note *ina bā-ab a-šar a-bu-ul-li ša GN* JEN 478:11; *ana pa-ni a-bu-ul-li ina GN šaṭir* JEN 300:33, and *passim*, also *ina pa-ni KÁ.GAL Zi-iz-za-a-e URU Nuzi šaṭir* HSS 9 21:32; *u kaspā annū a-na pa-ni KÁ.GAL PN ilteqi* PN has taken this silver at the gate (i.e., publicly) JEN 317:30; the copper cubit *ša a-bu-ul-li ša GN* of the city gate of Nuzi AASOR 16 21:18, cf. *ina ammati ša a-bu-ul-li* HSS 5 89:3; *ina tehi KÁ.GAL qabal āli ša GN itti asi kalbi u šahī ušēšibšunūti ka-me-iš* I placed them in fetters beside the inner city gate of Nineveh together with a bear, a dog and a pig Borger Esarh. 50 iii 41, cf. *ina KÁ.GAL qabal āli ša Ninua arkussu dabueš* OIP 2 88:35 (Senn.), and *dupls.*, also *ina lēt KÁ.GAL-ia ar-ku-us-šū-nu-ti* I fettered them beside my city gate Borger Esarh. 54 iv 31; KÁ.GAL *ālišu ka-me-eš liṭtaridma* may he be driven out the gate of his

abullu 1c

city in fetters MDP 6 pl. 9 vi 16 (MB kudurru); *asītu ša qaqqadāte ina pūt KÁ.GAL-šū lu aršip* I piled up a pillar of heads in front of his city gate AKA 379 iii 108 (Asn.), also 3R 8 ii 53 (Shalm. III), and *passim*; PN *šarrašunu meḥret* KÁ.GAL *ālišu ana zaqīpi ušēli* I impaled PN, their king, in front of the gate of his city Rost Tigl. III pl. 32:10; NÍG.KUD.DA ZÍD.AN.NA MU.BI.IM KÁ.GAL *akīti*, KÁ.GAL A, KÁ.GAL DN *miksu-tax—spelt—title: Gate of the New-Year's-Feast, Water Gate, Adad Gate (etc.)* PBS 2/2 77:2ff., cf. *ibid.* 106:6, and *passim* in this text (MB), cf. also NÍG.KUD KÁ.GAL ^dUTU KAV 146:3, *ina miksi* KÁ.GAL . . . [*zakū*] ADD 649+663+807:57, see ARU No. 20; see also mng. 4.

c) in military context — 1' in letters, hist. and lit.: *šābum ša a-bu-ul-[la]-tim* 10 ERÍN *ša-bu-um ša a-bu-ul-la-tim inaššarū ul mād* (with regard to) the soldiers for the city gates, ten soldiers who guard the city gates—this is not much TCL 18 77:7f.; *inanna ana pa-ni dīšim allakamma ina KÁ a-bu-ul-li-ka ap-pa-as-sà-aḥ* now, in early spring, I will come and I will pitch my camp(?) in the entrance of your city gate Syria 33 65:31 (Mari let.); [*dūr*]-šū KÁ.GAL-šū *usarriḥ* he destroyed(?) (GN's) wall (and) city gate AOB 1 52:15 (Arik-dēn-ili); *inūma ana GN tallaka KÁ.GAL ta-ša(copy -ra)-ra-pa tāhaza teppuša* will you burn the city gate and fight a battle when you go to Uršu? KBo 1 11 r.(!) 19, see Güterbock, ZA 44 122; *mithuši ina ša KÁ.GAL-šū aškun* I fought a battle within his city gate AKA 379 iii 109 (Asn.); *diktašu ma'attu ina IGI KÁ.GAL.MEŠ-šū adūk* I defeated him heavily in front of his city gates Rost Tigl. III p. 60:23; his warriors *ina IGI KÁ.GAL-šū kīma asli unappiḥ* I slew like lambs in front of his city gate TCL 3 302 (Sar.), cf. *ibid.* 348; *ašē KÁ.GAL ālišu utirra ikkibuš* I made it impossible for him to go out from his city OIP 2 33 iii 30 (Senn.); KÁ.GAL *Bābili nār hegallišunu iskira qātāšun* (the enemy) dammed up the canal which brings abundance to them, (at?) the (very) gate of Babylon Gössmann Era IV 13; *inanna šiḫtat URU Šumur adi a-bu-li-ši GN* is now hard pressed(?) even to its gate EA 106:11 (let. of Rib-Addi); *izzizti ina KÁ.GAL šarri bēlija . . .*

abullu 1c

anāku anaššaru KÁ.GAL GN *u* KÁ.GAL GN₂ I served in the city gate of the king, my lord, (and the king, my lord, may ask his overseer, whether) I am guarding the city gate of Gaza and the city gate of Jaffa EA 296:29ff.; *u gabbi* KÁ.GAL.MEŠ-*ia ti-il-ki x // nu-ḫu-uš-tum* (obscure) EA 69:27 (let. of Rib-Addi); *qanni* GN IGI KÁ.GAL *kammusu* (two men) are encamped before the city gate on the edge of Assur ABL 419:14 (NA); *adû* KÁ.GAL.MEŠ-*ia nuptahḫi* now we have been locked (within) my city gates ABL 327:18 (NB), cf. *a-bu-la nuddulu* EA 100:39, and see *edēlu* usage a-2'; concerning PN whom PN₂ *ina peti a-bu-ul-lim ša* GN *ilqûši* had adopted (from PN₃, her wet nurse) when the city gate of Larsa was opened (again) Boyer Contribution No. 143:4 (OB leg.); *ālu ša kakkašu la dannu nakru ina pan a-bu-ul-li-šû ul ippaṭṭar* the enemy does not depart from before the gate of a city whose military power is not strong (Sum. fragm.) Lambert BWL 245 iv 56; in math.: *arammum ... ina pani a-bu-li-im* (var. *-lim*) a siege ramp in front of the city gate MKT 1 143 obv. i 3, also MKT 2 46 r. ii 10 (OB math.).

2' in omen texts: *wāši a-bu-ul-li-ia nakram idāk* the (army just) leaving my city gate will defeat the enemy YOS 10 26 i 24 (OB ext.), cf. *ibid.* 28, cf. also *a-si-it* KÁ.GAL [...] KAR 426:4f. (SB ext.); GIŠ.TUKUL.MEŠ GIG.MEŠ IGI KÁ.GAL.MU DÚR.MEŠ dangerous enemy forces (lit. weapons) will settle in front of my city gate CT 20 3:11 (SB ext.), cf. *nakru ina* IGI KÁ.GAL-*ia* KI.DÚR *inaddi* KAR 460:15, also *ina pan* KÁ.GAL *šuātu nakru ul ippaṭṭar* the enemy will not depart from this city gate CT 39 3:1 (SB Alu); *nakrum ina pani a-bu-ul-lim pagram inandi* the enemy will cause casualties (lit. throw a corpse) in front of the city gate YOS 10 46 v 41 (OB ext.), also CT 31 11:24 (SB ext.); *nakrum a-bu-ul-la-ka irrub* the enemy will enter your city gate YOS 10 26 i 30, cf. *ajābūka ana a-bu-[li]-k[a] irrubu* *ibid.* 25, also *ibid.* iii 45, and *ana [a]-bu-ul-li-ka irrubunim* *ibid.* 24:23; *nakrum ana pani a-bu-ul-li-ka iṭeḫḫiam* the enemy will come near to your city gate YOS 10 25:57; *rabi sikkatim a-bu-ul-lam ipettēma bēšû x-x-x* LÚ.KÚR-*ra ana libbi ālim ušerrib* the *rabi sikkatim-*

abullu 1d

official will open the city gate and [betraying(?)] his master, he will let the enemy enter the city YOS 10 45:16; *nakrum a-bu-ul-lam iddil* the enemy will close the gate *ibid.* 24:27; *a-bu-ul-lum innendil* the gate will be closed *ibid.* 28, and cf. *ibid.* 32 (all OB ext.), and see *edēlu* usage a; *nakru ana dalat* KÁ.GAL.MU *išāta inaddīma* the enemy will set fire to the door of my city gate and (enter the town) KAR 148:6 and 16 (SB ext.); *šumma rimu ina pan* KÁ.GAL *irbiš nakru* KÁ.GAL *āli išabbatma* KÁ.GAL *šû ippeḫḫe* if a wild bull lies down in front of the city gate, the enemy will block the town's gate and that city gate will be closed CT 40 41 79-7-8, 128 r. 2, and cf. *ibid.* r. 4 (SB Alu); KÁ.GAL URU-*ia* LÚ.KÚR *inaqqar* an enemy will destroy the gate of my town Thompson Rep. 156:3, cf. KÁ.GAL.MEŠ *nakru inaqqar* ABL 1409:5 (omen report); KÁ.GAL NUN *peḫitu ippette ulu ḥarrānāte ušteššera* the prince's closed city gate will be opened or the roads will become safe Boissier DA 95:5 (SB ext.), cf. *māta dannatu išabbatma* KÁ.GAL.MEŠ (var. KASKAL.MEŠ) *in-ni-di-la-a mūšâ* NU.TUK-*a* CT 27 ii obv.(!) 5, dupl. Holma Omen Texts 18 K.12192:1, var. from BM 54739 ii 19 (SB Izbu), also KÁ.GAL.MEŠ-šû BAD.MEŠ *inneddilama mūšâ* [NU.TUK-*a*] CT 28 42 K.6221:4 (SB Izbu).

d) in rit.: *kî bit ilāni ša* KÁ.GAL *ana apālikani* when you present provisions to the temple of the gods (which is) at the gate (of Nineveh) STT 88 x(!) 5 (*takultu*-rit.), see Frankena, BiOr 18 201; [*ina*(?)] KÁ.GAL GN GIN-*ku ina pan* KÁ.GAL DÚR-*bu* they go through the city gate of Assur (and) sit down in front of the gate Speleers Recueil 308:8 (MA rit.), cf. (the men who carried the king to the temple) *ištu* KÁ.GAL *šarra ... inaššiu* carry the king out from the city gate Müller, MVAG 41/3 p. 14 ii 43; *maššār āli ...* KÁ.GAL.MEŠ GN *adi namāri ul uḫ-ḫi-ir maššār* KÁ.GAL.MEŠ *urigallī imna u šumēla ša* KÁ.GAL.MEŠ *uzaqqapu abri ana namāri ina* KÁ.GAL.MEŠ *inappaḫ* the city guard does not ... the gates of Uruk until dawn, the guardians of the city gates set up the *urigallu*-standards to the right and the left of the gates, they light brushwood piles in the gates until dawn RAcc. 120:26ff.;

abullu 1e

Ì.SUMUN *ša dalat* KÁ.GAL *ina ašēka* (you take) old oil from the door of the city gate as you leave KAR 188 r. 7, cf. Ì.SUMUN *sippi* KÁ.GAL KAR 186 r. 23, *rušām ša išdī dalat* KÁ.GAL *ina ašēka ša ana šumēlika* GUB-zu *teleqqi* AMT 20,1 obv. i(?) 21; *eper* KÁ.GAL dust from the city gate KAR 144:2, see ZA 32 170:3, 174:63, cf. *ú a-tar-tum* : AŠ *eper* KÁ.GAL *kamēti* CT 14 44:9 (Uruanna).

e) identified by proper names: *ká.gal.igi.bi.šEŠ.UNU.KI.šE* = *a-bu-ul igi-bi-ú-ri-šu* Gate-towards-Ur, *ká.gal.ú.zug_x(KA)* = MIN *musukkatim* Gate of the Unclean Woman, *ká.gal.^aEn.líl.lá* = MIN ^a*En-lil*, *ká.gal.^aNin.líl* = MIN ^a*Nin-lil*, *ká.gal.^aDumu.nun.na* = MIN ^aEN.ZU, *ká.gal.^aUtu* = MIN ^a[UTU], *ká.gal.^aŠu.nir.da* = MIN ^aA-a, *ká.gal.^aAsal.lú.ḫi* = MIN ^a*Marduk*, *ká.gal.^aInnin* = MIN ^a*Iš₈-t[ár]*, *ká.gal.á.sikil.la* = MIN *elletum* Holy Gate, *ká.gal.níg.kud.da* = MIN *miksi* Gate of Crop Tax (all gates of Nippur) Kagal I 3-13, cf. [*ká.g*]al ^a*Nin.l[íl]*, [*ká.g*]al ^a*Dumu.nun.[na]*, [*ká*].gal ^a*Iškur.ra*, [*ká*].gal ^a*Á.sikil.[la]*, [*ká*].gal *níg.kud.d[a]* KBo 1 59:2ff. (Forerunner to Hh.); KÁ.GAL ^aUTU *pitama* ... *dajānī šūšibama a[na]* KÁ.GAL *n[aš]ārim [la] iggū* open the Šamaš Gate, let the judges sit there and they should not be careless in watching the gate (until all the barley is brought into the city) TCL 1 8:18, cf. *ibid.* 10; KÁ.GAL ^a*Šamaš* ABL 955:6 (NA), BBSt. No. 22 i 5 (NB), also KAV 146:3, note *ina* IGI É KÁ.GAL ^a*Šamaš* ADD 619:4; (a lot) *ina* IGI KÁ.GAL *ša Ninua* in front of the Nineveh Gate (in Arbela) ADD 742:8, cf. *delivery ina* KÁ.GAL *ša Uruk* BIN 1 104:6; *ištu a-bu-ul šēnim adi a-bu-ul nišim* from the Sheep Gate up to the People's Gate *Belleten* 14 174:9f. (Irišum), also AOB 1 14:35ff. and 18 ii 1ff., also, wr. KÁ.GAL UDU *ibid.* 46:4 (Enlil-nirāri); KÁ.GAL *ša Li-bur-šal-ḫi* the gate which (is called) "May-My-Outer-Wall-Befirm" AOB 1 150 No. 13:5 (Shalm. I); *Šamaš-mušakšid-irnitija Adad-mukin* (var. *mukil-ḫegallišu* MU.MEŠ KÁ.GAL DN *u DN₂* ... *azkur* I named the gate of Šamaš and the gate of Adad (in Khorsabad) "Šamaš-Gains-Victories-for-Me" (and) "Adad-Brings-Permanent-Fertility" Lyon Sar. 11:67, and similar *passim*

abullu 2a

in Sar. and Senn.; for *abul Tabira* (in Assur), see *gurgurru* A discussion section, and note KÁ.GAL URUDU-*ti-be-ra* KAJ 254:8 (MA); for the gates of Babylon, see Unger Babylon 65ff., note the writing KÁ.GAL NAGAR+ZA-*tenū* (see *giššu*) TuM 2-3 108:6, 109:1 for *abul giššu*, q.v., and note the aberrant *ina pani a-bu-ru gi-iš* Camb. 117:1; for the gates of Borsippa, see RLA 1 409f.; for the gates of Uruk, see Falkenstein Topographie p. 50; for gate names in Nuzi, see (e.g. KÁ.GAL GAL.MEŠ, *Tiššae, Zizzae*) HSS 16 380:2, 4, and 6 (= RA 36 121); KÁ.GAL *a-sa-te* "Gate-with-Towers" KAJ 254:5; uncert.: *A-bu-ul-la-ra-a-a-i* MDP 22 128:3.

f) in *abullam* (*abullätim*) *šudū* (*kalū*) to confine to the city: *aššum PN ša* KÁ.GAL *ka-la-šu ašpurakkum* ... KÁ.GAL *la tu-še-d[i]* as to PN, about whom I wrote you that he be held (within) the gate, do not confine him to the city (let him come and go freely) RA 53 37 r. 11 and 21 (OB let.), cf. *a-bu-la-tim šūdāku pulluḫāku u lemniš epšēku* I am confined to the city, I am very much afraid and badly treated TCL 18 95:24, also UET 5 39:9, ARM 1 76:9, 3 37:23, see *idū* mng. 6c; *inanna awilam šātu ana nēparim u[šēr]ib a-bu-ul-la-ti-im ik-ka-al-la* I have now put this man into prison, he is confined in the city ARM 6 42:9, cf. PN *ana rē'ūti ištaknu ina* KÁ.GAL-*lim ites[ranni(?)]* AASOR 16 3:38 (Nuzi).

2. entrance gate of a building, of a country, of cosmic regions — a) of a building: *ša* KÁ.GAL *ša bīt rēš* (adjoining the court) of the entrance gate to the Bīt-Rēš(-temple) VAS 15 48:6 (NB leg.); *ina šapla* KÁ.GAL *ša bīt* DN below the gate of the Nabû-temple ABL 1217 r. 6 (NA let.); KÁ.GAL *siparri* HUS.A ... *ušēpišma* ... *šēr* KÁ.GAL *šāšu ešir* I had a gate made with red copper coating (for the *akitu*-temple) and engraved on that gate (the fight of Aššur and Tiamat) OIP 2 140:5 and 9 (Senn.); KÁ.GAL *ina erēbika* when you (again) enter the gate (of the sick person's house) KUB 29 58+ v 4, see G. Meier, ZA 45 p. 208, cf. KÁ.GAL *petētam la irrubamma* may (the disease) not enter through the open entrance *ibid.* 10 (Bogh. rit.).

abullu 2b

b) of a country, of cosmic regions: *a-bu-ul mātišu li-ki-la nukurātum* may hostilities besiege the gate of his country RA 33 50 iii 18 (Jahdunlim); *iptēma KÁ.GAL.MEŠ ina šilī kilallān šigaru uddannīna šumēla u imna* he opened gates at both sides (of heaven), he fastened the bolt, left and right En. cl. V 9; *anāku killaka asseme issu libbi KÁ.GAL šamē at-ta-qa-al-la-al-la I* (Aššur) have heard your cry of distress, I float down(?) from the gate of heaven Craig ABRT 1 22 ii 15 (NA oracles); *patāma KÁ.GAL.MEŠ ša AN-e ra[pšūti]* the gates of the wide heaven are open OECT 6 pl. 12:10, cf. *petīma KÁ.GAL ša ilī rabūti* KUB 4 47:41, see G. Meier, ZA 45 p. 197; *tepetti KÁ.GAL KI-ti DAGAL-ti* you (Šamaš) open the gate of the “wide land” (i.e., the netherworld) KAR 32:30; *3-šū-nu ina KÁ.GAL ša dārāti išakkanu* they set up all three of them (referring to the utensils for a ritual) in “the gate of eternity” KAR 33:9.

3. district: *ina a-bu-ul-la-at u ugar* ^dHAR *eperi izarrū* (for transl., see *zarū* mng. 2a) ARM 6 13:16; *É ša KÁ.GAL Ištar* the house in the Ištar Gate district PBS 7 62:20 (OB); one orchard KÁ.GAL ^dAdad MDP 10 pl. 12 viii 6 (MB kudurru), cf. *KI-tim KÁ.GAL x [...]* BE 8 149:2 (LB); *KI-tim KÁ.GAL LUGAL.GU₄.SĪ.SÁ ša qereb Nippuri* TuM 2-3 9:2, wr. KÁ.GAL É LUGAL.GU₄.SĪ.SÁ *ibid.* 10:1, and cf. KÁ.GAL *ša qereb Nippuri* TCL 13 205:2, also *KI-tim KÁ.GAL* ^dGula (in Dēr) TuM 2-3 8:2; his field *ša ina birīt* KÁ.GAL.MEŠ which is between the city gate districts Dar. 302:6, also Nbn. 688:5, and note (estates) *ša pani* KÁ.GAL.MEŠ RA 23 155 No. 50:12 (Nuzi); for the city quarters in Uruk, see Falkenstein Topographie p. 50; for Borsippa, see RLA 1 410f.

4. (a tax collected at the city gate): *a-bu-ul-la-am u šitam āpulma* I paid (the hire for the donkeys), the gate tax and the exit tax TCL 10 107:7 (OB), for a parallel see *ababdū* mng. 2, cf. (barley) *ana sūt* KÁ.GAL *nēmittišu* for the gate toll, his impost (received by three persons characterized as LÚ.KÁ.GAL.MEŠ *Dilbat^{ki}.MEŠ*, see *abullu* in *ša abulli*) VAS 7 54:4; KÁ.GAL URUDU.MEŠ KUŠ.MEŠ u U₈ MU.2 *ša ištu guennakkūti ša PN abika u adi ūmi a-ka-lu u*

abullu 5a

inanna . . . [KÁ.GAL URUDU.MEŠ] KUŠ.MEŠ U₈ MU.2 isiru . . . bēl piḫati . . . ummā KÁ.GAL la imatṭi tušannāma SUM.NA as to the gate tax (consisting of) copper, hides and (one) two-year-old ewe which has been my living from the governorship of your father PN until now, now they have asked for payment [of the toll in copper], hides and (one) two-year-old ewe, the governor of the district said, “The toll must not become less, otherwise you have to give the double amount” BE 17 24:24 and 31 (MB let.); *pu(!)-ut eṭer ša KÁ.GAL x MA.NA KÙ.BABBAR našū* they assume guaranty for payment of the two-thirds mina of silver as gate tax UCP 970 No. 62:10 (NB); x dates *šá* KÁ.GAL as gate toll (beside *ša gišri* bridge toll) TCL 13 216:7 (NB), cf., wr. KÁ.GAL.MEŠ VAS 6 75:17.

5. (a fissure in the ominous parts of the sacrificial animal) — **a)** the portal fissure of the liver: *šumma martum ina a-bu-ul-lim nadiat* if the gall bladder lies in the gate YOS 10 31 xi 44; *šumma GIŠ.TUKUL imittim ana libbi a-bu-ul-lim sameḫ* if the mark of the right side is joined(?) to the middle of the gate YOS 10 46 v 40; if the weapon of the right side *meḫret a-bu-ul-lim šakimma pūdāšu nār amūtīm imidama panūšu a-bu-ul-lam iṭṭulu* lies opposite the gate and its shoulders abut on the canal of the liver and its face looks toward the gate *ibid.* ii 45, cf. *ibid.* 23, 26, 34, and 49ff., with *elēnum a-bu-ul-lim* *ibid.* ii 52, iii 6, and v 18; *a-bu-lum sunnuqat* the gate is very narrow YOS 10 29:3, cf. (with *raḫsat* flooded) *ibid.* 4, (*park[at]* blocked) *ibid.* 7, also (*nu-x-ra-at, nu-ra-at*) *ibid.* 1f., *i-mi-it a-bu-lim šamiṭ* the right side of the gate is bruised *ibid.* 5, (with the left side) *ibid.* 6; [*si*]ppi *a-bu-lim šumēlum* the left threshold of the gate *ibid.* 9, (with the right one) *ibid.* 8 (all OB ext.); *danānum šu a-bu-li-im* the “fortress” of the gate RA 35 59 No. 13 F II (Mari liver model); *šumma iššūra tēpušma ina libbi* KÁ.GAL NIN-tum *šaknat* if you prepare the “bird” (see *iššūru* mng. 4) and in the middle of the gate there is an *erištu*-mark KAR 426:2, and *passim* in this text up to line 15 (SB ext.); see also Hg. B IV 37, in lex. section.

abullu

b) in *abul kutum libbi*: *šumma GIŠ.TUKUL ina nīrim šakimma a-bu-ul kutum libbim iṭṭul* if a “weapon”-mark lies in the “yoke” and looks towards the “gate of the covering of the belly” YOS 10 9:16 (OB ext.), cf. KÁ.GAL DUL ŠÀ IGI CT 30 28 K.11711:9; *šumma šumēl KÁ.GAL DUL ŠÀ-bi KI.TA ekim* if the left side of the gate of the *kutum libbi* is stunted CT 20 50:12, cf. *ibid.* 13–16, dupl. KAR 427:5–10, cf. also CT 28 47 83–1–18,448:7.

c) *abul karši* gate of the stomach: *šumma tuḷimum ina a-bu-ul karšim nadi* if the spleen is situated in the gate of the stomach YOS 10 41:61, cf. [*šap*]lānum *a-bu-ul karšim* *ibid.* 13 (OB ext.).

In JRAS 1927 538:10 read after collation *ša-bu-la*, see *šubulu* s.

Ad mng. 5: Hussey, JCS 2 27; Nougayrol, RA 44 5.

abullu in **bēl abulli** s.; gatekeeper; NB*; wr. LÚ.EN.KÁ.GAL; cf. *abullu*.

PN A LÚ.EN.KÁ.GAL Jastrow, Oriental Studies of the Oriental Club of Philadelphia 1894 p. 116:21.

Only attested as a “family name.”

abullu in **mār abulli** s.; gatekeeper; OB, MA; wr. syll. and DUMU KÁ.GAL; cf. *abullu*.

inanna I DUMU KÁ.GAL *ṭuppa ana bēlija káta uštābilam* now I send one gatekeeper with a tablet to you, my lord CT 2 19:9; I DUMU KÁ.GAL *rēqūssu la iṭṭarrada* the gatekeeper shall not be sent back empty handed *ibid.* 26; *ana* LÚ.MEŠ DUMU.MEŠ *a-bu-[li] aqbīma* I told the gatekeepers (but they answered as follows) VAS 16 6:8 (OB); PN DUB.SAR DUMU ^mA-bu-^dAdad DUMU KÁ.GAL KAJ 174 r. 8 (MA).

For LÚ.KÁ.GAL, see *abullu* in *ša abulli* and *abultannu*.

Walther Gerichtswesen p. 67.

abullu in **rabi abulli** s.; gate official; NA*; wr. LÚ.GAL.KÁ.GAL; cf. *abullu*.

annūrig anāku u ḥazannu ša GN *ina libbi GIŠ.GIGIR ana* PN LÚ.GAL.KÁ.GAL.MEŠ *nus-sēridi ētamar* now, I and the mayor of Calah went down to the official of (all) gates concerning the chariotry (and) he has actually

abultannu

seen (them, the king, my lord, should question him as to how many have departed) ABL 493 r. 17.

abullu in **ša abulli** s.; gatekeeper; OB; wr. syll. and LÚ.KÁ.GAL; cf. *abullu*.

lú.KÁ.GAL.àm lú ^{gi}si.gar.ra : *ša* MIN *ša* MIN JRAS 1919 191 r. 11, cf. lú.KÁ.GAL.ra : *ana ša* MIN (= *abulli*) (Enlil speaks) to the gatekeeper *ibid.* r. 10.

x barley *libbi bilti eqlim ša* PN *ana sūt abulli nēmettišu* ŠU.TI.A PN₂ PN₃ u PN₄ LÚ.KÁ.GAL.Dilbat^{ki}.MEŠ from the revenue of PN's field, the impost (due from) him for the gate toll, which was received by PN₂, PN₃, and PN₄, the gatekeepers of Dilbat VAS 7 54:10, cf. two silas of barley *ša a-bu-li-im* (followed by *mākisum*) JCS 11 36 No. 28:6; PN LÚ.KÁ.GAL.MEŠ (in ration list beside ten women) PBS 8/2 256:14, cf. LÚ.KÁ.GAL (of Ur) TCL 11 146:30, also LÚ.KÁ.GAL BE 6/1 93:5 and 9, 104:4, PBS 8/2 155:39, Waterman Bus. Doc. 16 r. 6.

The reading of LÚ.KÁ.GAL as *ša abullim* is based on the bil. texts and the occurrence in JCS 11 36 No. 28. It is not certain for each particular case how the logogram has to be read. Note also lú.ká.gal.ke_x(KID) describing the office of the god ⁹IG.LU.LIM in CT 24 24 ii 59 (list of gods). For LÚ.KÁ.GAL in Nuzi, see *abultannu*, for DUMU.KÁ.GAL in OB, see *abullu* in *mār abulli*; see also *muzzaz abulli*.

abulmāḥu s.; High Gate (name of the main city gate of Nippur); SB; cf. *abullu*.

KÁ.GAL.maḥ = *a-bu-ul-ma[h]* Kagal I 2.

ká.gala-bu-ul-ma-ḥu maḥ = ^dMu.ul.líl SBH p. 92a:20, note as name of a gate of Ur: KÁ.GAL.maḥ KÁ.GAL.Urim.ma Iraq 22 159:7, cf. also *ibid.* 9, 26 and 28, Kramer Lamentation 213.

In the name of the profession, wr. LÚ *pa-qud ša* KÁ.GAL.MAḤ TuM 2–3 144:30 (= BE 9 48), and LÚ.PA *šá* KÁ.GAL.MAḤ BE 9 86a:31, PBS 2/1 176:19, etc., from LB Nippur, the reading of the name of the gate is Sumerian, cf. also sila.dagal KÁ.GAL.maḥ.ka (a house in) the square of the High Gate PBS 8/1 99 i 20 (OB Nippur).

abultannu s.; gatekeeper; Nuzi; wr. syll. and LÚ KÁ.GAL; cf. *abullu*.

abunīkītu

ṭuppu ina arki šūdūti . . . ina abulli ša GN *ana pani* PN LÚ *a-bu-ul-ta-an-ni šatir* the tablet was written after (its) proclamation within the city gate of Zizza in the presence of PN, the gatekeeper HSS 9 152 r. 6; (barley ration) *ana* LÚ *a-bu-ul-ta-an-ni* HSS 15 272:1, cf. HSS 14 186:5; PN LÚ *a-bu-ul-ta-(an)-nu* (note the same person designated as *mašsar abulli* JEN 102:50, 56, etc.) JEN 9:37, 192:28 and 29; PN *a-bu-ul-ta-an-ni* (witness) JEN 258:18 (coll. OIP 57 51b 18), also JEN 406:28, and passim, wr. LÚ KÁ.GAL-*nu* JEN 493:17, cf. <LÚ> KÁ.GAL JEN 111:23, 606:43, HSS 16 460:6, LÚ KÁ JEN 297:40.

For LÚ.KÁ.GAL in OB, see *abullu* in *ša abulli*.

H. Lewy, Or. NS 10 205 n. 1.

abunīkītu s.; (mng. uncert.); MB.*

1 *ki-lil puquṭti* K[Û.G]I *ša a-bu-ni-ki-ti* one circlet of thorn leaves(?) of gold with an *a*-ornament PBS 2/2 120:34.

The parallel passage HAR ŠU *ḥurāši . . . ša me-su-uk-ki-ti* golden bracelet with an ornament in the shape of the *mesukku*-bird ibid. 16 suggests that *abunīkītu* should be interpreted as derived from a noun **abunīku* and not to be connected with the bird called **abkinīnītu* for which see *eškinīnītu*.

abunnatu s. fem.; 1. navel, 2. center (of a country, of an army), socket (of an implement), center part of a bow, 3. umbilical cord(?); from OB on; wr. syll. and LI.DUR.

uzu.li.dur = *a-bu-un-na-tum* Hh. XV 92; du-ur dur = *a-bu-un-na-tum* A VIII/1:76; giš.li.dur.mar = *ab-bu-un-nat* <MIN> (= *mar-ri*) Hh. VIIB 34, cf. giš.a.bu.un.na.du = *a-bu-ti* (hardly *a-bu-<na>-ti*, see *abūtu* B) Hh. VII A 241; giš.li.dur.mar.gid.da = *a-bu-na-tu* Hh. V 83, cf. li.dur = *a-bu-un-na-tu[m]*, [x] = MIN [ša MA]R.G[fd].D[A], [x] = MIN š[a . . .] Erimhuš III 176ff.

1. navel: [*šumma awīlum a*]-*b[u-u]n-na-sū ep*(text *zu*)-*qé*(text *-dī*)-*et* if a man's navel is grown together AfO 18 66 iii 17 (OB physiogn.), cf. *šumma* LI.DUR-*su x-bat-ma* PBS 2/2 104:8 (MB physiogn.); *šumma* SAL *a-bu-un-na-as-sa ḥabšat* if a woman's navel is hard(?) Kraus Texte 11c vii' 8', also (*narbat* soft) ibid. 9', (*kašrat* knotted) ibid. 10', parallel,

abunnatu

wr. LI.DUR KAR 206:7'ff., also (*kabsat* small?) KAR 466:1', and similar BRM 4 22:7ff., also (*nahšat*) BRM 4 22:10, ([*ana ú*(?)]-*ri teḥiat*) ibid. 11, (*maqtat* collapsed) ibid. 12 (all SB physiogn.), cf. [*šumma* LI].DUR-*su šUB.MEŠ*(= *muqqtat*)-*su* Kuchler Beitr. pl. 5 iv 52 (med.); *šumma* SAL *ulidma* LI.DUR-*sa paṭrat* if a woman gives birth and her navel is broken KAR 195 r. 29 (SB med.), also AMT 14,9:5, cf. Labat TDP 144:53'; *šumma ālittu rēš a-bu-un-na-ti-šá pašir* if the top of the navel of a (pregnant) woman who has given birth is loose(?) Labat TDP 208:85, cf. ibid. 86, also SAG *a-bu-un-na-ti-šá* DUB SA₅ [. . .] Kraus Texte 11c vii' 21'; *šumma itāt a-bu-un-na-ti-šá* DUB.MEŠ SA₅ [. . .] if the circumference of her navel [is dotted with?] red(?) moles Kraus Texte 11c vii' 19', for moles in the navel region, see also ibid. 36 iv 3'ff., CT 28 26 r. 8 and 27 r. 12f.; *šarat irtiša adi* LI.DUR-*šá* DU-*ma* the hair on her chest grows to her navel KAR 466:6 (all SB physiogn.); *šumma qāssu ina* LI.DUR-*šú šak-natma . . . ina* LI.DUR-*šú maḥiš* if his hand lies on his navel (his hands and feet are cold, he moves around restlessly), he is stricken in his navel region (he will die) Labat TDP 90:9 and 232:13f.; if the newborn child has only one foot and *itti* LI.DUR-*šú raksat* it is connected with its navel CT 27 16 r. 2f., cf. *irrešu ina* LI.DUR-*šú wašú* his intestines come through his navel CT 28 5 K.4035+ :6 (SB Izbu); LI.DUR-*su talappat* you smear his navel (with the aphrodisiac) LKA 102:15, cf. LI.DUR *sin-ništi talappat* ibid. 17, cf. also LKA 97 ii 8 (ša. zi.ga rit.), with *tapaššaš* KAR 194 i 3, [*ana*] LI.DUR-*šú tunattak* you dribble on her navel AMT 14,9:6 + 44,3:8, *ana* IGI LI.DUR-*šá tasarraq* KAR 195 r. 31, also, you perform the incantation *eli* LI.DUR-*šú* Kuchler Beitr. pl. 4:59 (all SB med.).

2. center (of a country, of an army), socket (of an implement), center part of a bow — a) center (of a country, of an army): *tu-<še>-ri-im-ma ina a-bu-na-at nakri[ka]* *šallatam tušeššiam* you will penetrate (into) and bring back booty from the center of (the country of) your enemy (protasis referring to the middle—*qablu*—of the “finger” of the liver) YOS 10 33 iii 41, cf. *tu-ši-ri-ib-ma [in]a a-bu-*

aburrišānu

un-na-at māt nakrika [ša]llatam tušēššiam (in both refs. followed by the same apodosis referring to the rear—*zibbatu*—of the enemy, see *zibbatu* mng. 2c) YOS 10 34:15; *a-bu-na-at ummānika nakrum ilappat* the enemy will come in contact with the center of your army (protasis referring to the middle—*qablitu*—of the gall bladder, between two apodoses referring to the left and right of the army) RA 27 142:30 (all OB ext.), cf. LI.DUR *nakri adāk* CT 31 19:29, *nakru* LI.[DUR(?) *x*] CT 30 21 79–7–8, 129:10 (SB ext.), cf. also *a-bu-nat ummāniya* Borger Esarh. 65 ii 16.

b) socket (of a wagon, a spade): see *abunnat eriqqi*, *abunnat marri* Hh. V 83, Hh. VII B 34, in lex. section.

c) center part of a bow: *ultu* LI.DUR.GIŠ. BAN *ša bāb bīt DN adi kišād nāri* (the district which extends) from the “Middle-of-the-(composite)-Bow” of the gate of the DN temple to the river bank Unger Babylon 237:6.

3. umbilical cord(?): *ina bitiq a-bu-un-nati-šu šimassum* his fate was established for him at the (time of the) cutting of his umbilical cord Gilg. P. iv 36 (OB), cf. [...]-*a ap-pa-ri ba-ti*(text *-ri*)-*iq a-bu-un-na-te lu-te-ši* (referring to the creation of man, obscure) CT 15 49 iv 7', dupl. BA 5 688 No. 41:22, see TuL 177:19.

In all references, both those pertaining to the part of the body and those where *abunnatu* occurs in a transferred meaning “center” or “socket,” (i.e., where the shaft is attached, or where the wings of the bow meet), the reference is clearly to the navel and not to a cord. The meaning umbilical cord is not attested for *abunnatu* except for the Gilg. reference, where only the use of *bitqu* “cutting” suggests it; note that Ez. 16:4 speaks of the cutting of the navel, not of the umbilical cord.

aburrišānu (*burrišānu*) s.; **1.** (an insect), **2.** (a demon); Bogh., SB.

x.šub.ba = a-bur-ri-ša-nu (between *kūbu* and *parašdinnu*) Lu Excerpt II 173, also Igituh App. A 19.

1. (an insect): *bu-ur-i-ša-na tubbal taḥaššal* you dry and crush an *a.*-insect KUB 37 55 iv 31 (med.), dupl. AMT 85,3 iii 1.

aburru

2. (a demon): see lex. section.

Note that in Lu Excerpt II the cited passage is followed by *ḥallulaja*, q.v., which also designates an insect and a demon.

aburriš adv.; (mng. uncert.); lex.*; cf. *aburru*.

ú.sal = *a-bur-ri-iš* (followed by *aburriš rabāšu*, *utūlu*) Izi E 259; *dap-pa-nu* = *da-pi-nu*, *a-[b]ur-iš*(var. *-eš*) = MIN An IX 81f.

The equation in An, although attested in two copies, must be due to a textual corruption. In Izi, an adverb *aburriš*, elsewhere not attested, has been abstracted from the phrases *aburriš rabāšu* and *aburriš utūlu*, both cited sub *aburru*.

aburru s.; **1.** rear, back (of a house or field), **2.** field or pasture by the city wall; from OB on; pl. *aburrū*; wr. syll. and (in mng. 1) SA.KU.(BI), SA.DUL.(BI), (in mng. 2) Ú.SAL.LA; cf. *aburriš*.

sa.dul.bi (vars. sa.du.ul.bi, [sa.k]u.bi) = *a-bur-ru*, é.sa.dul.bi = *bīt a-bur-ru*(var. *-r[i]*), i.zi. sa.dul.bi = *i-gar* MIN Hh. II 259ff.; [sa.du]l.bi = *a-bur-ru* Lanu I i 16; e.sa.dul.la = MIN (= *i-ku*) *a-bu-ru* rear boundary ditch Sultantepe 1951/50+106 iv 7' (Hh. XXII); kur ú.sal.la = KUR *a-bur-ri*, kur MIN ná.a = KUR MIN (= *a-bur-ri*) *rab-šu* ZDMG 53 657:28f.

[giš.PA].a.ni un.šár.ra si.sá.e.da kalam. ma.a.ni ú.sal.la ná.da : *ḥattašu el kiššat niši šutēšuri māssu a-bur-riš šurbuši* so that he may lead his people aright with his staff, let his country lie in safe pastures 4R 12:19f. (hist.); sa.dul.bi = *a-bur-ru* // TE É.GAR₈ (= *tēh igāri*) near the wall CT 41 25:1 (Alu Comm.).

[*x*]-*x-nu*, [*x*]-*x* = *a-bur-ri* (preceded by synonyms of *šēru*) RA 14 167 iv 6f. (Explicit Malku II).

1. rear, back (of a house or field): a field SAG.BI ÍD GN ... SA.KU.BI A.ŠÁ PN its front (lies on) the GN-canal, its rear (is adjacent to) PN's field CT 2 5:8, cf. (a field) UŠ.SA.DU PN *u* UŠ.SA.DU PN₂ SAG.BI ÍD *Arahtu* SA.KU PN₃ Gautier Dilbat 3:6, also, wr. SA.KU.BI VAS 13 3:7, (also beside SAG.BI) SA.DUL.BI PN BE 6/1 46:18, cf. also Gautier Dilbat 5:5, Speleers Recueil 254:5, and note the exceptional SAG. DUL.BI VAS 8 122:7, replaced on the case by EGIR.BI VAS 8 121:7; see also lex. section; *šumma amēlu ina* SA.DUL.BI É *būra* [ipti] if

aburru

someone opens a well at the rear of the house (between *ina tarbaši* and *ina kirí*) CT 38 22 K.2312+... + K.10324:3 (SB Alu), for comm., see lex. section.

2. field or pasture by the city wall — a) in gen.: *abnum ... imqutma ūtam kuburram(!) umatti ... u mé urram ana a-bu-ur-ri-šu-nu utâr u mâ ana Mari mimma ul imattû* the stone (dam) collapsed and reduced the bulk (of the water) by one half cubit (I am engaged in the repair) and tomorrow I shall return the water to their fields (i.e., the fields which it irrigates around Mari), the (flow of) water for Mari will not decrease ARM 6 5:14; *mât ikmisu ana a-bu-ur-ri iš-si-a-am* (for *uššiam*) the people of the country who had assembled (in the fortress for protection) will be able to go (again) to the outside fields (preceded by: *nawûka ana âl dâri ikammis* (the people of) your suburbs will huddle in the walled city) YOS 10 36 i 37; *šarrum u nakrûtum salimam išakkanuma mässunu a-bu-ur-ri uššabu* the king and (his) enemies will make peace and their people will be able to dwell in the open (i.e., outside the fortified cities) YOS 10 36 i 33, cf. *mätum a-bu-ur-ri uššab* YOS 10 44:10 and 71, *ab-bu-ur-[ri uššab]* RA 44 13:14 (all OB ext.), *mätu a-bur-riš uššab* CT 27 27:5, CT 28 32 r. 1, cf. CT 27 25:10 (SB Izbu), cf. the comm. *a-bur-riš* = [...] Izbu Comm. 222, cf. also KAR 421 ii 3 (SB prophecies), ACh Supp. Šamaš 31:61, Thompson Rep. 12:6, and passim in SB omens; note *mätu pargāniš a-bur-riš uššab* BRM 4 13:54, also *mätu ša sunqu imuru a-bur-riš uššab* CT 30 9:19 (both SB ext.).

b) referring to cattle pasture: [ĀB].GUD. 𒀭.A *ina šēri a-bur-riš irabbiša* the cattle will stay in the open country as (safely as) if they were in pastures near by (the city) (the spring grass will last till winter, the winter grass till summer) TCL 6 16 r. 49 (astrol.), see Large-ment, ZA 52 254:109, also KAR 421 iii 6 (SB prophecies).

c) as a comparison drawn from cattle grazing peacefully by the city: *niši dadmi a-bu-ur-ri ušarbiš mugallitam ul ušaršišināti* I let the inhabitants of all settlements lie in safe pastures, I did not allow anyone to

aburru

frighten them CH xl 36, for the Sum. version, cf. *ma.da.mu ú.sal.la mi.ni.in.ná un.gá lú.ḫu.luḫ.ḫa nu.mu.ni.in.tuku* ZA 54 52:23, cf. also *nišē qirib Labnānu a-bu-ri-š ušarbišma mugallitu la ušaršiši[nāti]* VAB 4 174 ix 48 (Nbk.), also *kalam.ma.ni ú.sal.la nū.ù.dè* : [KAL]AM-su a-bur-ri šurbušam LIH 98:28 and dupl. ibid. 99:28 (= CT 21 48 ii 3, Sum.), VAS 1 33 i 20 and dupl. LIH 97:24 (Akk., Samsuiluna), and see 4R 12 in lex. section; RN ... *ša ina šulum ši-be-er-šu irte'û a-bu-riš mässu* Tukulti-Ninurta who keeps his land on safe pastures under the salutary rule of his (shepherd's) staff Weidner Tn. 26 No. 16:7, cf. [mu]šarbiš a-bur-ri-š niši Bābili (Kurigalzu) who keeps the Babylonians in safe pastures RA 29 98:16; *bīrātu ... ukāšsir ... ana maššartu dunnunu nišē ina libbišina a-bur-riš ušēšib* he (Kadašman-Harbe) built fortresses (and) safely settled people there to keep a close watch JRAS 1894 811 i 9 (Chron. P); ERÍN.MEŠ *ina Ú.SAL.LÁ NÁ-iš* AfO 14 pl. 13:16 (astrol. comm.).

The Sum. equivalence *sa.dul.bi* and the OB refs. cited sub mng. 1 point to an enclosure or enclosed construction, possibly a back yard (cf. the Alu Comm.) or paddock. This meaning of *aburru* is replaced already in OB by the reference to a place lying outside but near to the city walls, which can be safely used for the pasture of cattle. In this meaning *aburru* renders the Sum. *ú.sal*, from which a loanword *ušallu* has also been borrowed, which likewise refers to a terrain along a river or canal near a city. However, *ú.sal* in OB is distinctly different from *sa.dul* or *sa.ku*.

The Sum. phrase *ú.sal.la ná*, “to lie on the pasture,” often used in referring to the country or people in a metaphor expanding the image of the king as shepherd, was borrowed into Akkadian literary language probably through the translations of royal inscriptions, see the refs. cited sub mng. 1c. The terminative *aburriš* appears later in constructions where no terminative is called for, such as *aburriš ašābu*, *šurbušu*, *šūšubu*, *rē'û*, used both as a metaphor taken from the cattle lying in the pasture and in the

aburru

general meaning “in security.” Compare the same metaphor in Ps. 23:2 where *n’ot dese’* “outlying territory with spring grass” is equivalent to Akkadian *aburriš*.

For references from unilingual Sumerian texts, see Sjöberg, ZA 54 67 and n. 36.

aburru (west) see *amurru*.

abūsātu s. pl. tantum; forelock; SB; cf. *abūsātu* in *ša abūsāti*.

a-bu-sa-tum = SIG SAG.KI hair of the forehead Izbu Comm. 130.

šumma šārassu kīma a-bu(var. adds *-us*)-*sa-tim qaqqassu saḫrat* if his hair surrounds his head like *a*-curls Kraus Texte 2b r. 13, var. from *ibid.* 3b r. iii 5; if the newborn child from the very first *a-bu-sa-at* UZU *mašid* has an *a*-curl of flesh CT 27 18:12, and dupl. CT 28 1:14 (SB Izbu), for comm., see lex. section; [*ina*] *a-bu-sa-ti-ia iṣbatannima ana maḫrišu ugar[riban]ni* he (Nergal) seized me by my forelocks and brought me before him ZA 43 17:53, cf. *iṣbassima [ina a]-[bu-sa-ti-šá]* AnSt 10 126 vi 33 (SB lit.).

abūsātu in *ša abūsāti* s.; woman with a lock on her forehead; lex.*; cf. *abūsātu*.

[...].BU, [SAL.X].^{ur} (r = *ša a-bu-sa-ti*) Lu III ii 10f.

The two entries are separated by a dividing line and therefore refer to women of different categories.

abusin see *abušim*.

abūsu s.; 1. storehouse, 2. (a part of the temple complex in Assur); OB, Nuzi, MA, NA, SB; pl. *abūsātu*, *ubsātu*; cf. *abūsu* in *bēl abūsi*.

1. storehouse — a) in sing.: x tin *ina a-bu-si-im ša šu-du*[...] ... *ina a-bu-si-im ša šu-ri*[...] (beside *ina kisa*[l ...], *ša ina bit kunukki*) ARM 7 86:4f., cf. x silver checked out by PN *ina a-bu-si-im ša ku-un-du-ri-im* ARM 9 30:5; x silver *ša ina a-bu-si-im ad-dinukum* which I gave you in the *a*. (list of small expenditures of silver) UET 5 441:9 (OB); 19 pieces of wood *nigru ša a-bu-si* from the tearing down(?) of the *a*. UCP 10 170 No. 102:6, cf. *ú-ur a-bu-si* the roof of the *a*. *ibid.* 166 No. 97:9 (OB Ishchali); *eqlātu ašar warkati tarbašu adi É.MEŠ-ti ša ammari u a-*

abūsu

bu-uz-zu the fields behind the cattle pen including the *ammari*- and *a*-buildings HSS 13 366:7 (Nuzi, coll.), cf. É *a-bu-uz-zu* (enumerated with other types of buildings, in fragm. context) HSS 19 5:7, 16 and 29; *barbar urši ni-ši a-bu-us-si* wolf of the bedroom, lion of the storeroom (incantation addressing the scorpion) CT 38 38:59 (SB Alu).

b) in plural: a house together with É.NÁ. TÜR-šú *bit rimkišu É šanēšu*(?) *ša É dannī É.NIM É a-bu-sa-a-te bit qāti* its yard(?) -buildings, its wash-house, the second(?) house of the main building, the upper story, the *a*., the side building (sold) ADD 326:6, cf. (in broken context) ADD 343:9 (= ARU 363:9), cf. É *a-kul-li É KI.NÁ bit rimki É guršu É ub-sa-a-te É AN.TA* ADD 340:9, also É *ub-sa-a-ti* (in broken context) ADD 338:2, also *ub-sa-a-te* ADD 981 r. ii 8; *huršu u a-bu-sà-tum* AfO 20 121:6 (MA); for other refs. from unpub. texts, see Deller, Or. NS 31 187.

2. (a part of the temple complex in Assur) — a) in sing.: *bit ḫubūri u a-bu-si-šu* the “House-of-the-Beer-Vats” and its storeroom AOB 1 4:17 (Šalim-ahum I).

b) in plural: *enūma a-bu-sa-tu ša bāb Anim u Adad ... u [dalāti]šina ... enaḫ[ama] a-bu-sa-te ištu uššēši[na] adi gabadibbišina ēpuš dalāti ašūḫi [mu]terrēti širāti eššāti ēpuš* when the *a*-s at the Anu-Adad Gate and their doors became dilapidated, I rebuilt the *a*-s from their foundations to their parapets, I made doors of fir, new high double doors AOB 1 96:4 and 6, cf., wr. É *a-bu-sa-tu* *ibid.* 14 (Adn. I); É *a-bu-sa-te ša ekal bēlātija ša rēš ḫamiluḫḫi* (I rebuilt) the *a*-s of my lordly palace, which is situated alongside the top of the *ḫameluḫḫu* AKA 144 v 1 (Aššur-bēl-kala?); *katarru ina muḫḫi igāri ša a-bu-sa-a-te qabas-sāte it-ta-mar* a fungus was seen on the walls of the middle(?) *a*-s (beside *kamūnu*-lichen on the wall of the Nabû-temple) ABL 367 r. 3 (NA); *šarru TA narkabte [a]na É a-bu-sa-te urrada* the king descends from the chariot (to go) into the *a*-s Ebeling Parfümrez. pl. 16 r. i(!) 5, see Or. NS 22 34, cf. [*h*]azannāte *ina bābi ša É ub-sa-a-ti ša Nīnūrta i-ti-ti-su* Iraq 14 69:22 (NA), also *ibid.* 19; É *ub-sa-a-te*

abūsu

(in broken context) Ebeling Parfümrez. pl. 36 r. ii 5, see Ebeling Stiftungen 26; note, referring to the temple of Marduk: *a-bu-us-sa-at* [*x*] *ta-am*-[...] *lu aškunū[ma]* 5R 33 iii 32 (Agum-kakrime).

Weidner, AOB 1 96 n. 2; Goetze, RHA 54 6; (Salonen Hippologica 172; Weidner, AfO 20 123).

abūsu in **bēl abūsi** s.; overseer of the storehouse; RS; cf. *abūsu*.

One silver cup, a linen garment, wool *ana* LÚ EN É-ti *a-bu-sí* (beside *ana* LÚ *huburtanuri*) MRS 9 82 RS 17.382+45, also, wr. LÚ EN É *a-bu-sí* MRS 6 181 (= 9 47) RS 11.732 A 8 and B 8, wr. LÚ EN É *a-bu-ti* MRS 9 231 RS 17.244:3.

For EN É *a-bu-uz-zi* in Hittite texts, see Goetze, RHA 54 3 and 5f.

abušim (*abušin*, *abusin*) s.; (mng. uncert.); SB.*

a-bu-ši-im = *a-bu-bu* An VIII 79, cf. [*x-b*] *u-ši-in* = *a-bu-bu* Malku II 257.

Marduk *ša a-ma-ru-uk šibbu gapaš a-bu-ši-in* (var. *a-bu-šin*) you whose glance is a serpent, a massive . . . AfO 19 55:5, restored from BM 45746, var. from BM 45618, cf. ^d*Marduk ša amāzruk šibbu gapaš a-bu-si-in* (var. *a-bu-šin*) *ibid.* 7.

The expected *abūbu* in the hymn AfO 19 55 is replaced by the difficult *abušin*. The word also troubled the native commentators as the passages cited in the lex. section show. The equation in the synonym lists seems to come from an OB original of the SB hymn cited.

abušin see *abušim*.

abūtānu (AHw. 9b) see *abuttānu*.

abūtu A s.; (a fish); OB, Mari, Akk. lw. in Sum.; pl. *abātu*.

ú-bi GALAM = *a-bu-ti* S^b II 358; [u-bi] [GALAM] KU₆ (sign name *ga-lam-ku-ú-a-ku*) = *a-bu-tu* Diri VI 16; u-bi(!) SU₄[UR] = [*a-bu-tu*] Ea VIII 257, cf. ú-bi x = [*a-bu-tu*] Ea VIII Excerpt A 3'; [u-bi] [SU₄UR] = [*a-bu-tum*] A VIII/4:128; ubi(GALAM) KU₆ = [MIN (= *a-bu-tum*) šá n] *u-ni* Antagal Fragm. ff 3' (in RA 17 171 K.13637); [ubi(GALAM)] KU₆ = *a-bu-tum* Hh. XVIII 11.

5 šu.ši a.ba.a.tum KU₆ (mentioned after ka.mar KU₆) TCL 11 161:2, also *ibid.* 5, 8, 11 and 17; 80 a.ba.a.tum KU₆ ARM 9 250:2.

Landsberger, MSL 8/2 84f.

adagurru

abūtu B (or *apūtu*) s.; (a tool); lex.*

[...] = [...] = *a-bu-tum* Hg. B III 7 (= MSL 7 172 line g, to Hh. XII); [x]^{a-bu-un}x = [*a-b*] *u-tum* Antagal Fragm. ff 2' (in RA 17 171 K.13637); giš.a.bu.un.na.du = *a-bu-ti* Hh. VII A 241.

Since in Hg. B, the word *abūtu* occurs in the third column among daggers, and in Hh. VII A between measuring containers and tools, the context suggests that the word denotes a tool or the like. The Akk. loan word in Sumerian, giš.a.bu.un.na.du (see *abunnatu* lex. section) remains obscure.

ad see *adi A*.

adaburtu s.; (a bird); lex.*

giš.nu_x(ŠIR).MUŠEN = [*an*]-*pa-ti* = *a-da-bur-ti* *a-da-mu-mu* Hg. D 346, and cf. giš.nu_x.MUŠEN = *an-pa-tum* = *a-da-bur-tum* Hg. B 233, explaining giš.^{num}ŠIR.MUŠEN = *an-pa-tum* Hh. XVIII 337.

adadu s.; (a loin cloth or kilt); syn. list.*

mu-uk-rum, *ri-ik-su*, *e-šu-ú*, *e-nu-ú*, *a-pa-ru*, *a-da-du*, *a-na-bu* = *su-nu* loin cloth An VII 224ff.

In VAS 6 160:1 *a-da-du* must be read *šá(!)-da-du* in view of the parallel passages TuM 2-3 220:1, 221:1 and 222:1(!).

adagurru (*adakurru*) s.; (a container with pointed bottom in ritual use for beer, wine or milk); MB, Nuzi, SB; wr. syll. and DUG A.DA.GUR₄(or .GUR₅).

dug.^{ba-an-da}MAŠ = *su-ú-tum*, *a-da-gu-ru* (var. [*a*]-*da-kur*-[*ru*]) Hh. X 202f.; dug.a.da.gur₅ = *a-da-gu-ru* *ibid.* 204; dug.a.da.gur₅ = *a-da-ku*-[*ru*] Practical Vocabulary Assur 202.

a) in adm. texts: 1 DUG *a-da-gu-ur-ru ana nēpiši* one *a*-container (mentioned after one *sūtu* of beer) for the ritual PBS 2/2 8:3 (MB); 2 *kukkubu ša 4 SĪLA a-ta-ku-ru* two *kukkubu*-containers of four silas each (to serve as) *a*-containers (for a ritual) HSS 15 249:5, cf. 1 *kukkubu ša 4 SĪLA a-ta-ku-ru ina qaqqad abulli* *ibid.* 9.

b) in lit.: I made sacrifices, deposited incense 7 u 7 DUG.A.DA.GUR₅ *uktin ina šaplišunu attabak* GI GIŠ.ERIN u ŠIM.GĪR I set seven and seven (two rows of) *a*-containers and poured reed, cedar, and myrtle (into the fire) beneath them Gilg. XI 157.

c) in rituals — 1' in gen.: *šarru ana libbi* DUG.A.DA.GUR₅ *šikara inaq[qi]* the king libates

adaḥa

beer into the *a.*-container BBR No. 26 iii 10; 24 DUG *a-da-kur-ru* (in a list of utensils made by the potter) RAcc. p. 6 iv 30.

2' with *kunnu*: *ana pan* ^a*Šamaš . . . niknak burāši tašakkan* DUG.A.DA.GUR₄ *tukân* you place a censer with juniper before Šamaš, you set up an *a.*-container KAR 22:9; 3 DUG.A.DA.GUR₅ KAŠ.SAG GEŠTIN GA *tukân* you set up three *a.*-containers for fine beer, wine, (and) milk RAcc. 7:9, cf. [DU]G.A.DA.GUR₅ KAŠ G[A . . .] BBR No. 31+37 ii 23'; DUG.A.DA.GUR₅ *tukân* KAŠ.SAG GEŠTIN *tanaqqi* 4R 60:20, see Ebeling, RA 49 p. 38, cf. also DUG A.DA.GUR₄ *tukân* KAŠ.SAG *tanaqqi* BMS 30 r. 23, see Ebeling Handerhebung 120; [DU]G *a-da-kur tukân* KAR 90:13; DUG *a-da-kur-ru tukân* RAcc. p. 3:20, cf. furthermore RA 21 129 r. 3, Oefele Keilschriftmed. pl. 2 K.9684:10, KAR 73:9, BMS 12:4, 4R 25:63, OECT 6 pl. 5 K.2727 r. 10, etc.

3' with *zaqāpu*: see *zaqāpu* mng. 1a.

4' with *šakānu*: 3 DUG.A.DA.GUR₅ GAB-AN KAŠ.SAG [GEŠTIN GA *tanaqqi*] RAcc. p. 44:9.

The function of this important ritual container seems to have been to hold the libated beer, wine or milk which was poured out before the image during the ceremony (see usage c-1'). This would explain why the term *adagurru* is so restricted in its use and why no refs. are known in which the *adagurru*-container was used for storage, transportation or serving. Whether the Sumerogram GLA.DA.GUR in Bogh. for which Otten, Hethitische Totenrituale 120f. proposes the mng. "reed drinking tube," can and should be connected with *adagurru* remains uncertain.

adaḥa s.; (a garment); EA*; Egyptian word.

250 GADA *lubāru* SIG 100 GADA *lu[b]āru* SIG *šihhirūti a-da-ḥa* 250 fine linen garments, 100 small linen garments, (called) *a.* EA 14 iii 21 (let. from Egypt).

For a possible etymology, see Lambdin, Or. NS 22 363.

adakanni see *adi* A mng. 2h-4'.

adakurru see *adagurru*.

adallu adj.; (a synonym for strong); syn. list.*

adamātu

a-da-al-lu = *ga-aš-r[u x]* CT 18 8 r. 19, followed by *ga-ab-rù*, *ga-ap-rù*, *ne-e-šu*, *i-ru* = *ga-aš-[ru or -rù]* ibid. 20ff. (Explicit Malku I 139ff.).

Since *gašru* occurs twice on the right side, the break after the word in line 19 must have contained a differentiating sign. We may assume that the sign was *su*, "in Hurrian," in view of the remark of Landsberger in JCS 8 132 n. 346. If this is correct, *adallu* would have to be classified as a Hurrian loan word.

adamatu A (*adimatu*, *adumatu*, *adamutu*) s.; (a plant); SB.

gán.zi.SAR = *ka-[n]a-šu-u* = *a-da-m[a-tu]* Hg. D 245; *ú a-du-ma-tú* : *ú ka-na-šu-u ina* KUR ŠEŠ-tum (var. *ú ka-na-šu-u* KUR-u ŠEŠ) Uruanna I 282, cf. *gán.zi.SAR* = *ú ka-na-šu-u* ibid. 285; *ú a-di-ma-tú* (vars. *ú a-du-ma-tú*, *GIŠ a-di-ma-tú*) : AŠ I.UDU *ḥur-ba-bi-li* — *a.*-plant : tallow of a chameleon Uruanna III 67; *ú a-da-ma-tú* : [...] Uruanna II 549.

šumma amēlu kašip ḥašú tijātu nuḥurtu ṭirītu a-da-mu-ti I GÍN NAG-*ma* *iballuṭ* if a man is bewitched he drinks one shekel (each of) *ḥašú*-spice, *tijātu*, *nuḥurtu*, *ṭirītu*, (and) *a.*, and recovers AMT 85,1 ii 6.

Although the explanation *adamatu* for *kanašú* appears in the third col. of Hg., only the designation *adamatu* is attested in SB while *kanašú* is absent. Both names most likely refer to the same plant.

adamatu B (*adanatu*) s.; black blood; SB; wr. *úš.MI*; cf. *adamu* A and B, *adantu*.

u.zu.^{a-da-mu}*úš.MI* = *a-da-ma-tum* = *šar-ku* pus Hg. B IV 34; *mud-ge₆ úš.MI*, *a-da-ma(!) úš.MI* = *a-da-na-tu* Ea II 90f.; *lu-gu-ud úš.UD* = *šar-ku*, *a-da-ma úš.MI* = *a-da-ma-tu* S^b II 222f., also Diri VI i B 22'f.

šumma ina pišu i-tar-rak (or *i-ḥaš-šal*) *u* *úš.MI šub.šub-a* if he . . . and keeps throwing up black blood Labat TDP 64:47'; *šumma úš.MI bišu ina pi ḥašú šumēlišu illak* if foul black blood comes from the "mouth" of his left lung AMT 52,9:5.

adamātu (*adumātu*) s. pl. tantum; dark red earth (used as a dye); OB.*

im.gún.nu = *da-ma-[a]-tum* (var. *a-[d]u-mat*) = *ḥur-ḥ[u-ra-tum]* Hg. 143 in MSL 7 114.

$\frac{1}{4}$ (GÍN) *šim* 3 MA.NA *a-da-ma-tim ana ši-ḥi-im ša* TUG DN one-fourth shekel, the purchase

adammu

price of three minas of *a*-dye for the . . . of the garment of Nergal TCL 10 100:36 (OB).

The Hg. passage comments on im.gùn. gùn.nu = *da*³-*ma-tum* (var. *da-ma-a-t[ú]*) Hh. XI 317, see sub *da*³*mu* usage c.

adammu see *adamu* B.

adammû s.; battle, onslaught (personified); SB*; Sum. lw.

zag.nu.sá.a = *a-dam-mu-[u]* (in group with *anantu* and *ippiru*) Erimhuš I 3, also Erimhuš Bogh. A 3.

ip-pi-ru, a-dam-mu-u, tam-ḥa-ru = qab-lu LTBA 2 1 iv 48f., and dupl. ibid. 2:114f.; *qar-da-mu, a-dam-mu* (var. adds -u), *tu-qu-un-tú = nak-ru* Malku I 80ff.

šumšu a-dam-mu-ú ¹*lahmu šūt* ¹*Ea* his (the figure's) name is *adammû*, he is a *lahmu*-monster, belonging to *Ea* MIO 1 74 iv 47.

From Sum. *adami*(n), see *tešitu*.

Köcher, MIO 1 94.

adammumu s.; 1. wasp, 2. (an ornament(?) in the shape of a wasp); NA, SB; pl. *adam-mumâte*; cf. *adummu* in *mār adummu*.

nim.làl = zumbi dišpi, *nim.i.nun.na = a-da-mu-um-mu* (var. *NIM a-da-mu-mu*), *dumu.EN.ME.nun.na = DUMU ad-mu-m[u]*, *nim nam-bu-ub-tú = NIM a-[da-m]u-mu* MSL 8/2 61:226ff. (Uruanna); *NIM.MEŠ i.NUN.NA = zu-un-bu ḥi-ma-[tu]* (var. *a-da-mu-mu*) ghee fly Practical Vocabulary Assur 425.

[*nim*].gešbur(ṽ) mušen = *nam-bu-ub-tú = a-da-mu-mu* Hg. B IV 304; *giš.b[u.ur] mušen = nam-bu-ub-tum = a-da-mu-mu* Hg. C I 31; *giš.nu_x(šIR) mušen = [an]-pa-tú = a-da-bur-tú a-da-mu-mu* Hg. D 346.

1. wasp (lit., according to the Sum., ghee fly, listed after the "honey fly"): see Uruanna, Practical Vocabulary Assur, in lex. section; *a-dam-mu-ma-a-te ana sar-bi utarra* I (the goddess) will turn the *a*-flies into . . . Craig ABRT 1 26 r. 2 (= BA 2 633, NA oracles).

2. (an ornament(?) in the shape of a wasp): *a-da-mu-um ša* PN (in a list of emblems bestowed upon individuals) ADD 1041 r. 8 (coll. Sollberger).

In spite of the occurrence of *adammumu* among birds in Hg., the equation with *nam-bubtu*, which is attested for *nim.gešbur* in

adāmu

Uruanna (see MSL 8/2 61:230), indicates that this section refers to winged insects.

For mng. 2, see the ornament called *zumbu*, Q.V.

adamtu (*adantu, ḥadantu*) s.; (mng. uncert.); lex.*

DI^{sa-la-ah}UD = *a-dam-tum* (vars. *ḥa-[x-x]*, [*x*]-*dan-[tu]*), DI.UD.UD = *ḥa-ḡ[a-a]r-tum*, su.UD = *ḥi-ḥ[ē]-nu*, su.UD.UD = *ḡ[a-ab]-bu* Erimhuš II 22ff.

adamu A s.; blood; lex., Akkadogr. in Hitt.; cf. *adamu* B, *adamatu* B, *adantu*.

[*a-d*]a-am-mu = (Hitt.) eš-ḥar blood KBo 1 51 r. 17. For *adama*, *adamu* as gloss to BAD.MI, see *adamatu* B lex. section.

For *A-DAM-MA* and *A-TAM-MA* as Akkado-grams in Hittite, see Güterbock, ArOr 18/1-2 228 n. 65b.

adamu B (*adammu, adumu*) s.; (a red garment); OAkk.*; cf. *adamatu* B, *adamu* A, *adantu*.

ḥuš-šu-u, a-da-mu = lu-ba-ru sa-a-mu red garment An VII 164f.; *ḥuš-šu-ú, a-du-mu* (var. *a-du-um-na*) = *lu-ba-šu sa-a-mu* Malku VI 73f.; *ḥ[uš-š]u-u, a-[da(or du)]-[m]u-u = TÚḡ sa-a-mu* Malku VIII 57f.; *re-eš mu-ḡe-e = a-da-mu* (among garments) An VII 256.

'*à-dam-mu-um* HSS 10 217:5; 6 TÚḡ '*à-dam-mu* BE 1 11:3, 7, and r. 1 (both OAkk. lists).

It is uncertain whether the personal names *A-da-mu, A-dam-u, 'A-da-mu* cited MAD 3 19 belong with this word.

Gelb, Friedrich Festschrift 189f.

adamu C s.; (an important, noble person); syn. list.*

a-li-mu, a-da-mu, šu-pu-u = kab-tum LTBA 2 2:33ff.

adamû see *edamû*.

adāmu (or *atāmu*) v.; to own a share in a common fund; OA; I stative *adim* (*atim*); cf. *admātu*.

a) in gen.: *aššumi ša* PN *ša* I MA.NA *ḥurāšam a-bu-ni at-mu-šu-ni-ma* as to (the business affairs of) PN with whom our father (as a partner) holds a share amounting to one mina of gold (orders have been sent to PN₂ and to you) CCT 3 45a:5; *ḥurāšam lu atta lu bit abika mala at-ma-tù-nu-ni šu-up-ra-am-ma*

adāmu

(copy BI-ŠA-am-ma) *ṭuppaka lašbatma mala ale'u lalqe* write me as to how much gold either your or your firm's share (in the partnership) amounts to so that I can take your tablet and cash in as much as I can CCT 4 9a:6; DIRI *a-ti-ma inūmi iština ištapkūni* 1 TÚG *kutānam a-ti-im* he has an additional share and when they distributed the dividends to each (of the partners), he kept a share amounting to one *kutānu*-garment BIN 4 158:5 and 7; *bāb abullim* TÚG.Ī.L.A 1 *me'at a-ta-ma-ma* (for *atmamma*) *qātka šukun* engage in a partnership with me at the (office at the) entrance to the city gate (on the basis of) one hundred garments as your share and take an active part (in the business) TCL 19 53:24; TÚG.Ī.L.A *mala tale'ani at-ma-ta(?)-ni* engage (pl.) in a partnership with me (on a basis of shares of) as many garments as you are able TCL 20 95:23.

b) with *ana*: *ana* [*kaspim*] *ša ana naruq* PN *at-ma-ku-ni aštanammēma šipkūteja* PN₂ *aššu'ātima šakna u kaspam mādām iltanaqqe* I keep on hearing with regard to the silver in which I have a share in the common fund of PN, that PN₂, having placed my dividends on his own account, has repeatedly taken out large amounts CCT 4 31b:5, cf. (referring to the same partners) 3½ MA.NA *kaspam ana* PN *at-ma-ku* KT Hahn 7:17; 2 MA.NA *ḥurāšam abi annaruqqika(!) a-ti-im* my father is participating in the common fund handled by you to the amount of two minas of gold BIN 4 17:7, cf. (referring to the same partners) 2 MA.NA *ḥurāšam abuni ana* PN *a-ti-im* BIN 4 16:6; 4 MA.NA *ḥurāšam ša abuni ana* PN *u* 2 MA.NA *ḥurāšam <ša> ana aḥišu* PN₂ *išti umme'ānišu abuni at-mu-ni* the four minas of gold in which our father (has a share in a common fund) with PN and the two minas of gold in which our father has a share in a common fund with his (PN's) brother PN₂ under the control(?) of his (PN's) creditor TCL 14 48:16', cf. Matouš Kultepe 121:4'.

c) with *ina*: *ašammēma miššu ina elletim la at-ma-ku* I am hearing (about it but) why should I not have a share in the business of the overland venture? CCT 3 7b:8; 18 TÚG

adanniš

ma-ku-ḥi ina ekallim ina GN *at-ma-ku* my share in the *makūḥu*-garments (kept) in the palace in Purušhattum amounts to 18 Hrozny Kultepe 190:9; 4 *me'at* 20 MA.NA *weri'am ša ina bit kārīm at-ma-ti-ni weri'um uš'amma qātka alqīma ibašši* as to the 420 minas of copper in which you have a share in the office of the *kāru*, the copper has become available (lit. come out), so I took your part and it is (now) in storage (for you) CCT 4 34c:5.

Only in two instances is the verb *adāmu* (*atāmu*) used in forms other than the stative. These forms *atamma* (for expected *atamma*) in TCL 19 53:24 and *at-ma-x-ni* (for expected *atmanim*) in TCL 20 95:23 have been interpreted as imperatives. The writing with *ta* makes it very likely that the verb is *atāmu* rather than *adāmu*.

J. Lewy, KT Hahn p. 12, and MVAG 35/3 p. 102 note a.

adamukku see *edamukku*.

adamutu see *adamatu* A.

adanatu see *adamatu* B.

adanniš (*addanniš*) adv.; very, greatly; NA; cf. *danniš*.

a) with a noun — 1' preceding the noun: *ana* ^a*Aššur abu ilāni bēli rabē ... a-dan-niš a-dan-niš lu šulmu* may all be very, very well with Aššur, father of the gods, the great lord TCL 3 1, also *ibid.* 2f. (Sar.), note (without *adanniš*) *ana āli u nišēšu lu šulmu ana ekalli ... lu šulmu* *ibid.* 4, but *ana Šarrukīn ... a-dan-niš a-dan-niš šulmu* *ibid.* 5; *libbu ša šarri bēlija a-dan-niš lu ṭāb* may the heart of the king, my master, be happy ABL 568:7, cf. ABL 7:6, and *passim*.

2' following the noun: *lu šulmu ad-dan-niš ad-dan-niš ana šarri bēlija* may (all) be very, very well with the king my lord ABL 392:3, cf. *ibid.* 8 and r. 13, also ABL 108:3, 7, and *passim* in the letters of Arad-Nanā, cf. *lu šulmu ana šarri bēlija a-dan-niš a-dan-niš* ABL 525:4, *šulmu a-dan-niš a-dan-niš* ABL 178:7.

b) with stative — 1' preceding the stative: UD.2.KAM *ṭāba* UD.4.KAM *a-dan-niš*

adanniš

tāba the second day is auspicious, the fourth day (of the month) is very auspicious ABL 77 r. 6; *mū* . . . *a-dan-niš ma'du* there is very much water (in the Turnu river) ABL 503 r. 17.

2' following the stative: *hūlu amme'u karma šu-<u> a-dan-niš* that route was badly obstructed(?) ABL 311:9; *liptušu dān mariš a-dan-niš* his affliction(?) is severe, he is very ill ABL 1:16, cf. ABL 341:10, cf. *palih a-dan-niš* ABL 1026:10, also (said of an eclipse) *ittušu laptat a-dan-niš* ABL 1134 r. 1; *ma-ti-iḫ a-dan-niš* Thompson Rep. 76 r. 4, cf. *ma'da a-[dan-niš]* Iraq 17 39 No. 8 r. 12'; ^a*nam-rāni erī kilalli mazzassušunu damqat a-dan-niš* the stand of both divine bronze mirrors is very fine ABL 91:7, cf. the beads *damqa a-dan-niš* ABL 404:9; *de'iq a-dan-niš* ABL 348 r. 7; *dullu ina muḫḫini da-a-na a-dan-niš* the job is very hard on us ABL 526:15.

c) with finite verb — 1' preceding the verb: ^a*Nabū u Marduk ana šarri bēlija a-dan-niš a-dan-niš likrubu* may Nabū and Marduk pronounce many many blessings for the king, my lord ABL 178:5, cf. ^a*Ninurta u Gula ana šarri bēlija a-dan-niš a-dan-niš likrubu* ABL 525:6, and passim; *lu šulmu ana aḫija a-dan-niš DN DN₂ . . . ana aḫija likrubu* ABL 426:4; *ilāni . . . ina rēši(?) ša šarri . . . a-dan-niš a-dan-niš lizzizzu* may the gods protect the king exceedingly well ABL 117:6, cf. *ana ummi šarri . . . ilāni . . . šulmu a-dan-niš a-dan-niš liškunu* ABL 660:8f., also *pani ša šarri . . . a-dan-niš a-dan-niš ētamrūni* ABL 377:12; PN *ša . . . a-dan-niš akī bēl damēšu idag-galanni* PN who regards me very much as one who owes him blood money ABL 211 r. 3.

2' following the verb: *ina muḫḫi GN māt Urartu gabbišu iptalaḫ a-da-niš* the whole of the land of Urartu has become very afraid on account of the city of GN ABL 112 r. 8, cf. *libbi issugu a-dan-niš . . . aptalaḫ a-dan-niš* ABL 525 r. 14 and 16, *iḫtudu a-dan-niš* ABL 1294 r. 6; NAM.BŪR.BI *annūti . . . issalmu a-dan-niš* these prophylactic rites have been very well performed ABL 437 r. 6; *i-sa-ū a-dan-niš* ABL 6:12.

d) with *ša*: *bēl tābtija ša a-dan-niš šū* he is very much indeed my benefactor ABL 221

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r. 3; *šulmu ša a-dan-niš u ḫūb šērē lid-dinunikka* may they give you very much well-being, as well as good health ABL 565:6; the goldsmith said, "Give us more gold" 3 GUN AN.BAR *zak-ru ša a-dan-niš . . . arḫiš šarru . . . lušēbila* "Let the king send us quickly (furthermore) three talents of iron which is very" ABL 566 r. 1.

The writing *ad-dan-niš* occurs in ABL 392:3, and passim in letters of Arad-Nanā, also in ABL 176:12 and 558:9.

adannu (*adānu, adiānu, edannu, idānu, ḥadannu, ḥadiānu, ḥidānu*) s.; 1. a moment in time at the end of a specified period, 2. a period of time of predetermined length or characterized by a sequence of specific events; from OB and MA on; *ḥadānu, ḥadiānu* (also *adannu, adānu, adiānu*) in OB, *ḥidānu* (also *ḥadānu*) in Mari, *edannu (idānu* in KAJ 101:19, *adiā<nu>* in KAJ 83:18) in MA and NA, *adannu* and *adānu* in OB, SB, NB; pl. *adannāti* Bab. 4 121:31; wr. syll. and UD.DUG₄.GA, also UD.ŠUR (ACh Supp. 2 Ištar 64 ii 12), UD.BA (ACh Šamaš 3:17ff.), UD.DA-*ni* (D.T. 18:2 and 7), AN.NI (ACh Šamaš 3:21f.) and RI (see mng. 2a-1').

u₄.dug₄.ga, ud.ba, ud.šur, an.na = a-dan-nu Igituh I 139ff.; [*u₄.du*]*g₄.ga = a-dan-nu* Nabnitu IV 213; [*u₄.d*]*u₄.ga = u₄-[um a-dan-nim]* Kagal G 16; *KI^{ul-lu-din}KAL = it-tum, ud.šur = a-dan-nu, UD.men = it-tum, u₄.dug₄.ga = a-dan-nu-um-ma* (var. *a-da-[an-nu]*) Erimhuš II 264ff.; [*K*]*I.KAL, KI.KI.KAL = MIN (= [it-tu]) ša a-dan-ni* Nabnitu I 240f.

u₄.dug₄.ga : a-da-an-nu Ai. VI iv 41, *u₄.dug₄.a.ni úr.šim.lá : a-da-an-na-šu uḫḫir* ibid. 42; [*ina š*]*ēri ana bēlim pi-qá uš-bu // ana a-dan-ni-šu ikšudušu* (corr. to *edin.na en.e.ga.nam.mu. un.ti [u₄].dug₄.ga.na mu.un.ti* lines 2f.) BA 5 674:1.

ud-da-kám, [a-da]n-nu, UD.ŠUR-um = [MIN (= u₄-mu)] [x]-x-[tú] Malku III 138ff.; [*u₄-um*] *a-da-nu = u₄-mu ma-lu-ú-tum* ibid. 140; UD.DA.KAM = *u₄-mu a-da-nu* BRM 4 20:52, see AfO 14 259 and 273; UD.DA *ḫU.LUḫ.ḫA = BE-ma a-dan-nu, li-la-a-[ti]* 2R 47 K.4387 iii 36f. (comm.); UD.BA // *a-da-nu* Bab. 6 99:9 (astrol.), for text commented on, see mng. 2b-3'; RI : *a-dan-nu* ACh Sin 31:3, see mng. 2b-3'.

1. a moment in time at the end of a specified period — a) in gen.: *u ḥa-di-a-num ša ašpurakkum* UD.1.KAM *la ulappatunim* and

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let them not delay the date I wrote you by a single day LIH 27 r. 6, also, wr. *ana ḥa-di-⟨a⟩-nim* ibid. 40:21, also *ana a-di-a-ni ittala[k]* UCP 9 337 No. 13:2 (all OB letters); *a-dan-na ša ašapparak[kumma]* at the moment which I shall indicate to you (board the ark) 4R Add. p. 9 D.T. 42:5 (Atrahasis epic); *kī ugar-ri-baššu ana a-dan-ni-ka ul talliku* he brought him to me but you did not come at the time indicated to you YOS 3 59:14 (NB let.); *kī adi ina a-dan-ni-a PN eṭtiri* I will pay PN at the time set for me (on the tenth of Abu, see line 7) VAS 3 138:10, cf. MN *a-dan-šú kī ina MN ... la iddannu* TCL 13 211:4; *kī PN u PN₂ ana a-dan-ni-šú-nu ana UD.10.KAM ša MN ana epēš nikkassī ... [la] illakamma* if PN and PN₂ do not come at their appointed time, by the tenth day of MN, to settle the accounts TCL 13 137:13; PN guarantees for a woman oblate and her daughter UD.20.KAM ... *ibbakamma inandinu kī la itabkamma la iddanni ultu muḥḥi a-dan-ni-šú amēluttu u mandattu ... inandin* he will hand (them) over on the 20th—if he does not hand (them) over, he will give a slave or a slave's income after the date due AnOr 8 53:11; *a-da-an-na a₄ sarrūtu ana PN la addinu* (if) I do not deliver the criminals to PN at the above-mentioned date BRM 1 76:10 (all NB); *Sá-ni-ig-a-da-an-^dMarduk* What-Marduk-Foretells-Occurs-on-Time (personal name) CT 6 4 iii 15 (OB); *ukkimma a-dannu* the time (for the portent's realization) has become imminent ABL 405 r. 15 (NA); *ūmē[ka imlū šanat]ka ikšudamma ukkiba a-dan-ka* the days of your life are over, the year of your (death) has come, the time appointed to you is here Borger Esarh. 105 ii 32, cf. also *ūmē iq-ter-ba a-d[an-nu ...]* Tallqvist Maqlu pl. 95 K.5729:7, for other refs., see *ekēpu*; *nakru ana mātiya KÚR* (read NU?) *ikaššada a-dan-ni ili ú-qa-a-a [...]* the enemy will not(?) arrive in my country, he awaits the god's appointed term (uncertain) CT 20 7 K.5151:2 (SB ext.).

b) with *ūmu*: *ana ūm ḥa-da-ni-šu PN awiltam ul irdi'amma* PN did not bring the lady on the day appointed to him VAS 8 26:18 (OB); *zunnū u rusū iṣbatušuma ina ūm*

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ḥa-da-nim ša ana šēr bēl[ij]a [aš]pura[m] ul ušém rain and mud delayed him, so that he could not leave on the date when I wanted to send him to my lord ARM 2 78:12, cf. *ūm ḥi-da-a[n] elippētīm* ARM 1 127:10; *[ana] ūmu ša e-da-ni-šú] šarru lippišiš* the king should use the salve on the appropriate day ABL 391 r. 20 (NA); *ana ūmu a-dan-ni-šú ... la iddannu* (if) he does not deliver (the emmer) on the appointed day PBS 2/1 206:6, cf. BE 9 64:7, 53:6, (with *ina*) ZA 3 150 No. 13:8, etc., and passim in NB; *adi ūm a-dan-ni iballuṭ arki a-dan-ni-šú imât* he (the sick man for whom the extispicy is performed) will live until the predetermined day, after his time is up, he will die CT 31 36 r. 9 (SB ext.), cf. *ana UD.DUG₄.GA-šú ana UD.3.[KAM ...]* Labat TDP 66:64', 65' and 70'; note (in similar context) *ana ittišuma* STT 91: 6, and see Thompson Rep. 245:4ff. cited *ittu* A mng. 2a.

c) referring to the natural end of human life: *Ḥa-da-an-šu-li-ik-šu-ud* May-He (the child)-Attain-the-Full-Time-Appointed-for-Him (personal name) AJSL 29 182 r. 11, also TCL 1 150:7 (both OB); *uṣurat a-dan-ni ikšud-šaššumma illika uruḥ mūti* the appointed moment came upon him and he went the road of death Winckler Sar. pl. 34 No. 72:9, cf. *ina a-da-an laṣurti* (for *la-aṣurti*, see *uṣurtu*) before their appointed time Tn.-Epic "iv" 8; *ina la ūmēšu arrat niši ikaššassu ina la a-dan-ni-šú iššâl irašši bilta* before his days are up, the curse of people will overtake him (the dishonest money-lender), he will be brought to account before his due time, he will be punished(?) Lambert BWL 132:115.

d) in specific phrases — **1'** with *šakānu*: *šumma awilum šú šibūšu la qerbu dajānū a-danam ana ITI.6.KAM išakkanušumma* if that man's witnesses are not at hand, the judges set him a term up to (the end of) the sixth month CH § 13:16, cf. *a-da-nam ana ITI.5.KAM iškunšum ištu* MN UD.[1.KAM] *adi MN₂ UD.30.KAM a-da-an-šu* (for transl., see *zanānu* B usage a) Çiğ-Kizilyay-Kraus Nippur 101:13ff., cf. also *ana ṭarādišu ana UD.10.KAM ḥa-da-nam taškunima* Frank Strassburger Keilschrifttexte 17:6 (translit. only), [...] UD.30.

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[KAM] *a-da-na-am išakkanuma* UET 5 266:18 (all OB); *ana hi-da-[n]im ša aškunakkum* PN u PN₂ *pan šābim lišbatunimma ana [GN] littalkunim* let PN and PN₂ take command of the troops on the date which I set for you and leave for GN ARM 1 96:5, cf. *ana hi-da-nim* (in broken context) ARM 4 18:6, also *hi-da-nam ana alāk šābim* ... [u]l *ašakkanakkum* ARM 1 43:10; *a-da-na ana* MN UD.2.KAM *iškunma* ... *a-da-ni-iš-ku-nu* (for *adān iš-kunu*) *ittiqma ša pāši idišu u kalmakri idāti-šunu inandin* he set the term (of the contract) at the second of MN—if he exceeds the term which he set, he will pay the rent on the ax and the rents on the hatchets Peiser Urkunden p. 33 VAT 4920:11 (MB); *ina pi tuppi a-di-a-na* <na> *išakkan* KAJ 83:18, see Koschaker NRUA 166; *e-da-nu assakanšunu šumma ittalkuni* ... *ina muhhi šarri ušēbal-šunu* I have set them a term—if they do come here (with tribute), I will send them on to the king ABL 310 r. 15 (NA); *ša* PN *ina a-dan-na ša* PN₂ u PN *a-dan-na ana* IGI PN₃ *šakin tēmi* GN *iškunuma* PN₂ *la illiki* (these are the witnesses before whom) PN (acted) in matters of the term (set) for PN₂, to wit: PN set a term (for PN₂) in the presence of the governor of Kish, PN₃, but PN₂ did not come in time Watelin Kish 3 pl. 13 W.1929,145:4f. (NB), cf. [a] *dan-nu ana aḥamiš iškunu* Dar. 128:7f., also *a-dan-nu u'ilti ša* ... *ana* UD.17.KAM *ša* MN *iškunuma* VAS 6 63:2; *šikin [ša] a-dan-nu ša iškunu ultennu* he has now changed the date (which) he himself set ABL 774 r. 4 (NB), cf. *a-da-an-nu adi qit ša* MN ... *ana muhhi iškunuma* Moldenke 2 No. 53:5 (= AJSL 27 29, NB).

2' with *kašādu*: *a-da-a-an kaspim šaqālim iktāšdannima tamkārūm esranni* the date to pay the money has come and the merchant is pressing me (for payment) CT 4 27a:7 (OB let.); I kept thinking every day *a-da-an-nu ikšudamma uptattāni bābāti* (until) the right moment occurred and doors opened themselves in front of me (and I discovered an old stela) YOS 1 45 i 28 (Nbn.); *rubū Marduk 21 šanāti qereb Aššur irtame šubassu imlū umē ikšuda a-dan-nu inūhma uzzašu ša šar ilāni* (when) prince Marduk had made his abode

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in Assyria for 21 years, the time was up, the fixed day arrived, and the anger of the king of the gods became appeased VAB 4 270 No. 8 i 27 (Nbn.); *a-dan-na Šamaš iškunamma* ... *a-dan-nu šu iktalda* Šamaš set me a fixed date, this term arrived Gilg. XI 86 and 89.

3' with *malū*: *ina uraḥ umāte annāte udini e-da-nu la ma-[la(!)]-e* during this period of one full month before the term is up KAV 2 iii 21 (Ass. Code B § 6).

4' with *etēqu*: *ša* ... *ina kanikišu ša ušēzibu [h]a-da-an-šu ittiqma kaspum šibtam irāšši* ... *ušašferu* who has recorded (the clause) "(if) he exceeds his term, interest will accrue on the money" in the sealed document which he had drawn up Kraus Edikt iii 12; *e-da-nu etiqma še'u ana šibti illak* if the term is exceeded, the barley will be subject to interest KAJ 65:8, cf. JCS 7 148 No. 1:16, 3:11, 4:9, also, wr. *e-da-an-nu* KAJ 25:8, 58:11, also *i-da-nu itetiḡšuma* KAJ 101:19 (all MA); (they took the oath) *kī a-dan-nu itetqu* if the term (of the contract) is exceeded YOS 7 190:11 (NB), cf. *kī a-dan-nu u'ilti i-te-let-gu* VAS 4 107:9 (NB), *kī adannu ša* PN *ittini iškunu itetqu* YOS 7 43:17 (NB); for other refs., see *etēqu* A mng. 1f–2' and mng. 4f–1'.

e) with ref. to localities: *iš[t]u* UD.5.KAM *ina ha-da-nim Hanē uqa'a* for five days I have been awaiting the Haneans at the appointed place ARM 2 48:5; *ina šalši ūme ina A.ŠA a-dan-ni iktalduni* on the third day they arrived at the appointed place Gilg. I iii 48; *a-da-nu ša adē ša Bābili ul akšudu* I did not come to the appointment in Babylon for (taking) the oath ABL 202:15 (NB).

2. a period of time of predetermined length or characterized by a sequence of typical events — a) a period of predetermined length — 1' established by agreement: *ultu ūmi annī* UD.3.KAM *ša arḥi annī* MN *adi* UD.11.KAM *ša* MN₂ *ša šatti annīti ana 100 ūmī 100 mušāti annāti šī-kin* RI *nēpišti bārāti ina šikin* RI *šuātu* ... *lu nakru mal bašū išarrimū ikappudū* from today, the third of this month MN until the eleventh of MN₂ of this year, for these one hundred days and nights, the term here stipulated by (this) extispicy,

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will any enemy strive and plot (against me) within this stipulated term? Knudtzon Gebete 1:3, and passim, wr. *a-dan-ni*, in Knudtzon Gebete and PRT, see Klauber, PRT p. xiii and Knudtzon Gebete p. 16, wr. RI Knudtzon Gebete 6:3, 43:4 and 60:3f., cf. *ultu ūmi annī adi ūm šikin RI-ia* ibid. 1:15, 43:10, cf. also [*ana 90 ūm*]i 90 *mušāti šikin a-dan-ni-ia* ibid. 108:3, and passim, also in the phrase *ezib ša arki a-dan-ni-ia* PRT 4:9, and passim, see Klauber, PRT p. xvi, *ezib ša ana arki R[I-ia]* Knudtzon Gebete 60:14; *mē šunūti ina šibittu ša šarri arhussu ultu UD.12.KAM adi UD.15.KAM id-dinušunūti . . . ina ūmu adi la a-dan-ni-šū-nu mē ildidu* they gave them (the right to draw) water from the royal reservoir each month from the twelfth to the 15th of the month, (but) if they draw water at any time not within the term established for them (they have to pay five minas of silver as a fine) BE 9 7:18 (LB); *šaṭāri ša a-dan-nu ana eṭēri ittišu išṭuru* together with it (the promissory note) they drew up a document concerning the term of payment Dar. 486:4, cf. *elāt w'ilti ša a-dan-nu* TuM 2-3 168:10, also *elat ša-ṭa-ru.MEŠ ša a-da-nu-a-ta* BRM 1 70:25 (all NB).

2' established by divinatory calculations: *šumma reš šēri šumēl ubāni 1 paṭir UD.6.KAM a-da-an(!)-š[u . . .] ana UD.6.KAM āl nakri tašabbat* if the top of the "back" of the left side of the "finger" has one crack, its period (of reference) is six days, within six days you will capture the enemy's city KAR 452:7 (p. 433), cf. (with 9, 12, 15, 18, 21, 24, 27 days, one month) ibid. 10ff. (SB ext.); if the portent presages evil GISKIM.BI *a-dan-šā hiṭma šumma ittu miḫir itti la ittabšima pi-is-sà-tam la irtaši ul ušettiq lumunša ul innassaḥ iṭeḫḫām* watch during the period of this portent, and if no opposite portent has occurred and thus it does not become cancelled, it will not bypass (you), its evil will not be removed, it will actually happen Bab. 4 111:44; *ana MU.1.KAM a-dan-na tašakkan reš a-dan-ni-ka* [120] you determine the period at one year, the beginning(?) of your period is 120 (days?) CT 31 16:10, cf. *šumma ana ITI.2.KAM tēpuš reš a-dan-ni-ka* 20 ibid. 5, and passim in this text, cf. *a-dan-ni ūmi* 10 ibid. 22, see Weidner, OLZ 1917

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257ff., cf. also *aššum a-dan-ni la tidū* (followed by calculations) CT 31 2K.12390:2, *a-dan-nam* MI GAR-un ibid. 4; in difficult context: *ultu libbi UD.26.KAM . . . adi libbi UD.[. . .][XU]D.MEŠ UD.DUG₄.GA l[iš(?)-ku]n(?)* PRT 102 lower edge; if the extispicy is favorable *ūm a-dan-ni-ka teppuš . . . ana arki a-dan-ni-ka GUR-ūr* establish the date for yourself, (if it is unfavorable, do not go ahead) wait(?) until the date set for you is past CT 20 46 iii 31ff., cf. ibid. 48 iv 30, cf. also *ana ūm a-dan-ni(-)ša ŠUB-di-ma arki a-dan-ni-šā teppuš* CT 31 46:13, cf. (in broken context) [*ana UD*].DA-ni ina KU 15 *na-de-e* D.T. 18:2, also *ana UD.DA-ni* 150 Š[UB . . .] ibid. 3, *ana UD.DA-ni* 150 *na-de-e* ibid. 7 (SB ext.); *šumma AN.MI EN.NUN AN.USAN ana mūtāni* «DIŠ» UD.DUG₄.GA EN.NUN AN.USAN *ana ITI.3.KAM UD.10.KAM* if there is an eclipse in the evening watch, it portends pestilence, the term for (the realization of the portent of) an eclipse at evening is 100 days Thompson Rep. 270 r. 10, also ibid. 271:9 and, wr. [*a*]-da-an RA 18 30 No. 20 last line; *ul ušāpi ašīpu šikin mur-šija u a-dan-na sili'tija bārū ul iddin* the exorcist has not diagnosed the nature of my complaint, nor has the diviner established the term of my illness Lambert BWL 44:111 (Ludlul II); *a-da-an damāqi[šū] itti Šamaš uḫḫur* the time of his welfare brought about by Šamaš is far off Kraus Texte 36 v 10'; *adi a-da-an Šamaš ikunna [u s]imān tāḫaziya ikaššada* (do not disarm?) until the date set by Šamaš becomes evident to me and the right time for me (to go to) battle arrives Tn.-Epic "iii" 30; with *šabātu*, mng. obscure: *Šmār-bīti ana muḫḫika kī aš'alu a-dan-nu ša šulum adi UD.4.KAM iṣṣabta* when I inquired of DN concerning you, he . . . the date of recovery until the fourth day ABL 219 r. 1 (NB).

3' referring to astronomical periods: if Venus *ina Tašriti TA a-dan Sin šā UD.27.KAM UD.28.KAM* 1 ITI *uḫḫuru ša libbi Sin irub* is one month late in MN from the date of the moon, i.e. (from) the 27th or the 28th, i.e. it enters the moon ACh Ištar 7:41, cf. *šumma MUL Dilbat ultu UD.DUG₄.GA Sin ša UD.[. . .]* ACh Supp. 2 Ištar 49:94; *ša ina UD.DUG₄.GA-*

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šú-nu la itbalu (this portent means) that they (the Pleiades) did not disappear at their usual time ACh Supp. 2 Ištar 66:11; *innamirma ūmēšu ugattima ina UD.DUG₄.GA-šú ša šanī arhi la innamir* (if Mercury) is visible and has remained so throughout its normal time but does not appear in the next month at its appropriate time ACh Ištar 28:11; ^dGUD.UD *kīma tablu a-dan^{an}-šú ina šamē* DIB-*iq-ma* ACh Ištar 21:50; *u 5 UD.MEŠ ša ina muḫḫi e-da-ni-i-šú ušētiquni kīma ú-tu-uk-kiš* 40.UD. MEŠ *undalli* (for transl., see *akāšu* mng. 3d) ACh Supp. 2 Ištar 62:20 (report), see Schaumberger, ZA 47 92, cf. *ibid.* 9; *ša* ^d*Dilbat a-dan-šú ušettaqu* (this portent means) that Venus will delay beyond the normal time ACh Supp. 2 Ištar 64 ii 6, cf. *Dil-bat* UD.SUR DIB-*ma* *ibid.* 12; *bibli uddazallē tāmarti kakkabāni [a]-dan-na-ti-šú-nu* the eclipses, the “hours,” the observations of the stars, their normal times (of appearance) Bab. 4 121:31.

b) a period characterized by a sequence of typical events — **1'** referring to seasons: *ina Ajaru ūmu a-dan-ni edē pan šatti* in the month of Ajaru at the normal time of the high waters of spring OIP 2 104 v 70 (Senn.); *šumma . . . šE.GI.š.ì išir [lu] x-ab-tu₄ lu mimma ša meṭirti ina la a-dan-ni-šú zēra ittaši* if the sesame does well, and the . . . or any orchard fruit bears seed out of season CT 39 8 K.8406:2 (SB Alu), dupls. *ibid.* 10:2 and AMT 7,8 r. 10, note the parallel *šumma* (wr. DIŠ UD.DA) *ina NU.UD.DUG₄.GA [. . .] išir . . . [. . .] lu mimma ša miṭirti zēra it[taši]* CT 41 22:8, and cf. *ibid.* 4; *šumma* ^d*Adad ina la a-dan-ni-šú rigimšu iddīma* if Adad thunders out of season ACh Adad 9:16.

2' referring to the natural course of a disease: *šumma amēlu šēpāšu* GIG.MEŠ *malā GIG šunūti a-da-na TUK-u* if a man's legs are full of sores(?) (and) these sores have a fixed period AMT 74 ii 25, cf. *šumma a-dan iršū [. . .]* STT 89:117; *šumma amēlu* SAG.KI. DIB.BA *ina NU a-dan-ni-šú UŠ-šú* if the SAG. KI.DIB.BA-disease bothers a man inordinately KAR 202 iii 7; note the difficult passage: (the progressively shorter periods of his disease will be, on the second day until noon, the third day until afternoon, the fourth day

adantu

until dusk) *ina ḫamši adi a-dan-ni-šú* the fifth day until . . . , (the sixth day until the (first) night watch, etc.) Labat TDP 166:97, dupl. Labat, Syria 33 122:11.

3' referring to other periodic sequences: *šumma Šamaš ina la a-dan-ni-šú ippuḫa* // UD. BA // *a-dan-nu ina la a-dan-ni-[šú . . .]* if the sun rises at an unusual time, explanation: UD. BA = *adannu*, (i.e.) it [. . .] at an unusual time Bab. 6 99:9, commenting on *šumma Šamaš ina NU UD.BA-šú ippuḫa* Craig AAT 27 Rm. 2, 340:5ff., and dupl. 53 K.2932 r. 2ff. (= ACh Šamaš 3:17ff.), cf. also *a-na UD.BA-šú uḫḫiramma . . . ina la AN.NI-šú ippuḫma* *ibid.* 8f. (= ACh Šamaš 3:20f.); *šumma Šin TAB-ma ba-ra-ri itta'dar . . . ba.ra // la-a // RI // a-dan-nu ina la a-dan-ni-šú UD.12.KAM UD.13.KAM attalū GAR-ma* if the moon is early and darkens . . . , explanation: *bara* = not, *RI* = term (i.e., explaining *barari* as consisting of Sum. *bara* = *la*, and *RI* = *adannu*), (this means that) an eclipse will take place at an unusual time, (namely) the twelfth or the 13th day ACh Sin 31:4; *ina la a-dan-ni-šú ša bīti šuāti rēšašu iqdudu uttabbika mīlašu* the pinnacles of that temple fell down prematurely, its upper parts crumbled VAB 4 254 i 22 (Nbn.); *šattamma ana balāt a-dan-nu* (var. *-na*) *itiq* for this year until the next the normal term (for such misfortune) was past Lambert BWL 38:1 (Ludlul II).

In AfO 8 20 v 1 read *mu-a-tin-ni . . . ba-la-tin-ni*. In ABL 1456:9 read *e(!)-de-ni-ia*, cf. the refs. cited *ēdēnu* s. mng. 2b.

Zimmern Fremdw. 63; Landsberger, JNES 8 257 n. 47.

****adannussu** (AHw. 10b) to be read *ši-ma-a dannūssu* (ABL 926:6, coll. Sollberger).

adantu s.; (a reddish brown mouse); lex.*; cf. *adamatu* B, *adāmu* A and B.

péš.ḫul, a-da-an-tú = ḫu-lu-u MSL 8/2 63:256f. (Uruanna).

a-d[a-a]n-[tu]m = ḫu-lu-[u] Malku V 52.

In ACh Adad 19:27, *a-da-an-ta-tum* is most likely to be emended to *a-ša(!)-an-ša(!)-tum* (presumably going back to an ancient scribe's error in copying a Babylonian text), see *ašamšūtu*.

Landsberger Fauna 108.

adantu see *adamtu*.

adānu

adānu see *adannu*.

adappu see *atappu* and *dappu*.

adapu A s.; 1. (a musical instrument), 2. (a song accompanied by that instrument); SB*; Sum. lw.

urudu.a.da.pà = *a-da-pu* = *ma-zu-ú* (between *ilissu* and *halhallatu*, q.v.) Hg. II 193, in MSL 7 153.

1. (a musical instrument): see Hg., in lex. section.

2. (a song accompanied by the *a*-instrument): 5 *zamārū* ... *a-da-pa šu-me-ra* five Sumerian *a*-songs KAR 158 iii 38, cf. [x] *šu-me-ru*.MEŠ [x] *ak-ka-du-ú* [x] *za-ma-ru a-da-pu*.MEŠ *ibid.* r. i 11.

On the Sumerian song type *adab*, see Falkenstein, ZA 49 87ff.

adapu B s.; wise; lex.*

ù.tu.a.ab.ba = *a-da-pu* (between NUN.ME.TAG = *enqu*, *itpēšu*, *ḥassu*, *mudū*, *mār ummāni*, and *šu.gal.an.zu* = *eršu*, *mudū*) Igituh I 107.

For *Adapa*, name of the first antediluvian sage, see the refs. in Lambert, JCS 16 73f.

adapu see **edapu*.

adārānu s.; (a plant); plant list*; cf. *adāru* s.

ú *a-da-ra-a-nu* : [...] Köcher Pflanzenkunde 2 vi 11.

Lit. *adāru*-like plant.

adari see *dār* usage a-1'.

adartu (a plant) see *atartu*.

adaru A s.; (a stand or other apparatus used in the cult for holding a plurality of *dannu*-vats); NB.

1 *a-da-ru kaspi* (followed by 16 *dannu*-vats, 15 *kankannu* containers, etc., likewise of silver, for the *šalām biti*-ritual) YOS 6 192:6, also *ibid.* 189:6 and YOS 7 185:6, cf. 1 *a-da-ru kaspi* (in similar context) YOS 6 62:1; 24 *unūtu* 3 *unūtu kaspi* 1 *a-da-ri kaspi* 24 vessels, three silver vessels (and) one *a*. of silver Moore Michigan Coll. 37:3; 3(?) *a-da-ru u* 22 *dannūtu* AnOr 9 21 r. 3, cf. 1 *a-da-ru ša šarri* *ibid.* r. 4, [x a]-*da-ru* 1 *dannu ša šarri* (all

adāru

to be offered in the Adad temple to the Ištar of Uruk) *ibid.* r. 5.

adaru B s.; (an animal or insect); plant list.*

[...]: AŠ KUN *a-da-ri* (var. -*rim*) (preceded by AŠ KUN *ḥulī*) Köcher Pflanzenkunde 12 i 26, var. from CT 14 28 K.4140A+ i 7' (Uruanna III 31f.).

adāru (*aṭāru*, *atāru*) s.; (an indigenous tree); from OB on; wr. syll. (*atāru* in Hh. var.) and (GIŠ).A.AM (A.DAR BIN 7 71 i 10); cf. *adārānu*.

il-[da-ag] GIŠ.A.AM = *a-da-r[um]* Proto-Diri 159; il-[dag] GIŠ.A.AM = [a]-*da-rum*, *il-dak-ku*, *el-lu*, *eb-bu*, *nam-ru* Diri II 230ff.; giš.A.AM = *šu-kum* (= *ildakkum*), *a-da-ru*, giš.A.AM.kur.ra = MIN KUR-i Hh. III 138ff.; giš.A.AM.kù.ga = *a-da-ru* (var. *a-ta-ri*) *el-lu*, MIN [eb-b]u *ibid.* 144f.; giš.A.AM.šità = MIN (= *a-da-ru*) *ra-a-ṭi* (var. MIN *ra-ṭu(!)-um*), giš.A.AM.šità.ná.a = MIN (var. *a-dar*) *šá ina ra-a-ṭi-šú ni-lu* *ibid.* 145f.

giš.RAD, giš.AM, giš.A.AM = *a-da-a-ru* Nabnitu I 142ff.; il-dag RAD = *il-d[ak-ku]*, [a]-[*da-a-ru*] A VIII/4:101f.; [i]l-dag AM×A.KUR = *a-d[a-ru]* Ea IV 148.

[...].UŠ GIŠ.SAR // *áš-tu*, GIŠ *a-da-ri*—*a*-leaf ZA 10 194:3 (med. comm. from Sippar), cf. DUB-ba *a-da-ri arki inbi* [...] *ibid.* 4.

a) use of the wood: 5 GIŠ.GU.ZA *a-da-ru-um* five chairs of *a*-wood UET 5 792:32 (OB); 1 GIŠ.IG A.DAR one door of *a*-wood BIN 7 71 i 10 (OB); x *itqurū ša* A.AM KAJ 310:41, cf. 10 GIŠ *šahḫū ša a-da-ri* *ibid.* 43, 2 GIŠ *g[i-i]l-ti-ú ša a-da-ri ša* GIŠ.NÁ two rungs of *a*-wood for a bed *ibid.* 45 (MA); 1-*et* GIŠ.NÁ *ša a-da-ri* one bed of *a*-wood (beside a *kankannu* of poplar) Ner. 28:29.

b) referring to the tree: *ana muḫḫi* 7 GIŠ. A.AM PBS 1/2 80:5 (MB let.), GIŠ.A.AM *ajūtúma* (there are no) *a*-s whatever *ibid.* 8, and passim in this text; *šumma ina mušpāl āli* GIŠ.A.AM *innamir* if an *a*-tree is found in the low-lying region of a town CT 39 11:49 (SB Alu), cf. [DIŠ K]U.KU TÚL.LÁ *mušpāl erṣeti* GIŠ.A.AM IGI *ibid.* 35.

c) in med. use: GIŠ.A.AM (together with tamarisk wood, *inib kirī*, etc., to be dried in a kiln, etc., to be used for a lotion) AMT 77,5:11, cf. also (same use) AMT 69,2:7; PA GIŠ.A.AM (with other leaves to be boiled for a lotion) AMT 52,5:8, cf. AMT 23,10:4, 68,1:17,

adāru A

Jastrow, Transactions of the College of Physicians in Philadelphia 1913 399:39, KAR 208:8, etc.; *ḥašhallat* GIŠ.A.AM (beside leaves of the fig tree, etc., for a bandage) AMT 72,2 r. 3; NUMUN GIŠ.A.AM seeds of the *a*-tree (strung with twenty other seeds as a chaplet around the hip) KAR 185 iii 16, cf. (to be soaked in wine) KAR 188:7; 12 SĪLA GIŠ.A.AM (and same quantities of other woods and plants summed up as *naphar* 20 <Ú.ĤI.A> *narmakti* LI[...] line 11) ADD 1042:3.

For discussion, see sub *ildakku*.

adāru A v.; 1. to be worried, disturbed, restless, 2. to become obscured (said of heavenly bodies, etc.), 3. *udduru* to cause annoyance, grief, to make restless, 4. II/2 passive to mng. 1, 5. *šū'duru* (*šūduru*) to cause annoyance, to frighten, 6. *šutāduru* to become harrassed, worried, (passive to mng. 5), 7. *na'duru* (*nanduru*) to become nervous, impatient, apprehensive, 8. *na'duru* (*nanduru*) to become eclipsed (said of heavenly bodies); from OA, OB on; I *īdur*—*iddar*—*adir*, I/2, II, II/2, III, III/2, IV, IV/3; wr. syll. and (in mngs. 7 and 8) KA×MI; cf. *adirtu* A, *ādiru*, *adriš*, *adru* adj., **adūru*, *nanduru*, *tādirtu*.

ka-an SAG×MI = *a-da-ru*, *a-dir-tú* S^b I 249f., cf. [ka-na] KA×GAN-*tenū* = *a-da-ru*] Ea III 138; SAG.[x] = *a-da-ru* Kagal B 300; KA^{1-ne}ŠEŠ = *a-da-ru* Erimhuš V 179.

diri = *a-[da-ru]*, *diri.diri* = [...] Erimhuš II 95f.; [di-ri] DIRI = [na]-*-du-ru* Diri I 33, cf. DIRI = *na-aḥ-du-ru-um* Proto-Diri 8; [DIR]I.DIRI *a-da-ru*, [DIR]I.DIRI *a-ḥa-zu* STC 2 51 i 19 (comm. to En. el. VII 4, see *adūru*).

šū-ú ŠÚ = *sahāpu*, *katāmu*, *a-da-ru* A I/8:42ff.; šú = *a-da-ri* (in group with *katāmu*, *arāmu*) Erimhuš V 120; de-e RI = [a-da-ru] A II/8:24, cf. [de-e] [RI] = *a-[da]-ru* S^a Voc. F 2'a; la-al LAL = [na]-*a-[du-ru]* S^a Voc. Q 28'; igi.[M]I, igi.ḥuš = *a-da-ru ša pa-n[ī]* Nabnitu I 140f.

an.ta.lù = *a-da-ru šá Sin* Antagal G 200; dingir dar₄.AŠ.DÙ = DINGIR *a-di-ir* Nabnitu I 145, ^dŠEŠ.KI sag.ki ì.gíd, ^dŠEŠ.KI ì.mud, ^dNanna.ré IM.DIR.MI, ^dNanna.ré IM.DIR.MI šú.uš.ru, ^dŠEŠ.KI ì.dùl, ^dŠEŠ.KI ì.BAD.na, ^dŠEŠ.KI ì.ná = ^dSin *a-di-ir* ibid. 146-152; ^dUtu ì.ná, ^dUtu ì.lù, ^dUtu ì.tag, ^dUtu GAN.me.da an.tag = ^dUTU *a-di-ir* ibid. 153-56; en al.BAD = *be-lum a-di-ir*, lugal.e im.ma.a.ab.ŪŠ, lugal.e im.ma.a.ab.dù, lugal.e im.ma.a.ab.lá = *šar-ru a-di-ir* ibid.

adāru A 1

158-60, cf. im.a.ab.lá.e = *na'-du-rum* 5R 16 i 32, restored from ASKT p. 198 Rm. 2,585 (group voc.); lú.sag.ki al.DU, lú.sag.bi ki.a, lú.sag.bi dul.la, lú.KA×MI àm.tag, lú.igi.ni nu.zalág, [lú x x] NI.MI.MI = *a-mi-lu a-di-ir* (followed by three more broken equivalents) Nabnitu I 161-166; [... GI]G = *ḥa-dir*, [...] = *i-ta-nam-dar* CT 19 3 K.207+ r.(!) vi 10f. (list of diseases).

^dEN.ZU.na [an].šà.ta su.mu.ug.ga.ge.eš : ^dSin *ina [qereb] šamē ú-šá-di-ru* they (the evil demons) caused the eclipse of the moon in the sky CT 16 22:238f.; an.na su.mu.ug.ga.bi gig.ga : *ša ina šamē maršiš i'-ad-ru* (the moon) which became eclipsed in the sky as an evil (portent) CT 16 20:136f., also ibid. 116f., cf. su.mu.ug.ga.bi an.na dalla mu.en.è.a : *na-an*(var. '-)-*dur-šu ina šamē šūpū* his eclipse is clearly visible in the sky ibid. 21:138f., also su.mu.ug.ga.ni an.na igi.du₈ mu.un.è.a : *na-an-dur-šū ina šamē imurma* he (Enlil) saw his (the moon's) eclipse in the sky ibid. 20:108ff., cf. also su.mu.ug.ga : *a-dir* ibid. 98f.; gi₆.pār su.mu.ug.ga.ta : *mipāru iḥ-ḥa-ad-ru* the residence of the *entu*-priestess became darkened (by fire) KAR 375 r. iv 23f.

iti_x(U₄.^dNANNA) ba.an.da.šú : *šit arḫi it-ta-ad-dar*(!) // *ir-ta-bi* the new moon will become eclipsed, explanatory variant: has set SBH p. 54:20f.; mu.lu šir.ra u₄.dè MI.MI.ga u₄.dè sír.sír.re : *ša širḫi ūmu mu-šá-[di-ru] ūmu munnišū* (obscure) BA 5 617:1f. (coll. W. G. Lambert); na.an.DIR.DIR.gin_x.nam.gú.ḤAR.na.an.AG.e : *la ta-ta-dir* (var. *la ta-ta-ad-dar*) *la taš-[ta-na-']-i* you must not get excited, you must not clear your throat constantly BSOAS 1957 259 K.8843+, and dupls., see Landsberger Examenstext A 51, cf. na.ab.DIRI.DIRI.ge.en : *la ta-at-ta-n[a-ad-dar]* RA 17 121 ii 27; nam.dub.sar.ra me.su(for.zu).gál lú.su(for.zu).bi nu.un.diri.ga : *ṭupšarrūtu la lamdat aḫissa ul i-ad-dar-šá*(for-*šá*) (for transl., see *aḫāzu* lex. section) TCL 16 pl. 170:3, and dupls.; e.ne.è.m.mà.ni an.ta u₄.e.en an.ta àm.diri.ga : *eliš amassu urruḫiš ú-šá-di-ra-an-ni* (var. *šū'-du-ra-ku*) his (Marduk's) word hastens (to me) high above, high above it causes me grief (translat. of Sum.) SBH p. 8:82f., var. from ZA 10 pl. after p. 276 r. 29f.; ma.la.ragi.mu ama.mu.mu.si.ama.mu.mu.si.si : *ru-a-tu i-šá-ta-pu-ri i-ta-aḥ-da-ra-ni-ni* AMA *i-ta-aḥ-da-ra-ni* through their many messages (sent to me during my sickness) the girl friends (showed that they) were concerned about me, (my) mother was concerned about me VAS 10 179:7f. (OB), also the parallel verse *ú.šū.ra gi.m[u.ama.mu.mu.s]i.ama.mu m[u.si.si] : šá-a-tu i-šá-ta-pu-ri i-[ta]-aḥ-da-ra-ni-ni* AMA *i-ta-aḥ-da-ra-ni* ibid. 5f.

su.^{m[u]}mug.mug = *a-da-ri*, *pa-la-ḫu* ZA 10 198:7 (comm.), see discussion sub *adāru* B v.

1. to be worried, disturbed, restless: RN ... *a-dir u ḥussus* Kaštiliaš was worried and

adāru A 2a

preoccupied Tn.-Epic “iv” 23; *šumma lib-bašu a-di-ir* (preceded by *daliḫ*, *maruṣ*, and *ḫelu*) if his mood is disturbed Kraus Texte 57a ii 8’; *šumma panūšu ad-ru* if his face is agitated (preceded by *šalmu* looking well) Labat TDP 74:41; *qāt* ^a*Marduk a-dir-ma imāt* (this is) the hand-of-Marduk (disease), he (the patient) will be restless and die Labat TDP 100 i 3, also *ibid.* 182:35 and 37; *immenē i-du-ru panūka* ... *i-du-ru* ^a*Igigi ilmēnu šamāmi ibakkū Anunnaki* why did your (the moon’s) face become eclipsed? the Igigi became afraid, the heavens are in a bad mood, the Anunnaki cry Ebeling Parfümrez. pl. 49:2 and 4 (SB hymn to Sin), cf. *i-du-ra ekurrāti* ... *ad-ru šangūšina* ... *i-du-ur mār ikkari* (opposite: *ḫadû*) *ibid.* 8f. and 11; *ana* ^a*Šamaš šar ilī mannu id-[d]u-ru u₄-mu-kal mūšu e-da-ar tūra šitta ūmāti šarru bēl mātāte šalmu ša* ^a*Šamaš šū mišil ūme ū-ta-da-ar* whoever mourns for Šamaš, the king of the gods, must mourn one full day and night, and again two days, but the king, lord of the world, being an image of Šamaš, has to be in mourning only half a day ABL 5:19, r. 2 and 6 (= BA 1 627, NA); *a-da-ru ālu ilappin ugaru inna[ddi]* (there will be) consternation, the town will become poor, the irrigation district will fall into neglect CT 40 43 K.2259+ r. 14 (SB Alu); see also BSOAS 1957 259, in lex. section.

2. to become obscured, eclipsed (said of heavenly bodies) — a) said of the moon: see Antagal G 200, Nabnitu I 145–152, in lex. section; *Sin AN.MI EN.NUN U₄.ZAL issakan ina šūti issakan ina šūti uzakki ina imittišu a-dir ina qaqgar MUL.GIR.TAB a-dir* the moon entered (lit. made) an eclipse during the morning watch, it started (lit. the moon made it) in the south (of the disk of the moon) (and) it cleared up (lit. the moon cleared it) from the south on, it was eclipsed on its right side, it was eclipsed (while the moon was) in the constellation Scorpio ABL 1444:8 (coll.) and r. 1, see Schott and Schaumberger, ZA 47 127 n. 1; *šumma ūmu SI-šū imqutma Sin a-dir* ... *ina barārīti Sin attalū GAR-ma SI qarnu SI šarūru ina šāt urri KA×MI-ma* if the moon is eclipsed while the day is losing its radiance, (this means) the moon makes an eclipse in the first watch of

adāru A 4

the night—SI means horn, SI also means radiance, (hence it also means) it (the moon) darkens at dawn ACh Adad 33:21; for *iduru panūka* (said of Sin), see mng. 1.

b) said of the sun: *šumma ina MN UD.1. KAM MAN KA×MI* (var. *a-dir*) if the sun is eclipsed on the first of MN ACh Šamaš 10:1, var. from Craig AAT 94 iii 11, cf. ACh Šamaš 10:2ff., 13:15 and 17ff., also ABL 1134:11; see also Nabnitu I 153–56 in lex. section.

c) said of planets: if the Great Twins and the Small Twins surround Venus *u šī ad-rat* but it is dark ACh Supp. 2 Ištar 49:30, cf. if Venus *ina MN ina tāmartiša ad-rat* ACh Supp. 35:32, and passim; TE GU.LA *a-dir* TCL 6 11:2, cf. *ibid.* 1, cf. also ZA 52 248:63f., 254:109.

d) said of daylight: *šumma UD a-dir* ... *šaniš akām la šāri imbaru la zunni IGI.BAR-ma UD ḫa-dir taqabbi* if the day is dark, or else a sandstorm without wind or a fog without rain occurs, you may say that the day is dark ACh Adad 33:1 and 3; *šumma ūmu a-dir-ma šūtu rakib* if the day is dark, and there is a south wind *ibid.* 4, also (with other winds) *ibid.* 5ff., ABL 405:12, Thompson Rep. 269:3, wr. *ḫa-dir-ma* ACh Adad 35:6ff.

3. *udduru* to cause annoyance, grief, to make restless: *uḫ-ta-di-ir* > *ṣuḫārē ina pūd tārītim* it (the disease) made the children restless in the nurse’s arms JCS 9 8 A 12 (OB inc.); ^a*Ea itti ilī ša šamē ud-dur* Ea was annoyed with the gods of heaven (next line: of earth) CT 39 16:51 (SB Alu); *šumma ērib bit amēli ud-du-[ru]* if those who come into a man’s house are perturbed CT 40 5:33, cf. *ḫadû u ud-du-ru* both happy and perturbed *ibid.* 34 (SB Alu); *alla[k] šarram ušešme piḫatum u panīkunu tu-ḫa-ad-da-ra-nim* I shall go and report (the matter) to the king—(this is) official business—and (then) you will make sad faces (lit. make your faces sad) UET 5 44 r. 6 (OB let.); *ša iši u inbi kališunu ud-du-ru panūšunu ibkâ ši[ppāti]* all the fruit trees and the fruit looked sad (lit. their faces were plunged into grief), the (entire) orchard wept TuL p. 58 K.7856 r. 4 (SB lit., translit. only).

4. II/2 passive to mng. 1: *zamar panūšu iššanallimu ū-ta-ad-dar la ināḫ* if his (the

adāru A 5a

patient's) face flushes purple repeatedly, he is disturbed, he cannot rest AMT 86,1 ii 14; for ABL 5 r. 6, see mng. 1; *ša apsi šu-bat be-lu-te uḫ-ta-dir* <...> the <...> of the subterranean waters, the abode of (Ea's) majesty, became perturbed STT 25:31, and dupl. ibid. 23:31 (Epic of Zu).

5. *šuduru* (*šūduru*) to cause annoyance, to frighten — a) in OA: *bitam ú-ša-aḫ-dí-ir-ma amātīm ukattīma* he has caused the house (much) trouble, and has taken the slave girls as security CCT 3 24:41; *annakam bit PN ana kaspim isniquniātīma ana šibtim nilqīma nušabbīšunu li-mu-um ú-ša-aḫ-da-ra-ni u amātija iktanatta* the house of PN has been pressing us here for money, so we borrowed on interest and paid them—(however) the *limu*-official continues to cause us trouble, he keeps wanting to(?) take my slave girls as security TCL 14 46:8, cf. (in fragm. context) *ú-š[a-a]ḫ-da-ra-ni* BIN 6 166:2', [*ú-ša*]-*aḫ-dí-ir-kà* ibid. 170:18'; *utukkū ú-ša-aḫ-da-ru-ni* the *utukku*-ghosts are frightening me TCL 14 2:31, cf. *uš-ta-aḫ-dí-ru-šu* KTS 36a:25.

b) in OB, SB lit.: *šumma amēlu ināšu illaka mamma ú-šá-'dar* if a man's eyes keep moving, (so that) he frightens people (lit. someone) Ebeling KMI 55:18; *ummi šarri . . . imtūt mār šarri u ummānišu 3 ūmu šu-du-ru bikītu šaknat* the king's mother died, the crown prince and his troops were mourning(?) for three days, (and) an (official) mourning ceremony took place BHT 112:14 (Nbn. chron.); *išmēma barbaru šu-dur libbašu* the wolf heard it, (and) his heart was troubled KAV 142:8 (SB lit., catalog), also Lambert BWL 206 K.6435:13 (SB fable); *ezib ša ana alāk harrāni šuātu* [. . . *libbī*] *šu-du-ru* NÍG.GIG [. . .] disregard (the fact) that I was apprehensive concerning this campaign, that [I feared(?)] difficulties PRT 110 r. 4; *anāku . . . ša mimma lemnu hīran-nima [ḫum]manni dummanni u šu-'du-ra-an-[ni]* I whom "all evil" has singled out, caused (me) goose pimples, made me dizzy, and made me despondent LKA 90 r. 16, cf. *kīma ginā šu-'du-ra-ku* Craig ABRT 2 7 r. 6, and *GIM gi-na-a šu-du-ra-ku* PBS 1/1 14:47, see Langdon PSBA 34 77; *adīrāt ḫip libbī ša šu-'d[u-ru] . . .* AfO 19 64:90; *dalḫunimma ša*

adāru A 7a

Ti'amat karassa ina šu'āri šu-'du-ru (var. *šud[u-ru]*) *qereb Andurunna* they perturbed the mood of Tiamat, they worried (the gods) in the heavenly abodes with (their) boisterous behavior En. el. I 24, cf. *libbī palḫuni šá-du-ru-n[i]* BBR No. 101:8 (NA *tamītu*); *tu-uš-ta-aḫ-dí-ir . . . šeḫram ina pū[d] tārītīm* (for a parallel see mng. 3) JCS 9 11 C 10 (OB inc.); *lu bēlu ili ša šamē u eršeti kališun šar-ri ana taklīmtišu ilū lu šu-'du-ru* (var. [*š*]u-du-r[u]) *eliš u šapliš* he (Marduk) is indeed lord of all the gods of the heavens and the earth, the king upon (whose) appearance the gods of the upper and lower regions are indeed perturbed En. el. VI 142; for a unique passage of *šūduru* referring to an eclipse of the moon, see CT 16 22, in lex. section.

6. *šutāduru* to become harrassed, worried (passive to mng. 5): *surriš uš-ta-dir zamar uḫ-ta-bar* one moment he is worried, the next he suddenly becomes boisterous Lambert BWL 40:40 (Ludlul II); *uš-ta-dir-ma . . . ēnāšu i-mi-la-a [dīmta]* (Enkidu) became worried, his eyes filled with tears Gilg. II iv 9; *šumma amēlu MĀŠ.GE₆ lemutti ul-ta-di-ir* if a man is worried by a bad dream Dream-book p. 343 r. 18', cf. *uš-ta-di-ir* (in fragm. context) KAR 252 i 19, 28 and 51; *aplaḫ ul-ta-dar* (for *-dir*) AfO 14 144:69 (SB *bī mēsiri*); for *palḫaku šu-tāduraku*, see *adāru* B mng. 2; exceptionally referring to an eclipse of the moon: *šumma Adad itti Sin uš-ta-dir* if Adad becomes as "worried" as Sin ACh Adad 17:11, explained by *Sin attalā isakkan Adad rigimšu inaddīma* the moon makes an eclipse and Adad thunders ibid. 12.

7. *na'duru* (*nanduru*) to become worried, apprehensive, impatient — a) in OA: *ina tuppī šitappu[rim] a-ta-aḫ-da-ar* because of the continual writing of letters I have now become worried Contenau Trente Tablettes Capadociennes 27:4; *lumun libbim išu'am a-ḫi-dí-ir(?)ma* he bears a grudge against me, and I have become apprehensive CCT 3 38:27; *abuni atta ūmam ištēn la ta-ḫa-dá-[ar]-ni-a-[ti] ni'az-tam palḫāni* you are our father, do not become annoyed with us even for a single day, we are afraid for our own (goods) CCT 3 35b:30; PN *uqa'a adi* PN *illakanni la ta-ḫa-*

adāru A 7b

dī-ri kīma PN *ērubbannini ūmakkal la ušbi'assu ittu'ārišu atti al-ki-im* I am waiting for PN, do not be impatient until PN comes here, when PN arrives, I will not let him stay even overnight, and upon his return (to you), you come here CCT 4 28a:24, cf. TCL 14 21:33, BIN 6 197:17; *ana awīli šupra la i-ḥa-da-ar* write to the gentleman, he must not get impatient BIN 4 99:12; *adi 3 ūmim la ta-ḥa-da-ra* ibid. 21, cf. *adi 10 ūmē la ta-ḥa-dá-ra* CCT 4 37a:17, *urḥam ištēn la ta-ḥa-dá-ar* Golénischeff 20:36, and cf. CCT 4 3a:28, 27b:10; *ašbassuma* ITI 2. KAM *uka'ilma a-ḥi-dí-ir-ma umma anākuma* I seized him, held him for two months until I became impatient and said ("Settle your affairs and get out!") TCL 20 129:16', cf. *a-ḥi-dí-ir-ma ana šiprim ramini aškunma umma anākuma* BIN 4 35:32.

b) in OB, Mari: *ana sī u ḥarī lib(!)-ba-kunu i-ta-aḥ-du-ru-um-ma ta-at-ta-na-aḥ-da-ra* you are constantly worried about the palm fibers and leaves YOS 2 2:21f.; while the son of my father's servant gets new clothes *ana šubātija [iš]tēn ta-ta-na-aḥ-da-ri* you (my mother) are always becoming excited about even a single garment for me TCL 18 111:23; *šumma ina kittim aḥḥūa attunu ša ašapparak-kunūšim mimma la ta-aḥ-ḥa-ad-da-ra* if you are really like brothers to me, do not become annoyed because of what I am writing to you UET 5 44:10, cf. *x-x-ú terram la ta-ḥa-da-ar* YOS 2 118:23, also *ana annitim [bēli] la i-ḥa-ad-da-ar* ARM 6 64:6; the lion has refused to eat for five days *umma anākuma assurri nēšum šū iḥ-ḥa-ad-da-ar* I said (to myself:) "Heaven forbid that this lion pine away!" ARM 2 106:18.

c) in lit.: [*eli*] *rigmēšina at-ta-a^{di-ir}-dar [ina] ḥubūrišina la iṣabbatanni šittu* I have become annoyed at their (mankind's) noise, I cannot sleep on account of the hubbub they make CT 15 49 iii 7 (SB Atrahasis), also, wr. *at-ta-a-dar* ibid. 40, cf. also ibid. 1, cf. also [*ina*] *ḥubūrišina ... it-ta-aḥ-da-ar* BRM 4 I 4 (OB version); [*in-na*]-*dir ušḥarrir iqūlma* Gilg. I ii 47; *mūtam ša a-ta-na-ad-da-ru aj āmur* may I never experience death of which I am apprehensive Gilg. M. ii 13; [*i*]-*ta-ad-da-[ru]* *eḫūti ša Uruk* the men of Uruk

adāru A 7c

became more and more worried Gilg. I ii 11; [*libbi ša RN i*]-*a-ad-da-ru imarrašu* will the mood of Esarhaddon become worried and despondent? PRT 29:9, cf. (in broken context) *ia²-da-ru* ibid. 26:16; *amēlu i²-a-dar-ma ibissā immar* the man will be dejected and incur losses (contrast: *amēlu iḥaddūma nēmela immar*) KAR 428:53 (SB ext.); *rigma^d Adad mātrum i-ta-na-an-da-ar* thunder, the country will become worried YOS 10 18:47 (OB ext.), also, wr. *i-ta-nam-dar* TCL 6 2 r. 3f., dupl., wr. KA×MI.MEŠ CT 30 5 K.3814 r.(!) 6f., CT 31 15:17, also *rigmu ummānija nakru* KA×MI.MEŠ the enemy will become worried because of the noise produced by my army CT 30 5 K.3814 r.(!) 8, dupl., wr. KUR *i-ta-nam-dar* TCL 6 2 r. 5, and cf. *ri-gim-šū i-na²-da-[ar]* Gössmann Era II p. 19:45; *ummān nakri um-māni* KA×MI.MEŠ the enemy army will become worried about my army Boissier DA 17 iv 33, cf. *ummāni ummān nakri* KA×MI.MEŠ ibid. 18 iii 33, cf. also *ummān nakri na-an-du-rat* CT 20 5 r. 3, also ibid. 2; LUGAL *ardānišu* KA×MI.MEŠ-šū his servants will become worried about the king TCL 6 2 r. 25, dupl. CT 28 44 K.134+ r. 23, cf. Boissier Choix 44 K.1365:2 (SB ext.); *šumma ērib bīt amēli it-ta-na²-da-[ru]* if those who enter a man's house are always worried CT 40 5:36 (SB Alu); *šumma [Šamaš ina] rabīšu* KA×MI (= *adir* or *i'adir*) *šarru ūtassar* KI.MIN *ina ekallišu it-ta-na²-dar* if the sun is eclipsed when it sets, the king will be shut in, variant: he will be worried in his palace ACh Šamaš 13:21, cf. KI.MIN *ina ekallišu it-ta-na²-da-ru* ibid. 22; [*šumma* AŠ.ME *i*]-*ta-dar* KI-šá *tazzimti māti ana šarri [iḫḫi šaniš mātu]* KA×MI *šarru i-ḥad-du* KI.MIN *bi-šit* LUGAL *i²-a-dar* ACh Supp. 2 Šamaš 32:23, restored from ACh Šamaš 4:14; *šarrāni ša* KUR DÙ. A.BI *in-na-da-ru-ma* KUR.MEŠ the kings of all the lands will become worried and will be in enmity ACh Supp. Sin 1:10; *rubū bēl lemuttišu ša it* (var. *i*)-*ta-nam-da-ru-šū* (var. omits) *ittišu isallim* the adversary of the king about whom he had kept worrying will make peace with him CT 27 38:33 (SB Izbu), cf. *ina kišpī* KA-šū [*it*]-*ta-na²-dar-šū* AfO 18 298:16; *ibri u tappé it-ta-nam-da-ru-in-ni niši ālija it-ta-nam-da-ra-nin-ni* 4R 59 No. 2:21; *na-dūr*

adāru A 7d

elišunu rigm[a] the noise (of the dog) was worrisome to them Lambert BWL 192:14 (fable), cf. *na-dūr libbašu* ibid. 194 r. 1; uncert.: *ta'-ad-ram-ma* (var. DIŠ *ta-tur-ra-ma*) *la tašim[manni]* you . . . but you do not hear me Gilg. VIII ii 14, see JCS 8 93 r. 11.

d) in NB (exceptional, only in idiomatic use with *inu* "eye"): IGI^{II} *ni-at-ta-ru u lētu nittadū* we (the tax collectors taking an oath) shall be most alert with (our) eyes and be always very attentive (lit. tilt our cheek) (when measuring, etc.) YOS 6 232:22, cf. IGI^{II} *ni-ta-da-ru* (for *ni'attaru*) *u lētu nittadū* AnOr 8 30:19, and see Ebeling, WO 2 46ff.

8. na'duru (nanduru) to become eclipsed — **a)** said of the moon: *ana* UD.6.KAM *ilum i-ḥa-da-ar* within six days the god will become eclipsed ZA 43 310:12 (OB astrol.); ^d*Nannari . . . u'addi ittašu aššum erēš enti ina* MN UD.13.KAM . . . *in-na-di-ir-ma ina na'-du-ri-šu ir-bi* Nannar produced (lit. made known) his omen concerning his wish for an *entu*-priestess, he became eclipsed on the 13th of Elūlu, and set while eclipsed YOS 1 45 i 9 (Nbn.); *šumma . . . Sin iḫmuṭamma ba-ra-ra* (var. *-ri*) *it-ta'-dar* ACh Supp. 2 Sin 23:31, and dupls., see AfO 17 71; *šumma ina* MN UD.14. KAM *attalū GAR-ma ilu ina KA×MI-šú idi šūti eliš KA×MI-ma (= adirma) idi illāni šapliš izku* if there is an eclipse on the 14th of Nisan, such that when the god (i.e., the moon) is eclipsed, he is eclipsed in the south, and (beginning) from the top, but clears in the north, beginning from the bottom AfO 17 82:1f. and 7f. (SB astrol.); *šumma Sin Šamaš la uqīma ir-bi . . . ša* UD.14.KAM *itti Šamaš la IGI KI.MIN ina Šamaš uzzuzi Sin ia-ad-dar-ma* if Sin sets without waiting for Šamaš (this means) that he (Sin) is not seen with Šamaš on the 14th (of the month), variant: Sin becomes eclipsed while the sun is up ACh Sin 3:37; *ezib ša . . . Sin . . . ūmu ia-ad-da-ru mūša ia-ad-da-ru* disregard (the fact) that the moon becomes eclipsed by day or becomes eclipsed by night AfO 11 361:23 (*tamītu*); *Sin ina māti i'ḥa-dar* Sin will grow dark over the land Köcher Pflanzenkunde 22 iv 25', dupl., wr. *i'ḥa-dar* KAR 203 r. i-iii 7; *šumma ina Simāni* UD.14.KAM AN.MI *GAR-ma . . . šadā ina qātika tukāl* KA×MI-

adāru A 8c

šū IGI-*ma ana* LUGAL *Telmun purussá* SUM if there is an eclipse (of the moon) on the 14th of Simānu, you concentrate(?) on (lit. you hold in your hand) the eastern direction while you are observing its (the moon's) becoming eclipsed and you may give a decision concerning the king of Telmun ACh Sin 33:12, also ibid. 20, 29, 37, and passim in this text and its dupls., see also Weidner, AfO 17 83f.; for ref. to an eclipse in the apodosis of an Alu omen, cf. KA×MI EN.NU.UN [. . .] KAR 382 r. 21.

b) said of the sun: *šumma* MAN *ina* KA×MI-šú (= *na'durišu*) ^d*Šalbatānu imḫuršu* if Mars advances toward the sun when it is eclipsed ACh Šamaš 13:31, cf. *šumma ūm la* KA×MI-šú *attalā iškun* if there is an eclipse (of the sun) on a day when it should not have become eclipsed ibid. 8:40, 9:22, 40, 76, etc., ACh Supp. 2 Šamaš 35:2; [*t*]ātašuš ūmešamma *la i-ad-da-ru* (var. *ul i'-da-ru*) *panūka* you (Šamaš) become dark every day, let your face not become, variant does not become eclipsed Lambert BWL 128:41; *ina turbu'tišunu na'-du-ru pan* ^d*Šamši* the sun's face was darkened by the dust clouds they raised (in the battle) BBSt. No. 6 i 31 (Nbk. I). Note the passive forms formed as if *na'duru* were a quadrilateral: *šumma ina* MN ^d*Šamaš i-na'-dir* ACh Supp. 2 Ištar 70:26, 28, 30 and 32, and 18 r. 2, 4 and 7.

c) said of planets: ^d*Dilbat i'-a-dir-ma* ACh Supp. Adad 60:9, cf. MUL.GU.LA *i'-a-DAR-ma* ACh Adad 12:27.

The two verbs *adāru* A and *adāru* B have been separated here primarily on semantic grounds (but see discussion sub *adāru* B), and in order to disentangle the meanings. The relationship between mngs. 1 and 2, as well as mngs. 7 and 8, seems to be based on a specific if unknown anthropomorphic explanation of eclipses. The mngs. 3 and 5 and the passive mngs. 4 and 6, as well as the ingressive in mng. 7, have been placed sub *adāru* A and separated from *adāru* B (attested only in I but see discussion sub *adāru* B) for which the semantic range of religious awe, respect, and service has been assumed in contrast to the connotation of excitement, unrest (psychological and physiological) which

adāru B

seems to be characteristic of *adāru* A. The use of the Sum. terms *sumug* and *DIRI* (to be read probably *diri* and *sa₅*) links likewise the II and III forms to the IV form. For the latter alone the logogram *KA×MI* is used which may be connected with Sum. *MI.MI* in the difficult passage BA 5 617 cited in the lex. section.

It is often difficult to decide whether *nanduru* and the related finite forms *ittanandar*, etc., cited in mng. 7 are derived from *adāru* or from *nadāru*. The use of the logogram *KA×MI* in variants and parallels as well as the occurrence of *rigmu* with *adāru* have been taken as indications for assigning these passages to *adāru* A, although *rigmu* is also attested with *nadāru*, but then its Sumerian correspondence is *ZI* (OECT 6 pl. 30 K.5159:7f.). The writings with ' or *h* have all been listed as IV. The forms *inna'dir* and *inna'dar* (see Gössmann Era II p. 19:45 sub mngs. 7c and 8b) seem to have been patterned after an assumed quadriliteral **na'adduru*.

For *nanduru* in 5R 50 i 7f. (= HG Š 29:8 in AHw. 11b) see *edēru* lex. section and AHw. 186b. In the phrase *šumma ú . . . A.DIR* (CT 39 8:6ff., and 9:1–10 and dupls.), *ú.MEŠ A.DAR*, *ú . . . A.DAR* (KAR 203 r. iv 40ff.) and *ú A.DAR*, *ú . . . A.DAR* (Köcher Pflanzenkunde 22 iv 13ff.), which in all instances ends with bad apodoses, the sign groups *A.DIR* and *A.DAR* are to be considered logograms with unknown readings. Only in CT 39 are they possibly reinterpreted as Akk. *a-dir*.

adāru B v.; 1. to fear (the deity), to respect (the oath), to show respect (to parents), to be afraid (of someone), to be in awe, 2. III/2 same mng. (stative only); from OB on; I *idur*—*iddar*, I/2, I/3, III/2; cf. *adāru* B in *la adāru*, *adiriš*, *adirtu* B, *adiru*, *ādiru* B adj., *ādiru* B in *la ādiru*, *šutāduru*.

nam.te.e nu.tuk : *ul ta-ad-dar* BSOAS 1957 259 K.8843+ and dupls., see Landsberger Examens-text A line 47; lú.ama.zi.zi = *a-di-ir um-mi-im* one who respects his mother (preceded by *pāliḥ ilim*, *pāliḥ abim*) OB Lu B iii 41, also OB Lu Part 6:15.

1. to fear (the deity), to respect (the oath), to show respect (to parents), to be afraid (of someone), to be in awe — a) to fear the deity, to respect the oath: *šumma awilum šú . . . errētiya imēšma errēt ilī la i-dur-ma* if

adāru B

that man slights my curses and does not fear the curses invoking the gods CH xlii 26, cf. *māmīt ilī rabūte e-dur-ma* KAH 2 84:50 (Adn. II); *a-du-ur-ma* [*n*]iška ukabbit I feared and honored the oath taken by you (Šamaš) Bab. 12 p. 23 r. 13 (OB Etana); *La-ta-da-ar-DINGIR* (personal name) ADD App. 1 xii 18 (NA), *La-a-di-ru-DINGIR* ABL 1032 r. 1, and passim in this text; *Ḫattū lemnu la a-dir zikri ilāni* a wicked Hittite, who does not respect the oath sworn by the gods Winckler Sar. pl. 34 No. 72:4, cf. Lyon Sar. 13:19; Šarpānitu *mušamqitat nakri la a-dir ilītišu* who brings down the enemy who does not respect her divinity RAcc. 135:260.

b) to show respect to parents: ¹PN *tapqiššu ta-du-ur-šú u tusaddi[ssu]* ¹PN took charge of him, respected him and looked after him (and gave him food, oil and clothing) Nbn. 697:10, cf. (with irregular imp.) *suddidaš ù ú-du-ra-áš* CT 22 9:22 (NB let.); cf. *ādir ummim*, cited in lex. section.

c) to be afraid of someone: *ila la tapallaḥ la ta-da-ru* (vars. *ta-da-ár*, *ta-ad-dar*, *ta-ad-da-ra*) *amēla* show no respect for a god, be afraid of no man! Gössmann Era IV 27; *ul išḫuṭu ul i-du-ru dabābšu* they did not respect or fear his statement CT 4 2:4 (OB let.); *warkum ul i-da-ru-ma ana šitahḫuṭ[im] qātam ul ipar-rasu* in order that, in the future, they should not be afraid of us and stop shying away time and again Mél. Dussaud 2 988 b 15 (Mari let.), cf. *aššum warkum i-da-ru-n[im]* ARM 6 35:21; *šī aj i-dur-ka* she should not fear you Gilg. III ii 20 and iii 5, see von Soden, ZA 53 223; DN *i-du-ur-ma* (var. *i-dur-ma*) *itūra arkiš* Nudimmud took fright and turned back En. el. III 54 and 112; *la a-du-ru* (mistake for *adlulu*?) *daliliša* PBS 1/1 2:42 (OB lit.); *tib tāhazija danna e-du-ru* they took fright before the violent onslaught of my line of battle (and fled into the mountains) AKA 50 iii 15, cf. *ibid.* 48 iii 2, 55 iii 67, 72 v 36, 81 vi 25 (all Tigl. I), 3R 8 ii 57 and 86 (Shalm. III), OIP 2 24 i 16, 35 iii 62 (Senn.), and passim in Sar., Senn., Thompson Esarh. pl. 16 iv 41 (Asb.), cf. also *rigim kakkēja dan-nūti e-dur-ma* OIP 2 71:35 (Senn.); [. . . *q*]i-bit-su *zikir šumišu la išḫuṭuma la i-du-ru bēkūssu* (who) did not yield in deference to the order pronounced in his (the king's) name nor re-

adāru B

spect his rule Borger Esarh. 32:11, cf. *siqir piša e-ta-nam-da-ru ussāpū bēlūti* AKA 197 iv 3 (Asn.); TA *pan . . . šurbāt bēlūtiša e-du-ru-ma* AKA 237 r. 38, cf. *ibid.* 323:78, 341 ii 120 (all Asn.); *idū qarrādūka šarrāni i-ta-na-da-ru qabalka* the kings know your valor, they fear your attack Tn.-Epic “ii” 11, cf. *la i-dur-ma tāhaza* BBSt. No. 6 i 38 (Nbk. I), cf. *a-dur tāhaza* Gilg. IV vi 17; *ul a-du-ur gipiš ummānišu* TCL 3 131 (Sar.); *šumman aššum mé la ad-[d]a-ra-am x eqlam assapamman* I would have planted (see *sapānu*) a field of x (bur) with sesame had I not feared the water TCL 17 7:7 (OB let.); [*piq*]at *awilum šū elē Atamrim i-du-ur* perhaps this ruler feared the approach of the (men from) GN ARM 2 21 r. 5’, cf. [. . .] *bēlija i-du-ur-ma* *ibid.* 109:43; *ul id-dar dannat eqli* he does not fear the dangerous terrain BBSt. No. 6 i 24 (Nbk. I); *zunnī u šalgi nahli natbak šadē a-du-ra* I feared the rain and snow (in) the wadis and gullies of the mountain region OIP 241 v 9 (Senn.), and *passim* in Senn., also *šalgu kušsu . . . ul a-dur* Borger Esarh. 44 i 66; *ana ēbir tāmti a-dir agē tanand[in x x]* you (Šamaš) give [help] to him who crosses the sea afraid of the waves Lambert BWL 130:66; Marduk swore that he would not drink the water of the river *damišunu i-ta-[dar]-ma* (var. *i[t-t]a-dar-ma*) *ul irrub ana Esagil* he loathed (the water mixed with) their blood, (he said) he would not enter Esagila Gössmann Era IV 39, var. from KAR 169 r. ii 42; if a man steps on a snake and *i-ta-dar* jumps with fear KAR 386:3 (SB Alu); *dannu hur-bāška ša e-ta-na-da-ru ilid bitī[ja(?)]* the great terror of you (dog), whom the young of [my] family fear Lambert BWL 194 r. 10 (SB fable); you recite the incantation and *ša i-ta-nam-da-ru la ikaššassu* whatever he has long been afraid of will not befall him RS 2 140 K.8094:56, cf. *ša i-ta-nam-da-ru* NU KUR.MEŠ-šu KUB 37 198 r. 7 (oil omens); *nāš qašti ezzeti la a-di-ru tāhazi* (Nebuchadnezzar I) who carries a terrible bow and is not afraid of battle BBSt. No. 6 i 8 (Nbk. I), cf. *nāš kakki la pādī la a-di-ru tāhazi* En. el. III 92, also En. el. I 144, II 30, III 34, cf. also *Sutū la a-di-ru tāhazu* OIP 2 49:8 (Senn.); *rē’u tabrāte la a-di-ru tuqmāti* the wonderful(?) shepherd who fears

adāru B

no battle AKA 214:3, cf. AKA 381 iii 115, Iraq 14 32:5 (all Asn.), also *qitrudu la a-dir tuqmāte* Lyon Sar. 4:25, and *passim* with *tuqmatu* in Asn. and Sar.; [. . . *la*] *a-di-ri pana u arka* who fears nothing ahead or behind Tn.-Epic “vi” 10.

d) (without object) to be in awe: *a-ta-nam-da-ru aptanallahu* I am constantly in awe and fear KAR 92 edge 1, cf. [*pal*]hākuma *a-ta-nam-da-ru* KAR 64 r. 9, STT 59 r. 13, also *aplah a-dur-ma* Scheil Sippar pl. 2:12, and *passim* in *namburbū*-rituals and prayers; *palhuma i-ta-nam-[da-ru]* LKA 114 r. 4, and *passim*; see also below mng. 2.

2. III/2 same mng. (stative only attested): *palhaku ad-ra-ku šu-ta-du-ra-ku* I am in awe and fear, I am constantly in fear STT 64:16, also *ibid.* r. 1, LKA 111:14, and *passim*; for *aplah ultādir* AfO 14 144:69, see *adāru A* mng. 6.

No form of *adāru B* shows the ’ which is characteristic for *adāru A*. In contradistinction to *adāru A*, no logogram is used for *adāru B*, but note the commentary ZA 10 198:7, cited *adāru A* lex. section, where the commentator erroneously connects Sum. *sumug* with both *adāru* and *palāhu*. The mention of the logogram *sumug* suggests that this passage belongs to *adāru A*, but the association with *palāhu* indicates that the commentator understood the passage commented on (which is not preserved) as connoting an idea of respect, etc., similar to *adāru B*.

The refs. cited sub mng. 2 have been separated, as belonging to a stem III/2 of *adāru B*, from the causative III and the passive III/2 of *adāru A*, cited *adāru A* mngs. 5 and 6, because *šutādurāku*—always in the stative—appears in the sequence *adrāku šutādurāku* beside *palāhu* in an elaboration of the typical *palhaku adrāku* of the prayer style. A certain amount of confusion has to be conceded between *adāru A* and *adāru B* in the I, I/2 and I/3 forms. All those refs. which could also have been listed sub *adāru B* have been given sub *adāru A* when *adāru* was in contrast with *hadū* “to be in joy, to be happy” or when *adāru* referred to *panū*.

adāru B

adāru B in *la adāru* s.; impudence; SB*; cf. *adāru* B.

^dEn.líl.lá nu.še.ga nam.bi.šè bí.[in. tar]igi.bi.šè téš.nu.tuk s[u.bi...bí.in. gar] : ^dMIN *la šēmā ana šim[tišunu išim] ana panīšunu la a-da-ru ina z[umrišunu...iškun]* Enlil determined disobedience as their (the evil demons') nature (assigning) impudence to their faces, [...] to their bodies CT 17 7 iv 13f.

adāru see *edēru* v.

adašhu s.; (mng. unkn.); syn. list.*

a-da-aš-hu = *x-x-du* CT 18 10 iii 39.

adašu s.; (a synonym for town); syn. list.*

nam-maš-šu-u, *a-da-šu*, *qu-un-du-ru* (var. *-hu*), *si-lak-kum* (var. *-ku*) = *a-lum* Malku I 200ff.

adattu s.; succulent part of reed (used as fodder); SB; wr. syll. and GI.ÚR.

ú-šu-ub GI.DIR = *a-da-at-tum* (between *kilibbu* reed bundle and *habburu ša qanê* reed stalk) Proto-Diri 405, also Diri IV 209; gi.ù.šub, gi.ù.šub. diri.ga, gi.úr, gi.nigín, gi.níg.nigín.na = *a-da-at-tum* (preceded by *dimmušattu* and followed by *qanû kabbaru*) Hh. VIII 77ff.; gi.^{ur}úr = *a-da-at-tum* = MIN (= *qin-nu šá MUŠEN.MEŠ*) Hg. II 20 in MSL 7 p. 68.

hi-pi eš-šú ŠAL.ŠAH lu ŠAH // *hi-i* // GI.SIG *a-da-at-tu* // *hi-tu šá qa-ne-e* *hi-pi eš-šú* [...] *šam-mu qa-ne-e* CT 41 31 r. 34 (Alu Comm.), commenting on *šumma šahūtu ana bit amēli hi-e na[šātma irub]* CT 38 46:97, for which see sub *hi'u*; GI.GIR^{gi-ir} // *a-lit-tum* // *ú qa-ni-e* // gi.ú.gir // [a]-[da]-at-tu[m] su[hu]š šú GI CT 41 30:9 (Alu Comm. to unidentified omen).

šumma ŠAH.GIŠ.GI *a-da-at-tu našīma ana libbi āli irub* if a wild boar enters the city carrying (on him) an *a.*-reed CT 28 35K.9713:11 (SB Izbu); [G]I.ÚR.MEŠ *ša šahē ša ina pan KASKAL ša* ^d*Nabû* the *a.*-reeds for pigs which are lying in the path of Nabû (when he comes from Borsippa) KAR 143:24, see von Soden, ZA 51 134; PA GI.ÚR leaves of *a.*-reeds (as medication) AMT 92,6:2.

The refs. from SB texts indicate that the *adattu* was a part of the reed (for GI.ÚR see *gūru*) used as food for pigs, wild and domesticated. The context in which *adattu* appears in Hh. suggests this interpretation which only the Hg. explanation of *adattu* as *ginnu* "nest (of birds)" contradicts.

addaru

The word is extremely rare in SB and apparently had gone out of use, as is also indicated by the confused commentary passages which give GI.SIG and GI.Ú.ÚR as logograms, neither of which is attested for *adattu* in lexical texts. GI.PIRIG occurs with the Akk. translation *dimmušattu* only in Hh. VIII 76. See *dimmušattu*, but note that the translation "reed-shelter" given there is not substantiated. The balance of the commentary passages support the view that *adattu* denotes reed as food for animals (*šammū qanê*). The passage of the OB *igigub-bû*-text A.3553:38 in Draffkorn Kilmer, Or. 29 p. 276, written GI.NIGÍN.NA cannot be rendered by *adattu* and has to remain unexplained. Since *adattu* does not mean "nest," it has no relationship to *adnātu*, q.v.

ad'atu see *adātu*.

adātu (*ad'atu*) s.; (an ornament); MB Qatna.*

I NA₄ *ad-a-te uqnî damqi* one *a.*-shaped (piece of) fine lapis lazuli (belonging to a *gištruppu*, "mosaic plate," composed of many precious stones) RA 43 138:8; I *a-da-tu*₄ (var. *-tù*) *hurāši* one *a.* of gold (belonging to a pectoral) ibid. 158:202; I *a-da-tu*₄ (var. *du-un-ku*) *hurāši tamli dušé* one *a.* of gold with an inset of *dušú*-stone ibid. 176:32.

The contexts suggest that *adātu* denotes a small ornament imitating an object of characteristic shape in stone or gold.

addanniš see *adanniš*.

addaru s.; (name of the twelfth month); from OAKK. on; wr. syll. (OAKK. only) and ITI ŠE.KIN.KUD, ITI ŠE; cf. **addarû*.

iti še.kin.kud = *ad-da-ru*, iti dirig še.kin.kud = *ar-hu at-ru šá* MIN (vars. *ar-hu a-tar šá* MIN, *ar-hu at-rat* MIN and, in Strassmaier AV 8196, *ar-kat šá* MIN) Hh. I 232ff.

a) in gen.: ITI.ŠE *x* [...] *maškanā[t] šēri imallā ina ugāri rabbū[ti] nig-gal-lu ul išēt* ITI *hu-ud lib-bi ša* ^dEN.[...] ITI ^dĒ-a KAV 218 A iii 41 (Astrolabe B, Sum. destroyed), for transl., see Landsberger, JNES 8 274; for equivalences to other calendar months, see 5R 43 r. 7ff.; *ina*

***addarû**

ITI ŠE ITI *mitgāri* in the month of Addaru, a favorable month Borger Esarh. 45 i 87; ITI *A-da-ru-um* MDP 18 79:8, also MDP 28 410:19 (both Ur III).

b) referring to the intercalary Addaru — **1'** with *diri*: ITI ŠE *di-ir* (as against ITI ŠE *ša itti* ITI *Nisanni tepû* the month of A. which is preceding the month of Nisannu line 17) YOS 3 152:15; ITI ŠE *di-ri* ABL 1258:8 (both NB), for other refs., see *diri* adj.; ITI DIRI ŠE the intercalary Addaru CT 40 8 K.7932:5 (SB *iqqur ipuš*); ITI DIRI ŠE ADD 53:5, ABL 842 r. 4f., Dar. 7:2, and passim; ITI DIRI ŠE.KIN.KUD YOS 8 123:18 (OB); ITI DIRI ŠE.KIN.KUD VAS 6 87:19, and passim in NB, note ITI ŠE DIRI ŠE.KIN.KUD VAS 6 265:1, and the atypical ITI ŠE KAL(!) UD.DA Nbn. 130:11 (coll.), ITI ŠE KAL(?) *še-de-fe* VAS 6 53:2, ITI DIRI ŠE.KU. DA TCL 12 35:23 (all NB).

2' with *mahrû*: ITI ŠE IGI-ú Nbn. 716:2, Dar. 495:10, and passim in NB.

3' with *arkû*: ITI ŠE EGIR-ú Dar. 195:3, and passim in NB, ITI ŠE *ár-ku-ú* Dar. 556:4, VAS 5 130:20, Cyr. 149:14, 151:14, 242:19, and passim in NB.

4' with MIN: ITI ŠE MIN VAS 6 85:11 (NB).

For Ur III refs., see Schneider Zeitbestimmungen pp. 77f., 85f., 91ff.

Landsberger Kult. Kalender p. 36 and 78f.

***addarû** (fem. *addarîtu*) adj.; born in the month of Addaru; MB*; cf. *addaru*.

PN DUMU *A-da-ri-ti* BE 14 110:10, cf. PBS 2/2 95:25, also *A-da-ri-t[um]* ibid. 142:8.

addatu s.; (a household object or tool); OB.*

1 GIŠ *ad-da-tum* CT 6 20b:30.

adda'u s.; dwelling; lex.*

šu-ba-a-tum, mu-ša-bu, ad-ma-nu, ad-da-ú = KI. MIN (= [*šubtum*]) Explicit Malku II 143 (from RA 14 167 ii 12).

addiru see *ādiru* A.

addu A s.; (a throwstick); MB, SB.

giš.RU^{il-lu-lu}.giš.dili, giš.RU^{MIN}.dili, giš.RU^{MIN}.šub.ba (var. GIŠ.RU gub.[ba]) = *ad-du* Hh. VIIA 74ff.; giš.LAGAB.RU = *ad-du, tam-hi-šu*

addurāru

ibid. 79f.; [giš.RU.giš.dili] = [*ad*]-*du* = *m[aš-ga-šu(?)]* Hg. II 70 in MSL 6 109.

tīl-pa-n[u] = [*a*]*d-du* Malku III 22.

il-lu-ur(text: *il-ur-ur*)-*giš-di-lu* // *ad-du ina šāti šumšu qabi ad-du ša* GIŠ GIGIR *ad-du maš-gà-šu* (for transl., see *illulugišdilu*) CT 28 48:4, dupl. ibid. 46:16, CT 30 12 Rm. 480:10f. (SB ext. with comm.); *šumma manzazu kīma ad-di-im-ma* DIRI [...] *ad-du maš-ga-šu u* DIRI [...] *kīma maš-gi-ši-im-ma u* [...] Boissier DA p. 14f. ii 30ff. (SB ext. with comm.); 1 *ad-du ša pišaiš hurāša uḫḫuzu* one *addu* of, overlaid with gold (followed by *tīlpānu*) EA 22 i 41 (list of gifts of Tušratta); 9 GIŠ *ad-du* . . . 1 GIŠ.KI.MIN (preceded by *qaštu*) Sumer 9 34ff. No. 24 iii 3f., cf. ibid. 9 (MB inventory).

See discussion sub *illulugišdilu*.

addu B s.; storm, thunderstorm; OB, SB.

u UD = ^dUTU, ^dIM, *šētum* MSL 2 133 vii 60ff. (Proto-Ea), cf. ú UD = ^dUTU, ^dIM, *ūmu, šētu* Idu II 190ff.; u₄.gù.ud.dé = ^dIM (in group with *ūmu, rāmīmu*) Erimhuš V 32; u₄.edin.na.gub.ba = ^dIM (between *ūmu erpu* and *ūmu meḫé*) 5R 16 iv 48 and dupl. (group voc.).

birbirrūka Girri riqimka ad-du-um your sheen is sheer fire, your voice (that of) the thunderstorm Afo 13 pl. 2 r. ii 1 (OB lit.); *šisīt tībkišunu ana* 1 KAS.GÍD.ĀM *išaggumu kīma* ^dAd-di the noise of their (the mountain streams') downrush produced a thunder (audible) for a double mile each way like a (real) thunderstorm TCL 3 326 (Sar.).

Refs. with similar comparisons wr. ^dIM (i.e., ^dAdad) are not cited here, since there is no proof that the common noun *addu* and not the divine name was read. For a parallel, see *šamšu*.

addu C s.; (mng. uncert.); OB.*

(a piece of real estate) *ištu atap* ^dŠamaš *ana ad-di-im ša* PN from the irrigation ditch of Šamaš to the *a.* of PN CT 4 16b:4.

Probably a topographical indication or a structure.

addû see *adû* C.

addunānu see *dinānu*.

addurāru see *andurāru*.

adi

adi (*adu, qadi, gadu*) conj.; as long as, while, until, (with negation) before; from OAKk. on; *adu* in Nuzi, MA, NA, *ka-di* MDP 4 p. 167 (pl. 18) No. 3:3, *qa-du* KAJ 9:23; wr. syll. (*a-di-i* RA 11 168 r. 8, MB, En. el. I 11, and passim in NB, LB) and (only in SB lit.) EN; cf. *adi* A prep., *adīni, adīšu*.

en.na = *a-di* AN.TA NBGT II 41.

en.na é.ta til.la.aš : *a-di ina bīti ašbu* as long as he lives in the house Ai. IV iv 9, cf. en.e kù.babbar.ra ... ba.an.na.ab.lá.e : *a-di* KÙ. BABBAR ... *išaqalu* until he pays the silver ibid. 33; en.na an.gam.e.en : *a-di aqdudu* until I bent down RA 33 104:32, cf. en.na an.mu₄.mu₄ : *a-di altabšu* ibid. 31; en.ud.da ti.la : *a-di ūmu ba-laṭ-ku* as long as I live KAR 73 r. 21f., cf. en.fe(!) ud.da ab.til.la : *a-di ūmu balātu* BA 10/1 p. 2 (= p. 67) No. 1 r. 14f.; [uru.a en.na ba.ra.an].ta.ri.en.na.aš en.na ba.ra.an.ta.zi.ga.en.na.aš : [*a-di ina āli la t]assū a-di la tassuḫu* as long as you have not moved away from the city, as long as you have not left (you will have neither food to eat nor water to drink) CT 16 11 v 56ff., see RA 23 24, also PBS 1/2 115:28f., cf. [uru].a en.na [ba].ra.an.zi.ga.en.na.aš : *a-di ina āli la tassuḫu* JTVI 26 p. 155 iv 5f.; en.e šà.ba.a.ni na.me mu.un.gid.i šà.bí.túm nam.mi.in.gub : *a-di ušamsūšu mala libbuš la iklá unninī* (he who) did not terminate the prayers before he had obtained what was in his heart 4R 20 No. 1:5f.

la-am gišimmara šarāmi // *a-di*(copy -ki) *la gišimmarū undarrū* before the pruning of the date palm(s) (means) before the (branches of the) date palms are cut down CT 41 29 r. 2 (Alu Comm.).

a) in gen. — **1'** *adi*: *a-di mātum išallimu* until the country gets in order TCL 21 112:27; *a-di ēnēja ta-mi-ri-ni ammamman la taddini* (if not) you must not give (it) to anybody until you see me personally (lit. my eyes) BIN 6 14:31 (both OA); *a-di kisikkum išallimu* until the *kisikku*-festival is past TCL 1 7:16; *a-di šuhārum ša še'am ublam iqbi'am mašiāku* I never thought of it until the boy who brought me the barley spoke (of it) CT 4 26a:8; *a-di ištu inanna UD.2.KAM elippum isanniqam ana še'im šuāti la teggia* do not be careless with this barley until the boat arrives two days from now YOS 2 3:6; *a-di kunukkaka ubbalakkum* until he brings you your sealed document CT 6 8:23; *a-di anāku ... ina GN wašbāku* while I was staying in Sippar CT 6 27b:20, and passim in OB letters;

adi

a-di iwwaldu PN *lu išsurši* PN indeed watched her until (the child) was born PBS 5 100 ii 23, *a-di* A.ŠÀ KI.KAL *upattū* VAS 7 68:22, and passim in OB legal; en.na PN u PN₂ na.an.ga.ti.la as long as PN and PN₂ live Scheil, RA 14 151:8 (translit. only), cf. en.na PN al.til.la.aš PBS 8/2 116:14; en.na 3 kùš al.sukud. dè until they (the young date palms) reach the height of three cubits PBS 8/1 21:13 and 28; *a-di napištašu ibellū* until his life comes to an end CH xlv 66, cf. § 64:64, and passim in CH; rare in OB lit.: *a-di tultum imqutam ina appišu* Gilg. M. ii 9; in broken context: *a-di balṭu* YOS 10 54:33 (physiogn.); *a-di balṭat ittanaššiššima* UCP 10 173 No. 105:5 (OB Ishchali); *a-[di] akaššadamma tēmam gamram uwa'arka* as soon as I arrive I shall send you a complete report ARM 2 69:10, and passim in Mari; *a-di* GUD.ḪI.A *ippalu* until they repay the cattle (they are in bondage to RN) Wiseman Alalakh 32:9, cf. *a-di* PN *balṭu* ibid. 56:21 and 28, *a-di* *balṭu* RA 33 50 iii 22 (Jahdunlim); *a-di* PN *balṭatu* BE 14 40:11 (MB); *a-di tikšudu awat šarri bēli ana jāši* until an order from my king and lord reaches me EA 221:14; *a-di* RN *abuka ana jāši ittanappara* as long as RN, your father, was exchanging letters with me EA 29:6; *a-di ittaši* LŪ.GAL until the officer moves on EA 239:11; *a-di-mi jilmadu šarru bēlija awatu annitu* until the king, my lord, learns about this matter EA 251:8, and passim in EA; NINDA.KASKAL-šu-nu *ša ileqqū a-di ana mahar* ^a*Šamši ikaššadūnim* (you will always give them) their travel provisions which they (the auxiliary troops) receive until they arrive before the Sun (i.e., the Hittite king) KBo 1 5 iv 23, and passim in Bogh.; *a-di bēlu balṭuni bēla apallaḫ* I will serve the master as long as the master lives KAV 159:5 (MA); *a-di errabuni uššāni* (for *uššanni*) (the palace overseer watches the entrance) until (the eunuch) comes out again (lit. goes in and comes out) AfO 17 277:54 (MA harem edicts); *a-di tuppi dannata išatturu annitumma dannat* (for transl., see *dannu* adj. mng. 2) KAJ 12:20, and passim in MA; *a-di-i eqlātika azakkā* (plant these fields) until I clear your fields (of claims and hand them over to you) JEN 669:24; *ana* PN *a-di bal-laṭ-*

adi

u-ni tapallaḥṣu ADD 76:5; *a-di* ¹PN *kasapṣu tašallimu* until PN is fully paid Nbk. 350:12, but note *a-di* ¹PN *kasapṣu taš-li-mu* Nbn. 67:8; *a-di-i anāku ašallimu* until I have my full complement (of people) RA 11 167 r. 8 (NB); *a-di pilū imaqqutu* until the eggs (of the mentioned birds) are laid YOS 3 93:16; *a-di tēm babbānū nišmū* until we have heard good news ABL 412:18; *a-di madaktu ugdadammaru* ABL 100 r. 13; EN-DINGIR-*iqbiuni* As-Soon-as-the-God-Has-Ordered (the child was born) (personal name) VAS 1 91:25, ADD App. 1 x 31; *a-di ūmu illaku u iturra a-di ikaššadu ... a-di ... ināru u ... uḥallaq* until the day when he (Gilgāmeš) returns from his journey (lit. goes off and returns), until he reaches (the mountain), until he kills (Humbaba), and (thus) eradicates (all evil) Gilg. III ii 15ff., cf. ibid. XI 244, and passim in Gilg.; *a-di-i* (vars. *a-di*, *a-di-fmal*) *irbū išīḫu* while they grew up and became mighty En. el. I 11, cf. *a-di iršū šibit t[ēmin]i* ibid. III 127; *a-di adān* ^dŠamaš *ikunna* (for transl., see *adannu* mng. 2a-2') Tn.-Epic "iii" 30, cf. *a-di ultērsi* ibid. 35; *a-di atta tadekkūšu* until you wake him up Gössmann Era I 19, cf. *a-di atta ... terrubuma* ibid. 181, but *a-di ... zērušina aš-ba-at* ibid. 138; EN *ummaka tallakamma talappatka talaqqika* until your mother comes, touches you, and takes you up Craig ABRT 2 8 r. 5, see Ebeling, MAOG 5/3 11; I wait for you Šamaš *a-di tappuḫa* until you rise Maqlu VIII 1, cf. *a-di amat ... aqabbū* ibid. I 68; *a-di ... aṭerrū lēssu anettipu lišānšu* until I smite his cheek and tear out his tongue KAR 71 r. 3; EN *rikis išippūti takaššadu* until you reach the corpus dealing with the lore of the *išippu*-specialist KAR 44 r. 13; *a-di attalū unammir ippuṣ a-di attalū unammir išātu ... la tebel * he performs (the ritual) until the eclipse has cleared up—the fire must not go out before the eclipse clears up BRM 4 6:17f.; *a-di siġ-šá GUB-zu la tapattar* do not interrupt (the treatment) until her hair stops (falling out) AMT 3,2:9, cf. *a-di inuḥḫu tapaššassu* BE 31 No. 56 r. 26; EN *zūta umaššaru* until he (the patient) sweats LKU 62:10; you boil the ingredients in one seah of fine beer EN 1 2 SILA GUR until it is reduced to one or two

adi

silas AMT 94,2:5; *a-di bit ili ... iqattū* until the temple is completed RAcc. 9 r. 11; *a-di uššū ... ak-šud-du* until I reached the foundations TCL 3 180; *a-di* 2 KAS.GID *mūšu illiku* (see *alāku* mng. 3j-2'c') OIP 2 47 vi 23 (Senn.); *a-di anāku ina qereb nagé šuātu attallaku* while I was moving about (unopposed) in this district (I had a siege ramp built) Borger Esarh. 104 ii 1; *a-di mārē Bābili šunūti qereb māt Aššur ušuzzu* while these Babylonians were staying in Assyria (they did but wait for an order of mine) Streck Asb. 30 iii 93; *a-di agammaru annamma* while I am completing this (work) BHT pl. 6 ii 10 (Nbn. Verse Account); *a-di temenna ... tatammara* (dig there) until you actually discover the foundation CT 34 32:67 (Nbn.), cf. *a-di* ^dŠamaš *ultu qerbišu ušēšū* VAB 4 224 ii 54 (Nbn.).

2' *adu, qadu* (Nuzi, MA and NA only): *qadu balṭutuni* KAJ 9:23, cf. *a-du balṭuni* KUB 3 26:3; *a-du-ú anāku balṭāk* as long as I am alive JEN 123:3, cf. RA 23 p. 94 No. 9:11, and passim in Nuzi, but also *adi*, wr. *a-ti-i* e.g. HSS 9 22:11, 24:6, and passim; *a-du šamē erṣeti dārūni* as long as heaven and earth last ABL 358 r. 2; *a-du DN ... itti nišē imnūšuni* as long as Aššur (and the other gods) reckon him (the prince) among the (living) men ABL 450 r. 5; *a-du šulansu ammuruni* until I see him healthy again ABL 109 r. 12 (NA); *a-du 100 ūmē umallūni* ABL 594 r. 7, and passim in NA letters; note *issu bit* ^dŠamaš *inappahannu a-du-ú irabbūnu* from where the Sun rises to where it sets ABL 992:11; for *a-di* in NA letters, cf. ABL 424 r. 19, 992:24, etc.

3' *adi ša: a-di ša allaka šabē ... suddirma* take care of the men until I come TCL 9 147:11 (NB let.).

4' *adi muḥḫi: a-di-i UGU PN ana GN i-ru-ub-bu* as soon as PN had entered Babylon Dar. 366:4; *a-di UGU PN ana tuṣṣarri ša šarri iqabbūma tuṣṣa apiltu ikannaku* until PN informs the royal scribes and makes out a sealed receipt Evetts Ev.-M. 19:14; no other creditor may seize (the mentioned amount) *a-di muḥ-ḫi* PN *innetter* before PN (the creditor) is paid BE 9 9:10, and passim, cf. *a-di muḥ-ḫi ... maḥir* Pinches Peek No. 19:4.

adi

5' *adi muḫḫi ša*: *a-di* UGU *ša nībiru uqattū ibiruni* as soon as they finished (the preparation of) the crossing, they crossed over ABL 520:22; *a-di* UGU *ša PN illikamma gab-bišunu idūku* until PN came and slew them all ABL 878:14, also ABL 1090:9, 1136 r. 2; *a-di* UGU *ša fēmā tašemḡā* until you hear my instructions YOS 3 55:22, and passim with present; *a-di* UGU *ša attunu ḫītu tahtatta' anāku ḫītu ul aḫattu* as long as you (pl.) have not been remiss, I, myself, shall not be remiss YOS 3 17:35, also the parallel TCL 9 129:34 (NB let.); *a-di* UGU *ša LÚ.SAG ipqidu ina libbi kē la alliku* as long as the official was taking stock, I could not, for this reason, come CT 22 217:16; *a-di* UGU *ša itti LÚ.MEŠ immannū* (I will raise my sons) until they are considered grown-up Camb. 273:7; *a-di* UGU *ša PN ... mītu* until PN is dead TCL 12 120:8 (NB); *a-di-i muḫ-ḫi ša ēteḫirka* until I pay you VAS 6 43:23, cf. *a-di* UGU *ša kaspā ... eṭṭeru* AnOr 8 25:19; *a-di muḫ-ḫi ša šābē ... ittabkamma* BIN 1 49:17 (let.); *a-di muḫ-ḫi ša ... tērubu* TCL 13 124:5, and passim in NB; DN sustained me *a-di-i muḫ-ḫi ša gamar ēpuš* until I had completed the entire work Herzfeld API p. 30:37 (Xerxes); there they waited for me *a-di* UGU *ša anāku allaku ana* GN until I came to Media VAB 3 p. 31 § 25:47, and passim in Dar.

6' *adi adīni*: *a-di a-di-ni abi la immaldu* (see *alādu* mng. 5b) Thompson Esarh. pl. 15 ii 29 (Asb.).

7' *adi/adu bit*: *a-di-i É PN imūtu ... [ul] iruba* PN did not enter before he died ABL 967:6 (NB, with Assyrianisms), *a-di É anāku allakanni* ABL 503:10, cf. *ibid.* 192:16; *a-du bi-it illakuninni* as soon as they come here ABL 487 r. 15, cf. *a-du bi-it anāku asaḫḫuranni* ABL 95 r. 11, *a-di É anāku allikanni* ABL 168 r. 10, *a-du É šābē ina qātini imaq-gutuninni* ABL 590 r. 2, and passim in NA letters.

8' *adi/adu pan*: *a-di pa-an tabē* ^{EN} before the departure of the procession of Bēl ABL 846 r. 13 (NB); *a-du pa-an [...] ubbaluni* ABL 1021 r. 5, cf. *a-du pa-an [ussi]biluni* *ibid.* r. 10 (NA).

b) with negation — **1'** *adi la*: send him here but *a-di la irrišu la illakam* he should

adi

not come before one can do the plowing and seeding TCL 18 109:34 (OB); EN *la uktappitu* before (the seed of the colocynth) becomes ball-like AMT 48,1:8; *awilum a-di la innahu ul irāšši mimma* and as long as a man does not work hard he will not obtain anything Lambert BWL 277 B 8, cf. *ibid.* 156 r. 9; *a-di la-a* ^{Aššur} *Ti'amat ikammū* before Aššur puts Tiamat in fetters OIP 2 141:14 (Senn.); *a-di la kūšu ikaššadu* before the cold sets in ABL 698:15, *a-di la ūmē išaḫḫuna* before the weather becomes hot ABL 792 r. 2, cf. *a-di la illaku* ABL 853 r. 8, and passim in NB letters in ABL; *a-di la mār šipri ša bēlija ammaru maršāk* as long as I do not see the messenger of my lord, I shall be sick BIN 1 15:7, cf. *a-di la šarru irrubu* CT 22 201:19; *a-di la dibbū išannū* before the situation changes BIN 1 31:23, cf. *a-di la 60 agurri šabtu* BIN 1 55:6, and passim in NB; note *a-du la-a* (in broken context) ABL 398:8 (NA), as against *a-di la* ABL 968 r. 8 (NA).

2' *adi/adu ... la*: *a-ti* PA.TE.SI *la uwa'eruš* as long as I have not sent the ensi-official HSS 10 12:10 (Oakk. let.), cf. *a-ti e-ni-a la tāmuru* RA 23 25:11 (Oakk.), also *a-di ... la tāmuru* ARM 2 24 r. 17'f.; *a-di mé ana* GN *la ušētiqū* as long as I have not directed the water towards Dēr ARM 6 6:16f.; *a-di amtam ana šimim la taddīnu* (you must not come here) before you have sold the slave girl BIN 6 10:17f. (OA); *a-di kanīkam la tušābilam* as long as you have not sent the sealed document (I shall not send you the silver) CT 29 39:22 (OB), cf. *a-di abi la illikam* PBS 7 55:24 (OB), *a-di kanīki la našū* Sumer 14 23 No. 5:9 (OB Harmal); *a-di ... la illeqqūma la innammaru* before they (the horses) are taken away and inspected TCL 3 172 (Sar.); *a-di mé la ikaššadu ana šumāmīti umašširma* (for transl., see *šumāmītu* usage b) OIP 2 80:21 (Senn.); *a-di mamma[n] ittišu la* DUG₄ DUG₄ before anybody spoke with him AMT 97,4:20f.; note *a-du ... la allakuni* ABL 94:10 (NA); with *adu bit*: *a-du-u bit* PN *la ušerrabannāšīna* ABL 220 r. 6 (NB, with Assyrianisms).

3' *a-di la-'i*: *a-di la-i allaka uznu ša bēlija ... apteti* before I come I am (herewith)

adi A

informing my lord YOS 3 45:8, cf. *a-di-i la-i uttatu tamattû* YOS 3 81:26 and 45:21, cf. *a-di la-'i* BRM 2 47:23 and ZA 2 173:9 (all NB).

c) in the NB oath formula to introduce a promissory oath: PN *ina Bēl Nabû Bēlti-ša-Uruk u Nanâ adē ša RN u PN₂ mār šarri ittemi kî a-di-i* UD.7.KAM ... *ana Uruk ... allakamma* PN took an oath by Bēl, Nabû, the Lady-of-Uruk and Nanâ (and) by the majesty(?) of Nabonidus and Prince Belshazzar: I shall come to Uruk on the seventh (of MN) PSBA 38 27:4, and passim, cf. PN *ina ... a-di-e ša RN ana PN₂ itteme kî a-di-i* VAS 6 118:4, TCL 13 163:16, also TuM 2-3 120:10, JRAS 1926 107:10, Nbn. 197:7, and passim; ^dEN *u* ^d(¹)AG(!) *ki-i a-di* ABL 1236:21 (NB); note the variations: *ki-i a-di-ia* Dar. 309:3, Dar. 339:5 and BOR 1 102:4, *a-ki-i a-di-i* AJSL 27 224 No. 21:4, without *kî* ZA 4 151 No. 7:5, VAS 4 13:7; note *šumu ili ana aḥāmeš ultēlû umma kî a-di iēmu ... nišapparakka* they have taken a mutual oath as follows: we shall report to you (whatever we hear) ABL 282 r. 5.

adi A (*adu, gadu, qadu, ḥadu, ad*) prep.;

1. up to, as far as (connoting space or distance), 2. until, up to (connoting time), 3. concerning, as to, 4. (with numerals) times, -fold, for (the *n*th) time, into (*n*) parts, 5. in adverbial expressions; from OAKk., OA and OB on; *adum* in OAKk., OA, *qadu* AOB 1 34:8 and 10, MRS 9 229:15', *adu* passim in RS, Bogh., MA, NA, *gadu* BE 39099, NB, Gössmann Era V 59, and passim in Nbk., *ḥadu* BIN 7 90:13, *ad kīmaši ūmē* Tn.-Epic "ii" 15, "iii" 13, for *ad* with *mati* see mng. 2g-2'; wr. syll. (*a-di/di-i* passim in OA, NB) and EN (in mng. 4 also A.RÁ); cf. *adi* conj., *adīni*, *adišu*.

en ZAG = *a-di* A VIII/3:35; en = *a-di* Igituh short version 26; en.na = *a-di* AN.TA NBGT II 41; za-ag ZAG = *a-di* Idu I 158, also S^a Voc. AE 15'; zag = *a-di* CT 18 50 r. ii 3; x.za = *a-di* = (Hitt.) ku-it-ma-an Erimhuš Bogh. A 17; [za-ag] [ZAG] = [a]-[du]-u A VIII/4:5; [A.DU] = *a-di* = (Hitt.) ku-it-[ma-an] until KUB 3 103:13 (Diri III); [a-ra] [A.DU] = *a-di* A I/1:203.

ki.3.šē.en.ta = *a-di* MIN (= *ša-la-aš-tim*) (after ki.3.šē = *a-na ša-la-aš-tim*) Kagal C 232, cf. ki.5.šē.[te].en = *a-di* MIN (= *ḥa-an-šit*) ibid. 234, and ki.10.šē.te.en = *a-di* MIN (= *e-še-ri-it*) ibid.

adi A 1b

236; u₄.zal.šē : *a-di ur-ra-am*, mi.zal.šē : *a-di ka-ša-a-tim* OBGT I 804f.

zag.ki.a : *a-di aš-rat* RA 12 74:31f.; a.rá 1 a.rá 2 : *a-di 1-tu a-di 2-šu* Ai. IV iv 28; 7 a.rá 7 : 7 *a-di* 7 KAR 34:2 and 4; a.rá 2.kam : *a-di šina* CT 17 26:53, and passim, and note a.rá 2.kam. ma.šē : *a-di ši-na* Šurpu V-VI 23f.; 7.na a.rá 2.[ām] : *sibit a-di šina* CT 17 24 iv 232f., and passim.

me.na.šē : *a-di ma-ti* OBGT I 734, me.na.šē.ām : *a-di ma-ti-ma*, also, with Sum. en.na.me.šē.(.ām), èn.šē(.ām) ibid. 735ff.; me.en.na : *a-di ma-ti* 4R 29** r. 7f., me.na : *a-di ma-ti* BA 10/1 76 No. 4 r. 30f., me.ne.na : *a-di ma-ti* 4R 10 r. 21f., en.me.en : *a-di ma-ti* BA 5 633 No. 6:26f., me.èn.šē : *a-di ma-ti* SBH p. 64:9f., èn.šē : *a-di ma-ti* SBH p. 53:23f., en.še : *ad ma-ti* VAS 10 179:1f.

1. up to, as far as — a) with geographical names: passim; note with specifications: GN *a-di abulliši* GN as far as its city gate EA 106:11, *a-di-i mišir* URU Girsu CT 36 7 ii 1, and dupl. BIN 2 33, *a-di qereb Sippar* VAB 4 166 B vi 68 (Nbk.), *a-di tāmerti Ninua* OIP 2 98:89 (Senn.); *a-ti-ma pūti tiāmtim* Hirsch, AfO 20 37 vi 8 (Sar.); note with ethnic names: *a-di Lú Litamu ittalak* he went as far as (the region of) the Litamu tribe ABL 436:9.

b) with topographic indications: *a-di rēš* ID *e-ni ša Idiglat* as far as the source of the Tigris Layard 90:69 (Shalm. III), cf. *a-di bāb*(!) ID *marrat* ABL 418 r. 5, *a-di-i mušannītu ša* GN as far as the dike of GN BE 9 59:3 and 13 (NB), *a-ti abul nišim* Belleten 14 174:9 (Irišum), *a-di ḥinqi ša Puratte* AKA 354 iii 29 (Asn.); *a-di titurri mētiqti šarri* as far as the causeway of the king's passage MDP 6 pl. 11 i 3; *a-di mūšānē ša šarri* as far as GN at the outlets belonging to the king BE 9 65:3 (NB); *a-di nēreb ša* GN as far as the pass into Hašmar AKA 315 ii 59 (Asn.), and passim in similar contexts; *Madaja rūqūte a-di napāḥ Šamši* the distant Medes as far as the sun rises Winckler Sar. pl. 48:12, cf. *a-di šalāmu Šamši* AOB 1 118 ii 31 (Shalm. I); *a-di mūšī* PN as far as the exit of PN VAS 5 39:20 (NB), and passim in legal texts, note ZAG (= *ištu*) PN *a-di* PN₂ TCL 11 156 r. 9 and 14, also *a-di ušallim* VAS 7 40:4 (both OB); 10 *ina ammeti šupulša a-di mé* its depth is ten cubits to the water level AOB 1 38:13 (Aššur-uballiṭ I), cf. *elāniš a-di pašqīšu* OIP 2 113 viii 11 (Senn.).

adi A 1c

c) with parts of the body: if the right and the left side of the gall bladder *a-di qabliša* ... *kīna* are solid as far as its middle YOS 10 28:9 (OB ext.), cf. EN SAL.LA *ša imitti padāni* as far as the "vulva" of the right "path" CT 31 23 Rm. 482:11 (SB ext.); *giššišu* EN *kizallišu* (from) his hip down to his ankle AMT 52,8:6, cf. EN *ubānāt šēpišu* to his toes AMT 69,9:3; if his sickness EN *kinšišu* DU₆+DU-*a* rises up to his shins KAR 192 ii 11 (med.); *šārat irtiša* EN *abunnatiša* DU if the hair on her chest grows to her navel KAR 466:6 (SB physiogn.).

d) in idioms: GN *a-di pa-aṭ gim-ri-šu* to its entire extent KAH I 3:18 (Adn. I), and passim in Ass. royal; *Ebabbar a-di si-ḥir-ti-šu* CT 34 28:74 (Nbn.), for similar refs. with *gimirtu*, see *gimirtu* mng. 1d; *a-di ašar ḡabbu šarru bēlija* (I shall march with my soldiers) to wherever the king, my lord, orders EA 201:22, cf. EA 195:31; *a-di ašar te-la-ku* to wherever they (the troops) march EA 203:18 and 204:19; with *adi la bašē: ešrēti* ... *a-di la ba-še-e ušal-pit* I thoroughly desecrated the sanctuaries (of Elam) Streck Asb. 54 vi 63; ^d*Ištar* NA *a-di NIG (= mimma)* NU GÁL *ireddi* Ištar will persecute this man until he is (brought) completely to nought CT 40 10:22 (SB Alu), for refs. with *adi la bašē alāku*, see *alāku* mng. 4c-13'; i.ne.šè u₄.da ni.ki.šār.ra.ka (late recension: i.ne.[šè u₄.da e]n.ki.šār): *ina[nna] a-di ša-a-ri* now until forever (lit. 3,600 years) Lugale VIII 31, cf. GIŠ.BAL ki.šār.ra: *i-na-an a-di [šā]-a-ri* ibid. 23; ḥur.sag.sukud.da ni.ki.šār.ra.ke_x sag im.ma.ab.sum.[sum]: *šadē zaqrūti a-di ša-a-ri iḥišš[āni]* (see *zaqrū* lex. section) Angim III 20; ki.šār.ra.ke_x.ka til.li nu.un.gá. gá: *a-di ša-a-ri tanūqatu ul ikalla* he does not stop lamentations anywhere BIN 2 22 i 39; *melamme šarrūtišu* ... *esahḥapkunu a-di ša-a-[ri]* his royal splendor will overwhelm you everywhere ZA 43 18:67 (SB lit.).

e) other occs.: release of debts in silver, gold, copper, tin, barley, wool *a-ti e-ta ṭuḥ-ḥi(!)* *u pa'e* up to . . . , bran and chaff AOB 1 12:23 (Irišum); *a-di 2/3 GÍN.TA alikma* go as high as a rate of two-thirds shekel per (unit) BIN 6 28:29 (OA), and see *alāku* mng. 1a-3'; *ḥurātīm ša a-di šamā'im a-ru-ku-ni* a ladder(?)

adi A 1f

which is so long that it (reaches) as far as the sky CCT 4 6c:19 (OA); *u* NINDA.KASKAL-*šu ša a-di lētūa* and enough provisions for him to reach me BE 17 84:17 (MB), cf. ZÍD.KASKAL *kezrētīm ša a-di* KÁ.DINGIR.RA^{ki} *kašādīm* LIH 34:18 (OB), also ZÍD.DA *ša a-di-i Bābili* BIN 1 91:21 (NB); *gi-mir ša a-di-i* GN expenses for as far as GN VAS 3 165:13, cf. Nbn. 280:6, for other refs., see *gimru* mng. 3d; *itti elippi illak elippa a-di-i* GN *ul ú-x-x* he (the hired man) will do service in the boat, he will not [leave(?)] the boat before Babylon Dar. 158:7; note ÉN ḤÚL.DÚB.È.BA.RA *a-di bābi imannu* he recites the conjuration, "Leave, Evil!" until (he reaches) the door ABL 24 r. 10 (NA), cf. ÉN . . . *ištu É DUMU.[UM.MI.A] a-di nāri* . . . *tamannu* BBR No. 31-37 first piece 34.

f) in *ištu/ultu* ... *adi*: *ultu qaqqadišu* EN *appi zibbatišu ummānu mudū ittana-plassuma* a special expert is to check (the bull) from his head to the tip of his tail RAcc. 3:3; *ištu qaqqadišu a-di šēpēšu* from top to toe AMT 27,3:1, and passim in med.; TA *dadānišu* EN QA.MUD-šú Labat TDP 82:27, TA *uppi aḥišu* EN *qablišu* AMT 107,2:14; *ušurtu* TA SUḤUŠ-šá EN SAG-[šá ešret] a design appears from its bottom to its top KAR 153 r.(!) 21 (SB ext.); *ištu uššēšu a-di šapātišu* AOB 1 42 r. 3 (Aššur-uballiṭ I), for KAH 2 97:9 (Shalm. III), see Michel, WO 1 211, replaced by *qa-du* AOB 1 34:10 (Aššur-bēl-nišēšu), cf. *ištu dūri rabī* . . . *qa-du nārim* ibid. 8, also, with *a-di nabur-rišun* Borger Esarh. 21 Ep. 23:21; TA *napāḥ Šamši a-di ereb Šamši* (var. *rabē Šamši*) Wiseman Treaties 8, cf. ABL 870 r. 5 (NA); *ištu makallē* . . . *a-di É.SIZKUR mašdaḥi* from the pier to the chapel on the processional road VAB 4 156 A v 43; *ištu mašdaḥu ša kišād Puratti a-di qereb Kiš 4 2/3* KAS.GÍD *qaqqari* from the processional road along the Euphrates into the center of Kiš, a distance of four and two-thirds double hours VAB 4 166 B vi 62 (both Nbk.), cf., wr. *a-ti* ibid. 180 ii 20; (a canal) *ultu bābišu a-di šiliḥtišu* from its inlet to its outlet BE 9 29:18, and passim in LB leg., cf. *ultu bāb nār* PN *a-di mišir ša nāri ša* PN₂ TuM 2-3 147:6; *ištu išid šamē a-di elat šamē ēma šamšu ašū* VAB 4 140 x 13 (Nbk.); obscure: TA *tag-mur-tu₄* [. . .] *a-di taq-ti-tu₄* SBH p. 146 iv 9,

adi A 1g

see also *ištu* prep. usage b, see also sub *eliš* mng. 1e, *erebu* s., *gabadibbú*, *šitan*, *šitaš* adv., *šitu*.

g) *adi muḫḫi* — 1' in gen.: two plots along the Euphrates *a-di* UGU *nār* GN as far as the GN canal YOS 7 134:3, and passim, cf. *a-di* UGU *nāri* ADD 443:10, *a-di* UGU *nahli ša* URU [GN] TCL 9 58:13 (NA); *a-di* UGU *makallú* as far as the pier VAS 5 4:20, AnOr 9 1:98, Nbn. 760:8; *a-di* UGU *mišir ša* URU GN Wiseman Chron. p. 76 r. 24; *a-di* UGU *mē lu aḫtuṭ* (var. *lu ušappil*) I dug down as far as the water level AKA 176 r. 9 (Asn.); note: [...] *šarra a-di* UGU *ina kussī ina labāni naššu* they carry the king that far in a chair on (their) necks KAR 135 ii 25 (MA royal rit.); *a-di muḫḫi* ½ MA.NA *kaspa bēli liddaššu* my lord should give him up to one-third mina of silver CT 22 148:9 (NB let.); *a-du* UGU-*šú-nu* ana URU GN *a-du* KUR GN₂ *al-lak* I shall go to them in GN (even) as far as the land of GN₂ ABL 641:4 (NA); *kamri a-di* UGU [ka]-*le-e ša mē išappaku* they will heap up dikes as far as the water reservoir(?) TuM 2-3 134:12 (NB).

2' *ištu/ultu (muḫḫi)* ... *adi muḫḫi*: *ultu muḫḫi ḫariši a-di-i muḫḫi dūri* VAS 3 165:5, cf. *ibid.* 160:3, VAS 5 110:5; see also *ištu* prep. usage b.

h) *adi maḫri*: 12000 *niši* ... *a-di maḫ-ri-ia ūbiluni* they brought 12,000 prisoners into my presence Rost Tigl. III p. 24:139, cf. *a-di maḫ-ri-ia illika maddattašu* ... *ublamma* he came into my presence and brought his tribute to me TCL 3 35, and passim (always with suffix of first person sing., referring to the king) in Sar., Senn., Esarh. and Asb.; note *a-di ma-aḫ-ri-ia* VAS 7 201:28 (OB let.), and (in broken context) [...] *a-di maḫ-ri-ia* Gilg. IX ii 20.

i) *adi/adu libbi*: *ālāni [ša Kar]duniaš a-di lib-bi id Uqnē* the cities of Babylonia as far as the river GN Rost. Tigl. III p. 4:14; *a-di lib-bi* URU GN *ittalku* they went as far as GN ABL 520 r. 14 (NB), cf. ABL 795 r. 9 (NB), and note *a-du ša nīribi* ABL 128:12 (NA).

j) *adi pan*: *kī a-mat-a bi'ilti a-di pa-an šarri bēlija ultakšiduni* (the king should know) that they have let a bad rumor about me

adi A 2b

reach even the king, my lord ABL 716 r. 4 (NB).

2. until, up to — a) with infinitives: *a-di-i nuāḫ kārīm* until the *kārūm* is at peace KT Hahn 6:24 (OA); *a-di šu-šu-ūr awēlē ana kaprija ul allikam* I could not depart for my village before the gentlemen had been sent off PBS 7 95:14 (OB let.), cf. *a-di e-re-bi-ka* until your arrival *ibid.* 94:23; *a-di ka-ša-di-ia* EA 102:16, and passim, *a-di ka-ša-di bēlija* EA 227:7, and passim in EA; *a-[di a]-ša šābē piṭāti* until the marching out of the archers EA 79:17; *a-di ma-la kinšija* as long as I shall be able to do so TCL 9 80:26 (NB let.); *a-di šebē littūtu* until satisfied with old age VAB 4 176 B x 35 (Nbk.), also *ibid.* 232 ii 23 (Nbn.); Enkidu ate bread *a-di šebēšu* until sated Gilg. P. iii 16; *a-di naqāri u epēšika* until you finish your repair work RAcc. 9:17, cf. *a-di naqāri u epēši* *ibid.* 27.

b) with indications of time—1' with a specified number of hours, days, months, years: *a-di ½-ti ūme ša Šamaš napāḫi akšud* I conquered (the city) before one third of the day (after) sunrise (had passed) AKA 58 iii 100 (Tigl. I); *kal mūši a-di* EN.NUN *šāt ur-ri* all night until the morning watch KAR 58 r. 16 (SB); *a-di am-ša-li* until yesterday TCL 18 113:11 (OB let.); *a-di ūmu annā* until this day RA 12 6:7 (NB); *a-di išti inanna* UD.2.KAM *akaššadka* I will arrive there the day after tomorrow TCL 17 22:8 (OB), cf. *a-di 3 ūmīm* BIN 4 99:4 and 20 (OA); *a-di* 100 UD-*mu* for one hundred days BRM 2 10:16 (NB), and passim; note with *adu* (NA only): *a-du* UD.MEŠ 7 8 *iballaṭ* he will get well in seven or eight days ABL 392 r. 16, cf. *a-du* UD.MEŠ 5 6 MUL.AL.LUL *ikaššad* Thompson Rep. 207:6; *a-du* 4 UD.MEŠ *ubbala* he will bring (the slave girl) within four days ADD 100:5; exceptionally in a SB text: UD.6.KAM *a-du* UD.8.KAM NAG.NAG.MEŠ he drinks (it) for six days until the eighth day AMT 95,3 ii 12 + 50,6:11; *a-di* UD.1.KAM *ša ITI Tašrīti* AnOr 8 10:6 (NB); *a-di* 1 ITI UD.MEŠ within a full month KAV 1 vii 42 (Ass. Code § 48), and passim in MA; *a-di* ITI.3.KAM *kaspam ušēbalakkum* I shall send you the silver within three months TCL 19 64:21 (OA); ITI. KAM *Karātim a-di Kuzalli* TCL 4 21:16 (OA);

adi A 2b

a-di-i qit ITI *Addari* TCL 12 104:3 (NB); *a-di bi-bu-li-im* until the neomenia ZA 43 309:6 (OB astrol.); *a-di* UD MU.AN.NA until New Year's day AnOr 8 70:9 (NB), cf. *a-di qit šatti* Evetts Ner. 71:9, *a-di taqtit(!) šattim* until the end of the year CH § 273:16; *a-di* 6.TA MU. AN.NA.MEŠ Zeitschrift für die Kunde des Morgenlandes 2 pl. opp. p. 324:4 (NB); *a-di* 500 MU. AN.NA.MEŠ TCL 12 38:14 (NB); *a-di* 5 BALA (var. adds .MEŠ)-*ia qāti lu iksud* I conquered up to my fifth regnal year AKA 83 vi 45 (Tigl. I).

2' with no specified number: *a-di ūmē mal piqittūtu annītu ... ippušu* during the time he exercises this office PRT 49 r. 5, and passim in queries for oracles; *mūšu a-di namāri* all night until the morning AKA 312 ii 53 (Asn.), cf. *a-di napāhi Šamši* JRAS 1892 355 ii A 8f. (NB); *kal mūši a-di namāri* KAR 58:48, *a-di namāri* RAcc. 69:21f. and 25, wr. *a-di* UD ibid. 14; *a-di UD-mi NAM.MEŠ-šu* until his death BBSt. No. 7 ii 17, cf. *a-di UD-mi ši-im*(text *-tim*)-*ti-šu-nu* OIP 2 83:42 (Senn.), *ad mātija* KAR 158 r. ii 5; note *a-di qi-it* MU.AN. NA.MEŠ-šu to the end of his life (lit. years) Zeitschrift für die Kunde des Morgenlandes 2 pl. opp. p. 324:14 (NB); *a-di ūmī i-su-ti ša balta* after (lit. during) only a few days of well-being BBSt. No. 5 iii 40 (MB); EN *ūm balta*ku as long as I live KAR 68 r. 15; *gimillam ša a-dī balātim issērija šukna* do (pl.) me a favor (for) which (I shall be grateful) all life long TCL 20 99:2' (OA); we will be on guard duty at the river *a-di mi-nu ša šarru bēli išapparanni* until the king, my lord, sends us word ABL 433 r. 15 (NA); *a-di šar-rūtišu tāhazu u qablum ul ipparrasu* battles shall not cease during his kingship CT 13 49 ii 6; *ad ki-ma-ši ūmē* how long? Tn.-Epic "ii" 15 and "iii" 13; *a-di da-ri-ti* MRS 9 65 RS 17.237:7', 232 RS 17.244:16, cf. *a-di ta-ri-ti* EA 157:8, and passim, *a-di da-ri-ia-ta* EA 294:35, and passim in different spellings in EA and Bogh., see *dāritu* usage c; for *adi dāriš*, see *dāriš* usage c; for *adi tuppīšu*, *adi tuppī u tuppī*, *adi tuppī*, *adi tuppī ana tuppī*, *adi tuppī tuppī*, see sub *tuppū* B; for *adi ulla*, see sub *ullu*, note *ga-du ul-la* for all time Gössmann Era V 59, *ga-du ū-ul-lu* VAB 4 120 iii 48, 140 x 4, 148 iv 18, 188 ii 44 (all Nbk.), and EN

adi A 2d

ul-li la bašē Unger Bel-Harran-beli-ussur 30, and see mng. 1d; for *adi paṭār erēšim*, see *erēšu* B mng. 1a-3'; for *adi ūmī šāti*, see *šātu* mng. 1a.

c) in *ištu/ultu ... adi*: TA *tašrīt mūši* EN EN.[NUN ...] from the beginning of the night to the [...] watch Labat TDP 122 iii 15, cf. TA *tašrīti* EN SAG MI ibid. 118:14; [TA] *šit Šamši* EN EN.NUN U₄.ZAL.LI CT 23 48:17, cf. TA *ereb Šamši* EN EN.NUN U₄.ZAL.LI AMT 19.1:29; *ištu inanna a-di* UD.5.KAM five days from this moment TCL 1 15:22 (OB let.); *ša ištu inanna a-di MN amahḥaru* what I will receive from this moment until the month Ṭebētu CT 4 36a:12 (OB let.), cf. *ištu inanna a-di ebūrim* Sumer 14 37 No. 15:24 (OB Harmal); *ištu tuppī annīm a-di rēš warḥim annīm* (some time) from (the sending of) this tablet until the beginning of the next month (I shall arrive there) VAS 16 30:13 (OB let.); [*ištu* UD.X.KAM *ša ar*]*hi annī Ajari* EN UD.1.KAM *ša arḥi* TU-*bi Simāni* PRT 44 r. 7; *ul-tu ūmu annī a-di ūmu mala ba[ltāni]* from this day on as long as we live ABL 1105:17 (NB); *ina arḥi* 3 *ūmu ultu* UD.21.KAM *a-di* UD.23.KAM three days per month from the 21st to the 23rd VAS 6 104:6 (NB); *ištu rēdūti a-di epēš šarrūti* from the time he was crown prince until he was king ADD 647:11; ZAG MN EN.NA MN₂ from MN to MN₂ Jean Šumer et Akkad 207:9 (OB); ZAG MU ... EN.NA MU ... from the year x to the year y Boyer Contribution 135:8 (OB); *ištu Nisanni* UD. 1.KAM EN ITI.DIRI.ŠE UD.30.KAM from the first of Nisannu to the 30th of the intercalary Addaru CT 40 10:20 (*iqgur ipuš*); *ultu libbi Erišu ...* EN ^d*Aššur-bāni-apli* from Erišu to Assurbanipal KAV 216 iv 20 (Synchron. King List); *ultu rēš šarrūti a-di* 17 BALA.MEŠ from the beginning of my royal rule until (my) 17th regnal year Rost Tigl. III p. 48:3, cf. *ultu ūm ullūti a-di palē* RN VAB 4 114 i 44 (Nbk.); *ultu seḥērija a-di ra-bi-ia* from my youth to my manhood Thompson Esarh. pl. 16 iv 4, cf. Streck Asb. 210:14; note: *ultu rēš a-di qit aḥḥē aḥāmeš nini* we have been brothers all the time (lit. from the beginning to the end) CT 22 155:17 (NB let.).

d) *adi muḥḥi*: *a-di* UGU *simānu ša dakē ša lilissi* until it is the right time to remove the kettledrum YOS 7 71:23; UD.5.KAM *ša* MN

adi A 2e

a-di UGU *turru ša bābi* on the fifth day of Addaru before the (daily) closing of the city gate VAS 6 247:3 (NB); EN *muh-ḥi* 10 *šanāti* BRM 2 47:10; *ultu šiḥrišu a-di* UGU *ūmu agā* ABL 499:7, *a-di muh-ḥi ūmu* VAS 6 69:11, and passim in NB.

e) *adi/adu libbi*: EN ŠA UD.14.KAM until the 14th day ABL 378 r. 6 (NA), cf. ABL 1195:6, also *a-di* ŠA *ūme ša unammašūni* until the day they move on ABL 1360:11, *a-du* ŠA MN ABL 356:10, also ADD 695 r. 1; *a-du* ŠA RN RN₂ until the time of Sargon (and) Sennacherib ABL 43 r. 27 (all NA); *a-di lib-bi* MN YOS 6 126:2, cf. [*a*]-*di* ŠA MN ABL 267 r. 5 (both NB); *a-di* ŠA-*bi ūme annē* Streck Asb. 50 vi 2.

f) with (*im*)*mati* — 1' until when, how long: *a-di ma-at ina tuppi šitappurim <lu>-uš-ta-am-r[i-i]š* for how long should I be bothered by constantly sending tablets? BIN 6 74:28, cf. *a-di ma-ti-ma* ibid. 91:12 (OA); *a-[di] ma-ti-ma* (in broken context) PBS 7 79:21 (OB); *u anāku a-di im-ma-ti ašbāku u anašsar bēl ḥītika* for how long shall I remain (here) and watch him who has committed a sin against you? MRS 9 141 RS 17.228:7, cf. (in similar context) *a-di ma-ti* ibid. 140 RS 17.372+:8; note: *qa-du ma-te šelētu ina bēruni* how long should there be quarrels between us? MRS 9 229 RS 18.54A:15'; *a-di ma-ti nikaššišu mār* PN for how long can we ward off the son of Abdi-Aširti? EA 138:37, and passim in this letter, also EA 137:89 (both letters of Rib-Addi); *a-di ma-ti bēlti bēlē dabābija nekelmu'innima* for how much longer, my lady, will my enemies look angrily upon me? STC 2 pl. 79:56, cf. *a-di ma-ti bēlti lillu akū iba'anni* ibid. 80:59, *a-di ma-ti . . . zenātima . . . a-di ma-ti . . . ra'bātima* ibid. 83:93f. (SB rel.); EN *im-mat ili annā teppuša'anni* for how long yet, my god, will you do this to me? Streck Asb. 252 r. 14, cf. STT 65:29 (NA lit.).

2' as an interjection expressing despair: [*ad*] *ma-ti* enough! (worry for you has consumed me) TCL 1 25:4, cf. (in same context) *ad ma-ti ūmim* ibid. 14 (OB let.); *A-di-ma-ti-ì-lí* Enough-My-God! UET 5 120:24 (OB), and similar in Oakk., OB and MB personal names, see Stamm Namengebung p. 162, MAD 3 16, Clay

adi A 2g

PN p. 64, cf. also KAJ 57:2, and passim in MA; *a-di im-ma-te ša'ālšu* enough, his (the king's) asking (again and again, "Can the king eat something today?") ABL 78:12 (NA); *a-di ma-a-ti kī kaspā la tušēbili* how much longer (will it be) that you do not send me the silver? CT 22 240:4 (NB let.).

g) *adi inanna, adi anni, adi (muhḥi) ša enna, adi akanni, adi udina* until now — 1' *adi inanna*: see *inanna* usage b-2'; *girrum parisma a-di i-na-an-na ul ašpurakki* the road was cut and I could not send you a message until now VAS 16 64:11, and passim in OB letters with negation *ul*; *ana minim a-di i-na-an-na la taddinšuma* why did you not sell him (the Subarean slave) until now? VAS 16 19:12, cf. *ana minim a-di i-na-an-na la tāpulšunūti* TCL 7 8:8, and passim in OB letters with negation *la*; *kīma . . . a-di i-na-an-na lib-nātim izbilu u i-na-an-na . . . tapqiduši* (he told me) that (the boat) carried bricks until now and now you assigned it (to fetch timber) CT 4 32b:5 (all OB letters); note *a-di i-na-an-ni* CT 29 31:7 (OB); *ša mārē šipri . . . a-di i-na-an-na taklū* that you have detained the messengers until now ARM 1 15:7; *a-di i-na-an-na tābūtu šunu* they have been in good relations until now EA 10:10 (MB royal); *a-di i-na-an-na ana ebirti ul ebir* until now he did not cross over KBo 1 1:51, cf. ibid. 2:31; *a-di i-na-an-na* PN *ina pan* PN₂ *ušuz* until now PN has been at the disposal of PN₂ YOS 7 102:18, and cf. *a-di-na-an-na* YOS 7 89:3, *a-di i-na-an-ni* BIN 2 134:9 (all NB); *ultu ūmē rūqūti a-di i-^dšēš^{ki}* from far-off days until now Winckler Sar. pl. 34 No. 72:110 and pl. 35 No. 75:146.

2' *adi anni*: *a-di an-ni ša AD-ú-ia la išpuru ūma anāku altaprakku* whereas until now my predecessors did not send you messages, I am sending you herewith a message EA 15:9 (MA royal); note *ša a-di an-ni-ia . . . at-ta ti-di* Peiser Urkunden 114:5 (MB let.); as personal name: *A-di-an-ni-a* UET 5 599:12 (OB), *A-da-an-ni-a* ibid. 502:2, see Stamm Namengebung 162, note *Ḥa-du-an-ni-am* BIN 7 90:13.

3' *adi enna, adi ša enna, adi muhḥi ša enna, adi muhḥi enna*: see *enna* usage c; *ammēni*

adi A 2h

a-di muḫḫi ša enna šarru rēš'a la išši why did the king not call me into his presence until now? ABL 1216:16 (NB), and passim in NB; *ultu muḫḫi . . . a-di-i muḫḫi ša enna* CT 22 36:13; *ina libbi kī a-di-i muḫḫi enna mār šipri ana šulum ša abbēa la ašpuru* because I did not send a messenger till now to inquire after the health of my superiors YOS 3 18:17, cf. *a-di muḫḫi enna* ABL 527 r. 18, CT 22 240:8 (all NB).

4' *adi|adu akanni, adikanna, adakanni, adinakanni, adunakanni* (see *akanni*): *a-di a-kan-ni memmēni la iš'alšu* nobody has questioned him until now ABL 49 r. 22, and passim in NA, *šū a-da-kan-ni la illika* ABL 343 r. 6, also 1205:10, note [issu] SAG.DU ITI *a-du a-kan-ni* from the beginning of the month until now ABL 726:6 (NA); *a-di-kan-na bēli [. . .] la išpura* PBS 1/2 18:15 (MB let.); note *a-di-ka-an-na itaḫzannimi* until now he was married to me UET 6 20:17 (MB); *kišir ša aksuruni a-di-na-kan-ni* the contingent which I have put together until now ABL 121:7, cf., wr. *a-di-na-ka-ni* KAV 213:11; *a-di(text -ki)-ig-ga-nim-ma* PN *ša pan kinātu ša bit* LÚ.GAL.SAG *kī umašširu* until the moment when PN released the overseer of the personnel of the chief palace official's household ABL 1109 r. 12 (NB); *issu bit uššēšu karruni a-du-na-kan-ni* from the time the foundations were laid until now ABL 476 r. 13, cf. ABL 1201 r. 5, 1202:21 (NA).

5' *adi udīna: ša a-di-e u-di-na issu pan šarri bēlija la ētiq[ni]* that he has so far not appeared before the king ABL 1235:8 (NA); see *udīna*.

h) *adi|adu la* before: *a-du la* ^a*Šamaš na-ba-ḫu* before the rising of the sun LKA 62 r. 2, see Or. NS 18 35 (MA lit.); *a-di x* (a number, copy AN) KAS.GÍD UD-mu *la šá-qi-e* (var. *adi la šalām* ^a*Šamši* before sunset) before the day has progressed x double hours Lie Sar. p. 44 note 7 (coll.); *a-di la* ITI *Nisanni* before the month of Nisannu ABL 842 r. 6 (NA); *a-di la adannišunu* before their allotted term BE 9 7:18; *a-di la šanāti 5-ta* before five years (have passed) PBS 2/1 182:9, cf. *a-di la* MU. AN.NA.MEŠ a' 60 BE 9 48:15, *a-di la 20 šanāti*

adi A 3a

BE 9 41:7; *a-di-i la kÚR-ti kī allika* when I went before hostilities (started) ABL 716:10 (all NB); *a-di la mitūtima bikitī gamrat* the wake (held) for me was over (even) before (my) death Lambert BWL 46:115 (Ludlul II); *ištu ūmim annim a-dí lá tērtija* from this day on before my orders (come to you) BIN 6 61:18f. (OA).

i) *adi kī'am* (uncert. mngs.): they searched the slave girl and removed from her loincloth the two (missing) rings *a-dí-i ki-a-am awēlum ḥamdātīm išpurakkum* for this reason(?) did the principal (to whom the slave girl had denounced the addressee) write to you in such an evasive way? TCL 20 117:15 (OA); *a-dí ki-a-am bi-ri-e ana mīni tallik* (see *alāku* mng. 4a-1') VAS 16 131:6 (OB).

j) *adum mīnim* why: *á-dum mi-nim la è-e-sa-ru* why do they not . . . ? MAD 1 290 r. 10' (OAKk.).

3. concerning, as to (mostly OA) — a) *adi|adu: a-dí uttetim . . . uznī la tapatti* you do not want to inform me concerning the barley TCL 19 14:20; *a-dí šubātī ša ammakam ibaš-šūni* as to the garments which are stored there BIN 6 114:7; *a-dí kaspim . . . mīmma libbaka la iparrid* you should not worry as to the silver CCT 3 26a:3; *a-dí ṭuppim epāšim ša tašpuranni* as to the making out of a document concerning which you have sent me word CCT 3 37a:16; *a-dí amtīm ana ekallim elīma* I went to the palace concerning the slave girl TuM 1 1b:4; *a-dí-i niāti ša[lmāni]* as to us, we are fine CCT 3 35b:27; *a-dí PN ša tašpuranni* KTS 37b:13, also *a-dí ša PN ša tašpuranni* CCT 4 12b:3, and passim in OA; *a-dí-i ša tašpuranni umma attama* concerning that you have sent me word as follows TCL 14 44:2; *a-dí ša ammakam tunahḫidinni umma attama* concerning what you have enjoined upon me, there, as follows TCL 19 15:3; *a-dí ša ana kārim maḫārīm taštanapparanni* concerning that you keep writing to me to approach the *kārum* KT Blanckertz 3:18, and passim; *a-dí ša PN ša'al-šuma* as to PN, question him (and have witnesses ready) KTS 5a:21; *a-dí-i ša PN adanninma* as to PN, I shall be strict (and

adi A 3b

collect what is possible) BIN 4 70:22 (all OA); *ša attalī lemuttašu a-na* EN ITI EN UD-mu EN maššartu EN tašrītu ašar ušarrū the evil (portended by) an eclipse (is significant) as to the month, the day, the time (lit. watch of the night), the place where it begins ABL 1006:3 (NB); note in questions (EA only): *liš'elmi šarru bēlija kali rābišišu a-di anāku arad kitti* the king, my lord, should ask all his officials whether I am a reliable servant EA 198:13, cf. PN *ša'al a-di* ... GN *ennirir* EA 256:19, see Albright, BASOR 89 12.

b) *adum*: *a-du-um werika* ... *nišpurma* CCT 3 49b:3, cf. *a-du-um awātišunu* (in broken context) Kienast ATHE 30:4, *a-du-um ša* KTS 27a:14.

4. (with numerals) times, -fold, for (the *n*th) time, into (*n*) parts — **a)** with numerals: *šumēl ubānim a-di 2 šatiq* the left side of the "finger" is separated twice JCS 11 99 No. 8:11 (OB ext. report); *šum-ma šumēl marti a-di 2 pa-te₄-er* if the left side of the gall bladder is split twice KAR 150:16, and passim in this text, note *a-di ma-du-ti puṭṭur* is split many times *ibid.* 18; *šumma rēš ubāni* ... EN 2 GAB if the top of the "finger" is split twice KAR 423 iii 33, cf. *ušurtu* EN 2 (EN 3) *ešret* Boissier Choix 63:3f.; *šumma padānu* EN 3 *pašit* CT 20 11:26, and passim in SB ext.; *a-di 10* up to ten times (or: for the tenth time) TCL 19 75:6, *a-di 1 u 2* BIN 6 52:13 (OA); *a-di 1-tu* Ai. IV iv 28; *a-di 3*, *a-di 4*, (up to *a-di 8*) three (four, etc.) times CT 39 46:57ff. (SB Alu); in NA also *adu*: *a-du 1 līmi* a thousand times ABL 377:5; *šumma la SUM-ni a-du mit-ḥar irabbi* if he does not pay, (the capital) will double ADD 127:6; 7 a.rá min.na.meš : *si-bit a-di ši-na šu-nu* they amount to twice seven CT 16 15 v 56f.; 7.Á 7.Á nam.tag.ga. a.ni duḥ.ḥa : *7-it a-di 7-it aranšu puṭru* KAR 161 r. 5f., cf. 7 A.RÁ 7 STT 72:33; note *bilassu iš-te-en a-di 3 ana bēl eqli tanandin* she gives its (the damaged field's) yield threefold to the owner of the field SBAW 1889 p. 828 (pl. 7) ii 33 (NB laws); *šenu a' 3 l* EN 30 90 *šenu* these three (heads of) sheep thirtyfold (i.e.) ninety sheep YOS 7 7 ii 75, and passim in NB; a.rá.2.kam.ma.šè : *a-di ši-na* the second

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time (he said to him) Šurpu V-VI 23f., zag. 1. àm : *a-di ištēn* for the first time CT 15 43:12f. and 14f. (Lugalbanda myth).

b) with numerals in the plural: *kaspi a-di 10.MEŠ ana bēlišu [utār]* he returns the silver tenfold to its owner ADD 209 r. 4; for parallels with *ana*, see *eširtu* num. mng. 2.

c) with numerals followed by (TA).ÀM: *a-di 12.TA.ÀM ittanappal* he pays twelve times (the silver he had received) VAS 1 70 ii 5, and passim in later NB and Seleucid leg.; exceptionally *a-di 26.ÀM* 26 times (I crossed the river) TCL 3 17 (Sar.), cf., wr. *a-di-i* VAS 5 103:26.

d) with *-(i)šu*: *a-di mala u šinišu* once or twice CCT 4 6c:3 (OA); *a-di 7^{si-bi}-šu* seven times VAS 10 214 v 25 (OB Agušaja), cf. *a-di ša-la-ši-i-šu* YOS 10 11 i 14 (OB ext.), *a-di 3-šu ittalkuni* EA 10:12 (MB); EN 7-šu BMS 11 r. 37; note EN 1-šú 2-šú 3-šú AMT 50,3:4, *a-di 2-šú 3-šú* ABL 617 r. 1; in NA also *adu*: *a-du 1 LIM(copy P1)-šu* thousandfold ABL 6 r. 14; *a-du li-'-mi-šu* a thousand times ABL 435:18, cf. ABL 434:6; note *ina ūme annū* EN 7-šú u 7-šú lu pašir lu pašir let him be released and freed this very day seven times and seven times KAR 228:23; note, wr. A.RÁ : A.RÁ 12-šu *inaddin* he pays twelfold CH § 5:21, cf. A.RÁ 10-šu *iriab* CH § 8:66, also in §§ 12, 106, 107, 112 and 265; note that math. texts use exclusively a.rá, see Thureau-Dangin, TMB 242 and Neugebauer and Sachs, MCT p. 160; a.rá 1 a.rá 2 : *a-di 1-tu a-di 2-šu* for the first time, for the second time Ai. IV iv 28.

e) with numerals in the locative(?): *in libbu šattim ištiana a-di 8-um*(var. *-su*) eight times in one year (corresponding to Sum. a.rá.8.àm) RA 39 7 ii 44 (Samsuiluna).

5. in adverbial expressions: *a-ti da-ni-iš* greatly HSS 10 5:11 (Oakk. let.); *a-di surriš nūḥamma arḫiš izizzamma* quiet down quickly, be present immediately KAR 246:15; *tušapšahšunūti a-di sur-riš* you appease them quickly Maqlu II 122, cf. *tukundi ḥun.e* : *a-di sur-ri nūḥa* BA 10/1 p. 76 No. 4 iii 28f.

adi B (*adu*, *gadu*, *qadu*, *kadu*) prep.; together with, inclusive of, pertaining to; from Oakk. on; *adu* in NA, *kadu* En. el. IV

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118, etc.; wr. syll. (*a-di*-' TuM 2-3 205:3, NB) and EN.

bi-i BI = *ga-du* A V/1:149, cf. bi-e BI = *ga-du* A V/1:160; [bi]-e BI = [ù], *qa-a-[d]u* S^a Voc. F 12'-12'a; bi = ù *ga-[du]* NBGT IX 219; [za-ag] [ZAG] = *adu*, *ištu*, *eli*, [ka(?)]-*du* A VIII/4:5ff.; [ga].[da] = *ga-a-du* Izi V 91c; ta = *ga-du* NBGT II 36.

[ur₅].nu.me.a = *e-zu-ub ki-a-am*, [u]_{r₅}.bi.da = *ga-du-um ki-a-am* OBGT I 891f.; [lú].e.bi.da.àm, lú.e.bi.da.kam = *ga-dum an-ni-i-im-ma* OBGT I 303f., cf. lú.e.bi.da.meš.àm, lú.e.meš.da.kam = *ga-dum an-nu-tim-mu* ibid. 305f.; da, bi.a.da, bi.da, bi.ta = *ga-du* NBGT I 353ff.; mu.da, etc. = *ga-du-ú-a*, e.ta, etc. = *ga-du-uk-ku*, un.da, etc. = *ga-du-uš-šu* ibid. 357-377, translating Sum. pronouns and infixes ending in da and ta, see MSL 4 143f.

a) in Oakk.: ŠU.NIGÍN x GURUŠ.GURUŠ *a-ti miqittim a-ti* LÚ+ŠU in all, 9,624 men, including the killed and the captured Hirsch, AfO 20 63 xxiii 50'f. (Rimuš).

b) in OA — 1' *gadum*: 1 *me-at* 10 *kutāni* *ga-DAM* 8 *kutāni damqūtīm* 110 garments including eight fine *kutānu*-garments BIN 4 221:7, cf. *kaspum ga-du-um šibtīšu* AAA 1 p. 56 No. 3:17; tin *ga-dum muṭa'e* inclusive losses KTS 55a:2, x copper *ga-du-um ša ina* GN *attadinakkuni* including that which I gave you in Wahšušana PSBA 19 pl. 2 (after p. 288) 12, and passim.

2' *gadi*: 110 *kutānu*-garments *ga-dī ša liwītīm* together with (their) wrapping TCL 20 134:9', also BIN 4 61:4 and 13; 4 *kaššārē ga-dī lubūšišunu* TCL 19 43:28.

c) in OB — 1' *gadu(m)*: *eriqqum ga-du-um* GUD.ĤLA-ša u *rēdiša* a wagon with its ox team and its driver Goetze LE § 3:21, cf. *ga-du-um šeriktīm* CH § 176:74; PN ... *ga-du-um nikkassišunu gamrim litrānikkum* let them bring PN with all their accounts to you LIH 39:9, and passim in OB letters and leg.; 1 *wardum* PN *ga-du maškanīm* one slave, PN, with fetters Jean Tell Sifr 37a:12; *makurru* *ga-du rikbiša* a *makurru*-boat with its crew VAS 16 14:25, cf. *ga-du* KUŠ with the hide Kraus Edikt iv 17 and 19; *ištu* MN ... *a-di* MN₂ *ga-du* ITI *Elūlim* 2.KAM.MA from Kislimu to Kinūnu (of the next year) including the intercalary Elūlu JCS 2 80 and 105 No. 9:3; *nakrum* ... *ga-du-um rišišu u tillātīšu ālka*

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ilawwima the enemy will lay siege to your city with his helpers and allies YOS 10 3:3, cf. *ana rišika ga-du-um tillātika* ibid. 36 ii 34 (OB ext.).

2' *adi*: a merchant or a woman innkeeper must not receive from a slave, male or female *kaspam še'am šipātīm* i.GIŠ *a-di ma-di-im* silver, barley, wool, oil and other things (lit. inclusive many other) Goetze LE § 15:11.

d) in Mari, Shemshara: *ga-du-um um-mānātīm* ... *akaššadam* I will arrive with the army ARM 1 5:41, cf. Laessøe Shemshara Tablets p. 39:30, and passim; *ana x ugār [še'em] ga-du-um šibtī[šu]* (the palace is suing him) for x barley inclusive of interest ARM 1 80:9; *quppam* ... *ga-du kunukkīšunu* (I have sent) the basket under (lit. with) their sealed tags (to my lord) ARM 2 104:13, and passim.

e) in OB Elam: a garden *ga-du bīrišu* together with its balk MDP 23 245:2, cf. *ga-du la bi-ri* ibid. 172:3, see L. de Meyer, RA 55 201ff., cf. *eriqqu ga-du alpi* MDP 24 382bis 13, ^fPN *ga-tu mārēša u mārātiša* MDP 4 p. 179 No. 6:14 (= MDP 22 74); a field *ga-du-um* A.ŠA IM.AN.NA u *ušallišu* MDP 18 222:2 (= MDP 22 86); É.DÙ.A *išu u mādu ga-du igārātišu* 4 TA.[AM] MDP 18 203:3 (= MDP 22 50), cf. MDP 18 215:2 (= MDP 22 47).

f) in OB Alalakh: PN ... *ga-du-um* DAM. NI-šu JCS 8 5 No. 20:5, cf. *ga-du* DAM-šu u *mārēšu* ibid. No. 30:2; oil alabaster *ga-du teknītišunu* Wiseman Alalakh 52:13; URU ... *ga-du paṭṭīšu* village with its terrain ibid. 53:2, also 56:4.

g) in Qatna: 37 *ehlipakku*-stone beads 15 GÍN $\frac{1}{2}$ *šuqultašu ga-du na-šu-ma* its (the necklace's) weight is 15 $\frac{1}{2}$ shekels together with ... (a dupl. omits the last two words) RA 43 162:252; 45 shekels of gold, the weight (of two sun disk ornaments) *ga-du* ZA.GÌN SIG₅ including the fine lapis lazuli ibid. 172:375 and 174:379a, cf. [...] *ga-du* ZA.GÌN-šu-nu ibid. 164:273.

h) in RS: *amēli šāšu ga-du* DAM-šu *ga-du mārēšu* MRS 9 104 RS 17.130:29; *mārē* GN *ga-du* LÚ.MEŠ ša [*bābišunu*] the natives of Carchemish with those who live within their

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gates (i.e., the alien residents) MRS 9 159 RS 18.115:22 and 29.

i) in MB Alalakh: *qa-du* DAM-*šu-ma* Wiso-man Alalakh 47:6, also *ibid.* 89:2(!), and *passim*; É *ḥupšu qa-du* É *šūzubu* JCS 8 12 No. 186:19, and *passim*; note with personal suffix: I took with me *aḥḥēja u ibrūteja ka-du-šu-nu-ma* my brothers and with them my friends Smith Idrimi 76.

j) in EA — 1' *qadu*: GN *qa-du ālāniši* Hazor with its (dependent) villages EA 228:16; *tilqūni qa-du ilāni balṭi ana bēlija* so that they (the ships) take me together with (my) gods safely to my lord EA 129:51; 10 chariots *qa-du mimmušunu* with all their appurtenances EA 19:84, cf. 1 *kukkubu* ... [*qa-du naktamišu* EA 14 ii 41; *u tūšāna qa-du šābē piṭāti* that you should march out with the archers EA 73:9, and *passim* in similar contexts; 1-en LÚ *mi-il-ga-šu qa-du šābēšu u qa-du narkabātišu* EA 51 r. 15 (MA royal); *anāku qa-[d]u-m[e] gabbi aḥḥēja* EA 189 r. 3; note with personal suffix: *mārēnu u mārāte qa-du-nu* our sons and daughters with us EA 74:16.

2' *adi*: *u lilqianni ana jāši a-di aḥḥē u* BA.BAD // *ni-mu-tum itti šarru bēlinu* so that he (the royal official) may take me together with my brothers and that we may die for the king our lord EA 288:60; x [*nahlaptu*] *a-di lubul[tu ...]* EA 14 iii 15, and *passim* in this letter from Egypt; note with personal suffix: *kī ša inanna a-di-šu-nu-ma lu maštu* EA 19:77 (let. of Tušratta).

k) in Bogh.: RN *qa-du* RN₂ *ana nadāni salāmu* (the treaty of) Ramses (II) with Hattušili (III) to bring about reconciliation KBo 1 25:2; PN *qa-du* PN₂ *mārišu u qa-du narkabātišu* PN (went out to fight me) with his son, PN₂, and his chariotry KBo 1 1:41; GN *qa-du namkūrišu u qa-du mimmušunu* (I brought) the inhabitants of Qatna with its (the city's) treasures and with all their possessions (to Hatti) *ibid.* 37; to lengthen the life (lit. the years) of the great king of Egypt *ka-du šanāte ša* RN together with the life of Hattušili KUB 3 70 r. 3; 2 *sāti ša [kaspi] u ḥurāši qa-du kāsišunu ša kaspi u ša ḥurāši*

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two pitchers of silver and gold (respectively) and the goblets of silver and of gold which pertain to them KBo 1 3:33.

l) in Nuzi: *alikhmami* PN *qa-tu šibūtišuma ilāni išīma* go then PN and take the oath with (i.e., against) his witnesses JEN 386:32; [†]PN ... *qa-du šerrišu* the (Hapiru) woman, PN, with her children JEN 456:25, and *passim* in this clause; *tuppu ša eqli* PN *qa-dum eqlātešuma* JEN 383:53; *ka-tu šibtišu* inclusive of its (the capital's) interest RA 23 159 No. 67:7, and *passim*; x barley *qa-dum gaqqadimma* inclusive of the capital HSS 9 43:11; 1 *enzu qa-du lališu* one she-goat with her kid JEN 606:6.

m) in MB: EN 3 UZ.TUR.MUŠEN PBS 1/2 54:19, see Waschow, MAOG 10/1 p. 23f.; 7 IGI NA₄ *pappardillu* EN 1 *lulidānitu* PBS 13 80:18 (list of jewelry), cf. 3 *e-ru ḥurāši rušši a-di ša ištu Lubdi*^[ki] *ibid.* r. 2; x gur barley PN EN 1 PI BE 14 3a:1, and *passim* in these texts; x barley *ša pi kanikātum ḥuppāti a-di* ZID.DA PBS 2/2 34:24; 2 *šimitti ištamdi siparri* EN KUŠ *šihī* PBS 2/2 54:3, and *passim*.

n) in MA: SAL *Šuprittu a-di lidāniša* the Subarean slave girl with her children KAV 211:4; *bitu epšu a-di 2 dalātešu* a house in good repair with two doors pertaining to it KAJ 174:2, cf. two millstones *a-di nerke[ō]e-šina* KAJ 123:3; *naphar 11 immerē a-di urišē* AfO 10 36 No. 63:12 (translit. only); [GIŠ. M]Á *a-di māniḥāteša* the ship with its load AfO 12 52 M 4 (Ass. Code), cf. *kirā a-di māniḥātešu ilaqqi* KAV 2 v 25 (Ass. Code B § 13); 1 *kanūnu ... a-di ruqqi ša panišu* one brazier with the cauldrons that are on it AfO 18 308 r. iv 14'; note *a-di* 1 *uraḥ ūmāte laḥrāte a-di* SILA₄.MEŠ-*ši-na* before a full month is over (he will deliver) the ewes together with their lambs KAJ 88:12.

o) in NA: *bitu epšu a-di gušūrēšu* ADD 325:4, and *passim*; 1 *errēšu a-di nišišu* one farmer with his family ADD 627:4, and *passim*; x silver *a-di rubišu* with its interest ADD 101 r. 3, also 113:2; 300 UDU.MEŠ *a-di sartišina* 300 head of sheep and goats inclusive of replacements (i.e., fines to be paid for lost sheep) ADD 164:3; *a-di emūqišu* ABL 515

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r. 1, and passim; note, wr. *adu*: *ana šarri bēlija a-du zērišu* ABL 6:25; *Aššur a-du qinnišu* ^aEN u ^a*Nabû a-du qinnišunu* DN with his family, DN₂ and DN₃ with their families ABL 358 r. 17f.; x minas of gold *a-du šeluâte* ABL 997:9, cf. ABL 1194:4 and 9; *šutu a-du* EN.MEŠ-šú ABL 1177 r. 3; [*anā*]ku *a-du* ERIN. MEŠ *šarrija* [*a*]du *emūqija* ABL 784:25f., and passim with *emūqu*.

p) in NB — 1' *gadu*: *giné* ^a*Šamaš labiri ga-du kirî ša* RN . . . *irîmu* the regular offerings to Šamaš as of old together with the garden which King RN gave as a grant BBSt. No. 36 iv 49.

2' *adi*: x silver *a-di* 7 GÍN KÙ.BABBAR *ša kî pî atar nadnu* together with seven shekels of silver which have been given as the additional payment AnOr 9 7:17, and passim in this clause; *a-di-i u'ilti maḥritu ša x kaspi* inclusive of an earlier promissory note for x silver Dar. 411:7; *a-di gabarū giṭṭi ša dannātu maḥrātu* inclusive of the copy of the document concerning the former vats Dar. 495:8, cf. *ibid.* 336:8; 300 *šēni a-di enzi u puḥālu* TCL 12 43:16, cf. *šēnu a' 30 a-di ištēt* U₈ *ša kakkabtu* TCL 13 147:14; x *zēru eqlu šuātu a-di li-mi-ti* x area of this field inclusive of the balks Dar. 321:9; 26-*ta sappatu a-di-i 2-ta sappatu* Nbn. 779:6; *a-di mimma ša ikaš-šaduma* inclusive of everything pertaining to it AnOr 8 30:20; x *kaspu a-di ḥubullišu* RA 1 4:5; *šēnu a-di bit ubānu* a sandal with toe strap Nbn. 673:5, cf. 72 oxen for 18 plows *a-di unūtišunu* with their harnesses BE 9 86a:17, and passim.

q) in lit. — 1' *gadu*: *ga-du* (var. *ka-du*) *tuqmātišunu* En. el. IV 118; *sinnišate ga-du ša libbišina imutta* women will die with their unborn children ACh Ištar 2:26, note, wr. EN *ibid.* 19; *ga-du ša libbiša imāt* she (the pregnant woman) will die with her fetus Labat TDP 208:83; *ālu ga-du ašibišu ihalliq* CT 27 47:27 (SB Izbu); *miqitti šarri ga-du kimtišu* ruin of the king and his family CT 13 50:25; *ka-du ša pišu ana nāri urradma* he goes down to the river with what he has in his mouth CT 38 38:71 (med.), note *ga-di šūdē[šu]* together with his provisions ZA 23 374:74.

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2' *adi/adu*: <lu>*bulta a-di tilliša* a dress with its belt(?) KAR 135 ii 18 (MA royal rit.); *a-du šukāniša a-du* KI.MEŠ-šá BBR No. 68:12 (NA rit.); *šikaru reštû a-di* GEŠTIN.ŠUR. RA RAcc. 68:20; *Ú maštakal* EN *zērišu*—*maštakal*-plant with its seeds AMT 94,2 ii 14; *ṭābtu a-di ú aktam tasák* you bray salt with *aktam*-plant AMT 18,10:9; *ekallu . . . a-di bušēšu* Gilg. XI 95; a series *a-di šātišu* with its commentary RA 28 136 Rm. 150:11, cf. *a-di* BAR.MEŠ *ibid.* 13; *a-di ša attunu tabnâ* including those (gods) whom you have created En. el. III 18.

r) in hist. — 1' *gadu(m)*: these craftsmen *ka-du é* A.ŠÀ GIŠ.SAR with (pertaining) house-field-garden (allotments) 5R 33 vii 7 (Agum-kakrime); PN *malikšunu ga-du mundaḥšēšu* their ruler PN and his warriors Lie Sar. 34:212, and passim (beside *adi*) in Sar.; *šāšu ga-du zēr bit abišu* Streck Asb. 36 iv 40, and passim (beside *adi*) in Asb.; *ga-dum ša ilāni Esagila u ilāni Bābili* inclusive of what (pertains) to the deities of Esagila and Babylon VAB 4 90 i 18, cf. *ibid.* 92 ii 28 and, wr. *ga-du* *ibid.* 158 A vii 7 (all Nbk.).

2' *adi*: *a-di abullātešu u asaḡatešu* together with its gates and towers AOB 1 86:36 (Adn. I), cf. *a-di ḥalšāmišunu* KAH 2 66:21 (Tigl. I), GN *a-di kaprāniša* AKA 227:44 (Asn.); *aḡassu a-di nadunniša ma'di* his sister with her large dowry *ibid.* 238 r. 41, and passim in Shalm. III, Adn. II, Tigl. III, Aššur-nirāri V, Sar., Senn., Esarh. and Asb.

The writings *qadu*, rarely *kadu*, appear in non-literary texts in OA, OB (incl. Mari, Qatna, Alalakh and Elam) and in the MB texts from Alalakh, Bogh., RS, EA, Nuzi. The OB texts from Babylonia and Elam as well as the EA letters show both *adi* and *qadu*, and both forms persist from then on in Assyria and Babylonia. In literary texts (SB), the word is quite rare and appears in both forms *qadu* (also *kadu*) and *adi*, while the historical inscriptions, especially those of the first millennium, definitely favor *adi*. The Oakk. *adi* offers an exception. The form *qadum* is only rarely replaced by *qadi* (OA) and the form *adu* appears only in NA along with *adi*.

adi

Although the Sumerian differentiates clearly between EN (see *adi* A prep.) and BI.DA, the Akkadian scribes use EN as a logogram for *qadu* with its two basic nuances 1) “inclusive, additional and pertaining,” and 2) “together with (corresponding to *itti*).” Apart from the gramm. text NBGT I 353ff. in lex. section, only scribes of peripheral regions (MB Alalakh and EA) use *qadu* with personal suffixes.

For the misuse of *qadu* for *adi* see sub *adi* A prep.

adi see *adû* adv.

adiānu see *adannu*.

adikanna see *adi* A mng. 2g-4’.

****adi(k)ku** (AHw. 13a) read *kīma za-qí-qí* (PBS 1/2 113:53, coll. Civil, dupl., wr. [za-q]í-qí 4R 58 i 18), cf. *zaqīqu*.

adīlu s.; (part of a garment); MB, NB; pl. *adīlānu*.

I TÚG *a-di-lum kī* 2 GÍN *kaspi* one a.-garment, the equivalent of two shekels of silver (part of a purchase price) BE 14 128a:10 (MB); $\frac{1}{2}$ MA.NA *šipātu takiltu ana a-di-la-nu ša kusītu ša* ^aAja one-half mina of purple wool for the a.-s of the *kusītu*-garment of Aja Nbn. 751:2, cf. 7 GÍN SÍG.ZA. GÍN.KUR.RA *ana «ana» a-di-la-nu ša kusītu ša* ^aAja Camb. 230:2.

Since one *kusītu* has a number of *adīlu*’s, the latter may designate a tassel, or the like.

adimatu see *adamatu* A.

adīna see *adīni*.

adinakanni see *adi* A mng. 2g-4’.

adīni (*adīnu*, *adīna*) adv.; until now, (with negation) not yet; from OA, OB on; *adīni* in OA, *adīni* and *adīna* in MB, Nuzi, SB, *adīnu* rare in Mari, NB; cf. *adi* conj., *adi* A prep., *adīni*.

nu.da = *la-ma*, *a-di-ni* NBGT I 423f.; nu.da. aš = *a-di-ni* AN.TA KI.TA *ibid.* 425; nu.ub.da = *a-di-ni* AN.TA, *la-ma-an* AN.TA NBGT II 17f.

a) until now: *luqūtum ... a-dī-ni am-makam tukallāši* up to now you are holding the merchandise there CCT 2 7:14; *annakam*

adīni

a-dī-ni ibašši (the garment) is still here BIN 4 73:7, cf. *a-dī-ni i[bašši]u* Contenau Trente Tablettes Cappadociennes 14:38, cf. also TuM 1 4b:20, TCL 20 136:5’, etc. (all OA); *a-dī-ni uzabbalunāti* they are keeping us back until now TCL 18 87:13 (OB); *amtu ša PN ša ina bitika ašbu a-ti-na-a-mi* (the judges asked) about the slave girl of PN who lives in your house—is she still (there)? HSS 9 9:11 (Nuzi).

b) (with negation) not yet: *a-dī-ni la tūši* you have not yet left TCL 20 93:11, and passim in OA with *la*; *a-dī-ni ú-la illikam* he has not yet come TCL 20 112:5, and passim in OA with *ula*; *a-dī-ni-ma la illikam* CCT 1 44:9 (OA), *šumma a-dī-ni la taddin* TCL 19 81:6 (OA); *ša a-dī-i-ni la šutahrušu* which has not yet been checked TCL 10 68:5 (OB), cf. *ša a-dī-ni ... la haršu* JCS 11 32 No. 21:7, cf. also *a-dī-i-ni la zīzu* TCL 17 59:19 and *ša a-dī-i-ni* KAR.BI *la(!) esru* YOS 5 186:8; *inanna a-dī-ni ul ētešir* YOS 2 42:12; *ša a-dī-ni la isniqunikkumma* who have not reached you yet TCL 7 9:17; *a-dī-ni ... qātam ul ašakkan* I cannot begin yet Sumer 14 p. 14 No. 1:26 (Harmal), cf. *a-dī-ni ŠE.GÚN-šu-nu ... ul ikammisunim* BIN 7 5:4, also Frank Strassburger Keilschrifttexte 16 r. 1; *a-dī-ni-ma suluppika ul ākul* I did not yet eat your dates Sumer 14 p. 30 No. 12:7 (Harmal), and passim in OB letters; *a-dī-ni takitta ... ul ešme* so far I have not heard a confirmation ARM 2 26:11, cf. *a-dī-nu ul ibir* Mél. Dussaud 2 985:14’ (Mari, translit. only); *a-dī-ni ana šerija la tūšem* do not leave to meet me yet Laessøe Shemshara Tablets p. 49 SH 878:21; *a-dī-na iše ana šarri ul anakkis* I am not yet cutting trees for the king PBS 1/2 28 r. 10, cf. *a-dī-i-ni ul ikaššadam* PBS 12/1 24:14, also PBS 1/2 62:5, and passim in MB, see Aro Grammatik 114, Glossar 6; *a-dī-ni la igammaru* KBo 1 14:22, *a-dī-ni-ú-ul a-ta-[...]* KUB 3 54 r. 5, and passim in Bogh., cf. also KUB 3 8:34, and passim; *a-dīn-nu ul išaqqamma ul umassi* it (the star) is not yet high enough (above the horizon) and I cannot discern (it) Thompson Rep. 181 r. 5 (NB); *a-ti-n[i RN] la illak[a]nnāši* VAS 12 193 r. 4 (*šar tamhari*); a small lamb *ša a-dī-na šammā la ilemmu* which has not yet tasted grass AMT 85,1 ii 7; note the exceptional use before a noun: *šumma a-dī-na*

adīnu

ITI *la GIG-ma isīmma* if he was sick for less than a month and got well Labat TDP 154 r. 10.

Landsberger, ZDMG 69 503.

adīnu see *adīni*.

adiptu see *ediptu*.

adīriš adv.; in fear; SB*; cf. *adāru* B.

āluššu uš-ši-ma ina puzrāt šadī marši a-di-riš ušib he (the king of the Manneans) left his city and, out of fear, stayed in a remote and inaccessible mountain region Winekler Sar. pl. 31 No. 66:5, cf. *ana GN ērum-ma a-di-riš ušib* Lie Sar. 371.

adirtu A (*idirtu, hidirtu, edirtu*) s.; 1. obscurement, darkness, 2. misfortune, calamity, mourning; *edirtu* Sumer 13 73:7, Izbu Comm. 503f., *hidirtu* RA 33 50 iii 23 (Mari), pl. *adirātu*; wr. syll. and KA×MI; cf. *adāru* A.

ka-an SAG×MI = *a-dir-tú* S^b I 250; BUL^{tu}BUL = *i-dir-ti*, sá(var. sag).BUL.BUL = *uk-lu* Erimhuš II 124f.; [túg].MU.BU (read mudra) = *kar-ru* = *šubāt i-dir-te* (var. *a-d[ir-ti]*) mourning(?) garment (preceded by *šubāt aršu*) Hg. D 430 and Hg. B V i 27, var. from Hg. E 76.

ka.la ne.in.gi.ga ša.ḥu.ul.gi ḡu.la za.al.zu.li.bi ^dInnin za.kam : *e-di-ir-tum maruštum lumun libbim ḥuddām u nuwvurum kūmma* DN Ištar, yours is (i.e., your prerogative is) making happy and brightening gloom, distress, (and) sadness of heart Sumer 13 73:5ff. (OB); amaš.bi su.mu.ug.ga.ta bí.[...] : *ina supūrišina i-dir-tu iš-t[a-x]* (the evil demon) has put(?) calamity in their fold 4R 18* No. 6 r. 3f., cf. [su.mu].ug.ga.ta : [ina i]-*dir-tim* LKU 9:13 and 15; i.si.iš.na.šè u₄.šub.ba.na.šè : *nissatam mali ina um imqutuma ina i-dir-tim* he was full of lamentation on the day he fell into misfortune 4R 30 No. 2:26, for transl. of Sum., see Langdon SBP p. 306, cf. *ina i-di-ir-ti uš-qi-lal-an-ni* KAR 375 r. iv 13.

UD-um *i-dir-ti* = *bu-ub-bu-lum* Malku III 145; *e-di-ir-tum* = *dan-na-[tum]* Izbu Comm. 504, see mng. 2.

kar-ru = *šubāt a-dir-ti* (var. *-tú*) Malku VI 61, also An VII 153.

1. obscurement, darkness: see *um idirti* Malku III 145, in lex. section; [...] *šá i-dir-ti* MUL.MEŠ ACh Sin 22:23.

2. misfortune, calamity, mourning — a) *adirtu, edirtu, idirtu*: «SAL» *e-di-ir-tum ina māti ibašši e-di-ir-tum* = *dan-na-[tum]*

adirtu A

there will be calamity in the land, (comm.): *e.* means hardship Izbu Comm. 503f.; *šarrāssu adi balṭu ūmišam ḥi-di-ir-tum limtaḥḥar* may misfortune constantly befall his royal rule, every day, as long as he lives RA 33 50 iii 23 (Jahdunlim); *ūmu šutānuḥu mūšu girrāni arḥu qitajulu i-dir-tú* (var. *-tu*) *šatt[u]* by day there is sighing, by night lamentation, the month (long) wailing, the year (long) gloom Lambert BWL 36:106 (Ludlul I); *ša taqbū i-dir-tu₄* what you have said is sad Lambert BWL 70:12 (Theodicy); *kīma gišnuḡalli nūri limmir i-dir-tú aj arši* may my radiant mood (lit. light) shine like white marble, may I have no (moments of) gloom BMS 12:69, see Ebeling Handerhebung 80; *kīma kaspi ebbi kīma ḥurāši ruššē a-dir-ta aj arši* let me have no dark moments, just as shining silver (and) reddish gold (have no dark cast) KAR 236 r. 4, restored from dupl. LKA 99d i 17 (šà.zi.ga-inc.), cf. *kīma kaspi u ḥurāši i-dir-t[u aj irši]* Schollmeyer No. 24:7; *a-šar ki-i šam-mi erseti a-dir-tú ul-du* where the earth brought forth misfortune as if it were weeds LKA 25 ii 4, restored from VAT 13608+; INIM-at KA×MI *ana ekalli irrub* sinister news will come to the palace KAR 153 obv.(!) 23, cf. INIM KA×MI-ti CT 31 35:11, also, wr. INIM *i-dir-ti* CT 30 29 83-1-18,423 r. 5 (all SB ext.), and CT 28 41 K.8821:11' (SB Alu), see AfO 18 74, note *qí(?) -bit i-dir-tu₄* KAR 401 i 11 (SB physiogn.); INIM *i-dir-tu₄ imahḥar[šu]* sinister news will confront him Dream-book p. 336 Fragm. 4:7', cf. *lumun libbi* (ŠA.ḤUL) *i-dir-[tu₄]* heartache, misfortune CT 39 36:88, *i-dir-[tu₄]* AfO 18 76:4 (both SB Alu); *ana muškēni i-dir-tu* (this means) misfortune for the poor man MDP 14 p. 55 r. ii 15' (dream omens), cf. *i-dir-tú* Dream-book 331:13'; *ana pan māti i-dir-tum* TAR.MEŠ misfortune will be removed from all over the land ACh Sin 35:37; UD.20.KAM *i-dir-tú la magir* the twentieth (of the month of Abu): misfortune, it is not propitious KAR 178 r. vi 28, also (of Tammuz) 5R 48 iv 14 (both SB hemer.); *šumma ina šumēl marti šepu šaknat ĠIR i-dir-ti-ma amēlu mursa danna imarraš* if a "foot"-mark is located to the left of the gall bladder, it is indeed a sinister portent, the man will fall sick with a serious

adirtu B

illness KAR 423 iii 24, also KAR 454:1, and TCL 6 4 r. 17 (SB ext.), for OB refs., see usage b; see also Hg. D 430, etc. and Malku VI 61 in lex. section.

b) pl. *adirātu* (only in omen texts): *šumma . . . šēpum padānam ibir GİR lemuttim a-di-*ra-tum* maršu imāt* if a “foot”-mark crosses the “path,” it is an evil portent, misfortunes, the sick man will die YOS 10 20:17, cf. [*a-d*]i-*ra-tum* YOS 10 21:1 (both OB ext.).

For SBH p. 115 (= No. 60) r. 33, see *adru* adj.

adirtu B (*edirtu, idirtu, idištu*) s.; fear, apprehension, unhappiness; *idirtu* in SB and lex. (*idištu* SBH p. 65 r. 5ff.), *edirtu* KAR 161:11, pl. *adirātu*; cf. *adāru B*.

[...] = *i-dir-tu*, [...] = *i-dir-ti lib-bi* Nabnitu I 171f.; [...] = *i-dir-t[um]* (between *irtum* and *nizmat, tazzimtu*) Diri VI B i 5'.

[umun sig].sig.ga.a.ni [...]: *ša bēlu i-di-iš-ta-šú u da-mu-um* there is mourning for the lord, and he moans SBH p. 65 r. 5 and 7; šà.ib.s[i.g]a.a.zu ki.bi.šè bí.ra.[a]b.gi₄.[gi₄] : [...] *libbi e-dir-ti-ka ana ašrišu [litūra]* may your heart (full) of grief be comforted KAR 161:10f.

a) in sing.: *i-dir-ti nānu libal libil nāru* may a fish carry off my fear, may the river carry it away 4R 59 No. 2 r. 15 (= Bab. 7 143), cf. KAR 165:18; *ina nissata u i-dir-ti tušēšiban[ni]* you make me live amid sighs and fear LKA 291:7' (SB lit.); *gilittu piritti a-dir-ti jāši taškunanni . . . gilittu piritti a-dir-tu ana kášunu liššaknakkunūši* (for all) the fright, terror, (and) fear you have caused me, let fright, terror (and) fear be caused to you Maqlu V 76ff., cf. the sequence *gilittu pirittu a-dir-tu₄ arrat miḫirti ilī* ibid. VII 132, *a-dir-rat ḫīp libbi* AfO 19 64:90; [*x* (*x*)]-*ni-šú ina pa-ni-ia a-di-rat libbija* (followed by *pirittu u ḫattu*) Lambert BWL 36:11 (Ludlul I), restored from ND 5485, courtesy W. G. Lambert.

b) in pl.: *liptattiru a-di-ra-tú ša libbija* may apprehensions be removed from my heart BMS 30:13, see Ebeling Handerhebung 120, cf. *anāku akū a-dir-ti ma'dat eršetu māḫirat ana Apsī a-dir-ti lišdud la ešrūtu limḫuru a-di-ra-te-ia* I am destitute, my fear is great, (since) the earth is receptive, let it drag my fear down into the Apsū, let the . . .

***ādiru A**

take over my miseries Craig ABRT 1 13:13ff.; *a-di-ra-at nakrim ina libbi ummānija nadā* fear of the enemy will be among my army YOS 10 46 iv 39, also ibid. 18:51 (OB ext.); *a-di-ra-tu-ka* (in preceding line *ḫurbāška*) *ittaš-kana ana panija arkiš* fear of you is set both in front of me and to the rear Lambert BWL 194 r. 11; *awilum a-di-ra-tu-šu i-ka-ša-da-šu* the man's apprehensions will be realized YOS 10 53:15, cf. ibid. 16 and 11 (OB behavior of sacrificial lamb), also *rubū a-di-rat libbišu* KUR.MEŠ<-šu> Boissier DA 97:10 (SB ext.); *ana . . . a-di-ra-tu-šu la kašādīšu u mursé annūti ina zumrišu nasāḫi* (the purpose of this incantation is) to prevent his apprehensions from becoming realized and to remove these illnesses from his body KAR 42:17 (SB inc.); *amēlu šú a-di-ra-tu-šú ul iḫēḫā[šu]* his apprehensions will not be realized for this man ZA 43 96:19 (Sittenkanon), also KAR 386:2 (SB Alu).

adīru s.; fear; MB, SB; cf. *adāru B*.

nam.te = *a-di-rum* A-tablet 396; sig.sig.ga = *a-di-ru* Lanu D 9; [...] = *a-di-ru* (in group with *ku-ri-rum, ka-a-rum, ni-is-sa-tum*) Antagal J iii 7.

[...]mu = [*a*]-*di-ru* Malku V 101.

[...] *nīšēšu ēmid nissata a-di-ra* he inflicted distress and fear [upon] his people KAR 130:8 (lit.); *pulḫu a-di-ru melam ḏAššur bēlija lu isḫupšunūti* the terror and the fear of the splendor of Aššur, my lord, overwhelmed them AKA 42 ii 38 (Tigl. I); *iššik šaptišu a-di-ra-šu uttessi* he kissed his lips, and removed his fear En. el. II 105; ḏASAR. ALIM *ša . . . a-dir la aḫ-zu* DN who did not know fear En. el. VII 4, with comm. [DIR]I. DIRI = *a-da-ru, a-ḫa-zu* STC 2 51 i 19, cf. *ša la idū a-di-ru* (copy differs) OIP 2 74:66 (Senn.); *anni lippaḫir littabil a-di-ri* may my sin be removed, my fear be carried away BMS 5:6, see Ebeling Handerhebung 34, cf. *nissata a-di-ra ḫatta pirittu . . . iškuna* Laessøe Bit Rimki p. 39:25, restored from STT 76:26 and 77:26.

In Thompson Rep. 270:5 read A.MÁ(copy -di).RU *naspanti iššakkan*, see *abūbu* mng. 4b.

***ādiru A** (fem. *ādirtu, addirtu*) adj.; darkening; SB*; cf. *adāru A*.

ādiru B

ana jāši ru-ši banūt u ad (var. *a-*)-*di-rat* come to my help (Lady Irnina) now you are beautiful (in your rising), now you are faint Craig ABRT 1 67:24, var. from KAR 144:15, see Zim-mern, ZA 32 172.

ādiru B adj.; full of awe; SB*; cf. *adāru B*.

x x palhūti a-di-ra (var. *-ri*) *ušašr[a]* he (Marduk) [recompensates] those who are reverent, he makes rich the one who is full of awe AfO 19 65 iii 3.

ādiru B in *la ādiru* adj.; impudent, fearless; SB, NB; cf. *adāru B*.

lú.ní.nu.zu = *la a-di-ru*, lú.téš.nu.tuk = *la ba-a-a-šu* CT 37 24 iii 15f. (Lu App.); ní.nu.zu = *la a-di-rum*, teš.nu.tuk = *la ba-a-a-šu* Erimhuš V 69f., also Izbu Comm. 474, cf. [...] = *la a-di-ru*, *la bu-uš-tum* Lanu A 165f.; ní.te.nu.gál.la (var. n^{fi}.te.nu.gál) = *la a-di-rum* Erimhuš V 67.

^dNin.urta ur.sag ní.nu.zu : ^dMIN qarrādu *la a-di-ri* (for) DN, the fearless hero Lugale I 27; imin.bi.e.ne dingir.ḫul.a.meš lú.ug₅.ga.meš ní.nu.te.gá.da.meš : *sibittišunu ilū lem-nātu mušmātūti la a-di-ru-ti šunu* they are the Seven Ones, evil gods, death-bringers and impudent CT 16 21:140f.

šar Ummān-manda la a-di-ru ušalpīt ešrēs-sun the king of the Ummān-manda, who has no respect for anything, desecrated their sanctuaries VAB 4 272 ii 15 (Nbn.); for refs. with direct object, see *adāru B*.

adiššu (a plant) see *ata'išu*.

adišu adv.; meanwhile, until then; OB, Mari; cf. *adi* conj., *adi* A prep., *adīni*.

ina 10 GÍN *kaspim* ... *a-di-šu* 4 GÍN *kaspam* ... *šūbilamma* send me meanwhile four shekels of silver from the ten shekels of silver (which are with PN) Genouillac Kish 2 D 43:18, see Kupper, RA 53 179 (OB); *a-di-šu ul ušēšiaššu* he has not yet given (the field) to him for rent Frank Strassburger Keilschrifttexte 15:8 (OB, translit. only); there are no white chariot horses around *u a-di-šu sīsē sāmū-tim* ... *lušārišum* but in the meantime I will send him brown horses RA 35 120:15 (Mari, translit. only); *a-di-šu pūhat ḫalqim u mītim šuzziz* in the meantime (i.e., before the clearing of the troops) put in replacements for the absent and the dead ARM 1 42:20.

adnātu

admu in **mār admu** s.; (a type of wasp); lex.*; cf. *adammumu*.

dumu.EN.ME.nun.na = DUMU *ad-mu-m[u]* MSL 8/2 61:228 (Uruanna); [...] : DUMU *ad-mu-mu* Köcher Pflanzenkunde 32a i 11.

admūtu (or *atmūtu*) s.; share in a common enterprise; OA; cf. *adāmu*.

ina ad-mu-tim ša PN *šumma awilum eqlam illak* 12½ GÍN *kaspam niddaššumma ina nišrišu panimma ša* 1 *šubātīm* 12 GÍN *nilaqqi* we will pay him from PN's share 12½ shekels of silver if the man wants to travel on business overland and we will take twelve shekels from his previous installment (consisting of) one garment BIN 6 144:1.

For discussion see *adāmu*.

adnātu s. pl. tantum; world (as to extent and inhabitants); SB.

[sil.a a.ga.ba NI ḫé.ri.in.di.di : *šitpīma ahrāt[i x x] ad-na-tu₄ lit-ta-'id-k[a]* be silent and let future(?) generations praise you RA 17 154 K.7645:1f. (coll.).

ad-na-tum, un-na-tum, da-ad-mu = *ma-a-tum* Malku I 189.

gimir inib ad-na-a-te riqqē u sirdi ana ba-'u-li azqup I planted there ... fruit trees from every region, (even) spice and olive trees OIP 2 114 viii 20, cf. *ibid.* 80:20 (Senn.); the great gods *ša ina gimir ad-na-a-ti ana itarrē šalmāt qaqqadi ēnu inaššū inambū malku* who in all regions elevate rulers, name kings in order to guide mankind *ibid.* 78:2; *Nēreb-masnaqti-ad-na-a-ti* (var. *-te*) "Entrance-to-the-Place-Where-the-World-Is-Controlled" (name of a gate of Nineveh) Streck Asb. 80 ix 110, var. from *ibid.* 68 viii 14; *šá-nun-ka-at ad-na-a-ti šaḡāti ilāni* (Ištar) empress of the world, highest among the gods Borger Esarh. 73 §47:6; *kanātu^d Bau kullat ad-na-a-ti rikis māti* beloved Bau, for all men, center of the country KAR 109 r. 15 (SB prayer); *kišši punguli ušurtu ad-na-a-ti u rēšiti* (Aššur who resides in the temple Ehursaggalkurkurra) the immense sanctuary, which is the reflection (lit. design) of the entire world and the primordial (temple) Winckler Sammlung 2 1:11; *giskimmašu ukallim ad-na-a-tim* he (the Moon god) revealed his sign to the entire

adriš

world YOS 1 45 i 2 (Nbn.), cf. [ana kul]lume *ad-na-a-ti aḥurriš luḫti* BA 5 652:11; [a]d-na-a-ti *līmura[m]a littā'ida ilūt[ka]* let all the world see (this votive object) and (thereupon) praise you (Marduk) as a (great) god Bauer Asb. 2 49 r. 15; *ina ad-na-a-ti abrēma šitnā idātu* I have looked around in the world and things are upside down Lambert BWL 84:243 (Theodicy); *ša ad-[na]-a-ti Šamaš uz[nē]šina tušpatti* you, Šamaš, grant knowledge to everybody (cf. *kal siḫip dadmē uznēšina tušpatti* line 153) Lambert BWL 134:149; MN *mukin ṭēm ad-na-a-ti Dumuzi*, (the month) which prompts right decisions for mankind (unexplained pious etymology of the month name Dumuzi, Šugar.numun.na, or another designation of this month) TCL 3 6 (Sar.).

Poetic term (not related to *adattu*) of more general mng. than *dadmū* but likewise comprising peoples and localities. In the difficult passage RA 17, cited lex. section, *adnātu* governs a verb in the sing.

Landsberger, ZA 25 384; von Soden, ZA 51 145f.

adriš adv.; 1. dimly, faintly visible, 2. unhappily; SB*; cf. *adāru* A.

1. dimly, faintly visible (said of celestial bodies) — a) in gen.: *šumma Sin Šamaš uqīma irbi ina Šamaš GUB-zi ad-riš È-ma* if the moon waits for the sun and sets (then), (this means) it rises while the Sun is still present, being faintly visible ACh Sin 3:38, cf. *šumma Sin ad-riš È-a* Thompson Rep. 270:5, also *ad-riš È* ibid. 6, *Šamaš ad-riš È-a* ACh Šamaš 13:32; *šumma MUL Dilbat . . . ippuḫma ad-riš irup* if the planet Venus rises heliacally (in the west in the month of Ajaru) and sets faintly visible ACh Supp. 2 Istar 49:33 (K.7629 p. 72), cf. *DIŠ MUL Dilbat . . . KUR-ma ad-riš ŠÚ* (explained by) *šá TA KUR-šá EN ŠÚ-šá un-nu-ta-tu₄* which means that she (the planet Venus) is shining weakly from her rising to her setting RA 17 128:21, and ACh Supp. 2 p. 70 K.3549 r. 2, cf. also *ad-riš È-ma ad-riš irbi* rises (shining) faintly and sets (shining) faintly ibid. 5.

b) with *šutaktutu* “to flicker”: *šumma MUL Dilbat . . . ad-riš uštaktitma irbi // uš-tab-*

ri if the planet Venus flickers faintly and sets, variant: keeps on ACh Supp. 2 p. 71:13, cf. Thompson Rep. 208:2, 204 r. 1 and 208A:3 (translit. only), also *ad-riš uštaktitma irbi* 9 ITI. MEŠ *ūtannatma* ACh Istar 7:35 (= RA 17 128).

2. unhappily (only with *atalluku*): [*ad-riš*] GIN.GIN // *ad-ri-iš it-ta-na-al-lak* CT 41 25 r. 7 (Alu Comm.); *amēlu šū qāt ili ad-riš* GIN.GIN (as to) that man: (the disease) “hand-of-the-god,” he will live unhappily CT 38 28:20 (SB Alu); *ad-riš šaplākuma* GIN.GIN-ku I live prostrated in unhappiness Schollmeyer No. 18:18.

adru (fem. *adirtu*, *idirtu*) adj.; sad, dark; NA, SB; cf. *adāru* A.

a bar.ru su.mu.ug.ga.zu.ta mu.un.na.ab.bi.e.ne : *aḫulap kabattika i-dir-tu₄ iqabbāšu* (for translit., see *aḫulap* usage a-1') SBH p. 115 r. 32f., cf. (in broken context) [bar] su.mu.ug.ga.zu : [*kabattaka*] *a-dir-tim* 4R 24 No. 3:26f., see OECT 6 p. 35.

libbašu ad-ru palḫu u šu[tāduru] his apprehensive, fearful, worried heart Schollmeyer No. 28:8; obscure: 1 *ku-ta-a-tú a-dir-tú* (in a list of silver and gold objects and possibly meaning “dark”) ADD 966 ii 5.

adru (*idru*) s. fem.; 1. threshing floor, 2. threshing time (pl. only); OA, MA, NA; *idru* rare in MA, pl. *adrāti*.

1. threshing floor — a) as part of an agricultural estate, etc. — 1' in MA: *eqeššu beššu a-da-ar-šu ša ugār* GN his field, house, (and) threshing floor in the district of GN KAJ 16:12, cf. *šim eqlišu ad-ri qaqqar āli u būri* the price of his field, threshing floor, town lot and well KAJ 149:14, and cf. ibid. 3, KAJ 147:3 and 15; a house in good repair with two doors, *pašiu*-ground which is inside the city, *tabišātu*-field outside (the city) *ad-ru bušiu u bāšiu ina* GN *u ugar* GN the threshing floor and whatever possessions and holdings in(side) the city of GN and in the district of GN KAJ 174:5, cf. KAJ 21:18, 135:2; if he does not repay the barley *a-da-ar-šu uppuat laqiat* his threshing floor (held as pledge) is forfeited Jankowska, VDI 1962/2 72:18, cf. [*a*]-*da-ar-šu ana siḫirtiša . . . ukāl* ibid. 8, also (if he repays the loan) [*a*]-*da-ar-šu ila[qqi]*

adru

ibid. 15; x *eglu dunnu u ad-ru* x field, fortified house and threshing floor KAJ 177:1, cf. *eglu dunnu ad-ru kirû u bûru* KAJ 162:6 and 17, and for more refs., see *dunnu* mng. 4e; *ad-ru u kirû* threshing floor and garden (as pledge) KAJ 63:11, cf. ibid. 16, cf. also KAJ 176:4; [lu]-ú(!) *ad-ra-tu-[šu-nu] lu-[ú]* TÚL-šu-nu KAJ 66:18; *ana id-ri girri zaruqqi la iqarrib* he will not encroach on the threshing floor (pertaining to the fields bought), the (border) path, the irrigation apparatus (nor diminish the dimension of canal and road) KAJ 151:5, also, always wr. *id-ri*, 152:3, 153:3, 154:3, 155:3.

2' in NA: A.ŠÀ.MEŠ É.[MEŠ] *ad-ri*.MEŠ ÍD.IGI^{II}.MEŠ fields, houses, threshing floor (and) springs ADD 419 r. 12, cf. ibid. r. 9; *eglu* ... *ad-ru* É *issēniš* field, threshing floor jointly with the house ADD 413:8; [...] KÙŠ GÍD 40 KÙŠ DAGAL *ša ad-ri* [x] cubits is the length, forty cubits the width of the threshing floor TCL 9 58 r. 32 (from Khorsabad); one garden SUHUR *ad-ri* adjacent to the threshing floor ADD 360:3; *naphar* 5 LÚ.MEŠ EN *ad-ri* É 9 SÍLA *ad-ru* ina GN in all five persons, the owners of the threshing floor, a threshing floor amounting to nine silas (surface) in GN ADD 412:6f., cf. *ad-ru šua[tu] zarpat laqi[at]* ibid. edge 3, cf. É 20 SÍLA *ad-ru* ADD 420:3; É 11 ANŠE A.ŠÀ *ad-ru* GIŠ.SAR an estate (comprising) eleven homers (consisting of) field, threshing floor, (and) orchard AJSL 42 232 No. 1185 r. 2, *naphar* 4 ANŠE 20 (SÍLA) A.ŠÀ É *ad-ri* GIŠ.SAR ibid. p. 187 No. 1167:15; 5 ANŠE A.ŠÀ 4-tu *ina ad-ru*₄ ADD 779:6; 1 É 1 *ad-ru* Johns Doomsday Book 2 ii 10, also ibid. 4 iii 10, 8 i 17, and passim, see ibid. p. 76, s.v., note *ad-rat*. MEŠ ibid. 10 viii 5; *ilu ina libbi ad-ri ekalli ušša ša ša ad-ri ekalli ana kirî illaka* the god (Nabû whose ceremonies in Calah are described) moves from the threshing floor of the palace, (those) who have been present on the threshing floor (for the ceremony) go to the garden (of the palace where a sacrifice is to be made) ABL 65:15f.

b) threshing floor as a place specified for the delivery of cereals, etc. — 1' in OA: *ina ad-ri-im iddunu* they will deliver (the *aršatu*-wheat) on the threshing floor (at threshing time) Hrozny Kultepe 93:7.

adrû

2' in MA: *ina ad-ri še'am u tibna ana PN inaddi[nu]* they will deliver the barley and straw (as the rent for the field) to PN on the threshing floor (at threshing time) KAJ 52:13, and passim.

3' in NA: barley *ina ad-ri ana qaqqidiša* <iddan> ADD 133:4, also Iraq 16 34 ND 2083:6, cf. *ina ad-ri URU GN iddan* he will deliver (the barley) on the threshing floor of GN ADD 147:4; whosoever acts against the agreement ŠE.PAD.MEŠ *ina ad-ri-šú ana Nabû iddan* will give the barley (paid for the field) to Nabû on his threshing floor ADD 385:8; *ina ad-ri*.MEŠ [ŠE].BAR *iddan* Tell Halaf No. 101:7, cf. also ibid. 108:6.

2. threshing time (pl. only): *ina ad-ra-[ti] qaqqad še'e imaddad* he pays the full amount of barley at threshing time KAJ 62:7, also 28:9, 69:5, etc., cf. *šumma ina ad-ra-ti še'a la imaddad* KAJ 69:7, and passim in loans, also *qaqqad še'e ina ad-ra-ti utâr* KAJ 74:7, *qaqqad še'e ina ad-ra-te ana madādi* KAJ 83:19; [a]na *ad-ra-te qaqqad še'e* Ì.ÁG.E JCS 7 149 No. 4:6 (Tell Billa); *a-na ad-ra-ti qaqqad še'e imaddad* he will measure the full amount of barley before threshing time KAJ 77:6, also KAJ 71:7 and 78:8; 2 ITI *urki ad-ra-ti šipra* ... *eppaš* for two months after threshing time he will do the work (which they indicate to him) KAJ 99:10; exceptionally sing.: *šumma ina ad-ri qaqqad še'e la imtadad* KAJ 81:15.

The measurements given and the present practices of the region indicate that the translation "barn" is not acceptable. The variant *idru* (MA only) should be compared to Aram. *iddar* and may reflect Aramaic influence.

Ebeling, MAOG 7/1-2 55 note a; Ungnad, Tell Halaf p. 49 and 58; Friedrich, ibid. p. 72.

adrû (*atrû*) in **immer adrê** (or *atrê*) s.; sheep with ibex horns; SB; Sum. lw.

máš MI udu.á.dara₄ múš.igi.gùn.gùn.nu. bi : *urīša šalmu im-mer ad-re-e ša zīmūšu tīvaru* a black he-goat, a sheep with ibex horns with a multicolored appearance BIN 2 22:196f., dupl. CT 16 38; máš MI ... udu.á.dara₄.a gir.bi [x.x].e : *urīša šalma ... im-mer ad-re-e ša šēpā[šu ...]-ha* a black he-goat, a sheep with ibex horns whose legs are [...] CT 17 9:25f., restored from K.7968.

adu

anaššikunūši akarrabku[nūši . . .] UDU.NITÁ *ad-re-e ša zim[ūšu . . .]* I am approaching you (Šamaš and Adad) carrying as an offering a ram with ibex horns with a [. . .] appearance K.8723:3 (SB *tamītu*), cf. UDU.Á.GÁL UDU.MI UDU.Á.DÁRA BBR No. 26 v 32.

Loan word from Sum. á.dara₄, “with ibex horns,” used as a poetic epithet to refer to the sacrificial goat.

In Camb. 422:7, read ANŠE *pa(!)-re-e* mule, on the basis of the parallel VAS 6 58:7.

Landsberger Fauna 95.

adu see *adi*.

adû (*adi*) adv.; here then, now then; EA, Bogh., NB; *adi* in EA and Bogh.

a) *adi*: *a-di aššurmi . . . [mātāti] šarri bēlija* here then I have guarded the lands of the king, my lord RA 19 104:14, cf. *a-di-mi lidimi šarru bēlija* ibid. 24 (EA); *a-di RN išappar šābēšu* now then, Hattušili will send his troops KBo 1 7:35, also ibid. 32 and 38.

b) *adû* — **1'** with *šapāru*: *a-du-ú PN altaprakka* now then, I have sent PN to you BIN 1 68:18, cf. ABL 1445:7, 284:10, 327:8, and passim in such phrases; *a-du-ú altappar ana PN ABL 1162:3*; *a-du-ú ana pani šarri bēlini niltapraššu šarru liš'alšu* now then, we have sent him to the king, our lord, the king should question him ABL 344 r. 7.

2' introducing the text of a letter or a message: *mār šipri <ša> šar Elamti išpuran-nāši a-du-ú ana šarri šupra niltapraššu* the messenger whom the king of Elam sent to us (saying) “Now—do send (him on) to the king,” we did send him ABL 1114 r. 21; *a-du-ú dūru ša GN ussur* now then, the wall of GN is encircled ABL 774:5, cf. ABL 418:6, 458:5, 511:4, 907:4, and often in ABL, also YOS 3 167:7, CT 22 155:5, TCL 9 118:6, etc.; *ša . . . šarru išpura umma šuṭur a-du-ú ašaṭṭar* concerning that the king has sent me word, “Report!” now then I do report herewith ABL 900:9'; for *adû* after *umma* see ABL 781 r. 1, 1222:15, 1303 r. 1, 899 r. 7, etc.

3' *enna adû*: see *enna* usage b; *en-na a-du-ú ana šarri bēlija altapra* here then I

adû A

have written to the king, my lord ABL 422 r. 6, and passim in NB.

adû A s. pl. tantum; (a type of formal agreement); NA, NB; cf. *adû A* in *bēl adē*.

a) concluded by means of religious ceremonies: *a-de-e māmīt ilāni rabūti ēbukma* he (Merodachbaladan) repudiated the *a*-agreement (secured by) oaths (invoking all) the great gods (and withheld his *tāmartu*-gift) Lie Sar. 264 and dupl., cf. (referring to Tarhunazi of Meliddu) Winckler Sar. pl. 33 No. 69:7; *a-de-e ilāni rabūti imišma* he scorned the *a*-agreement (sworn to by) the great gods Lie Sar. 68, cf. *a-de-e māmīt [. . .]* ADD 649+:11; they are a rabble (see *zēr ḫalgatī*) [*m*]a-me-ti *ša ili u a-de-e ul idû* they do not respect either an oath sworn by the god(s) nor an *a*-agreement ABL 1237:16 (NB let. to Esarh.); *šarrāni . . . ina a-de-ia iḫtû la išsuru māmīt ilāni rabūti* the kings broke the *a*-agreement with me and did not heed the oath sworn by the great gods Streck Asb. 12 i 118; note *māmīt* ^dAššur . . . *ikšussunūtima ša iḫtû ina a-de-e ilāni rabūti* thus the curse of Aššur caught up with those who had broken the *a*-agreement (which is under the protection) of the great gods ibid. 132; I had mercy on him (the Arab ruler) *a-de-e niš ilāni rabūti ušazkiršuma* and made him enter an *a*-agreement with an oath sworn by the great gods Streck Asb. 68 viii 45, cf. *nišē māt Aššur ša a-de-e niš ilāni rabūti ina muḫḫija izkuru* Borger Esarh. 44 i 80; *ana na-šir (for našār) mār-šarrūtija u arkānu šarrūtu māt Aššur epēš a-de-e niš ilāni ušaškir-šunūti* I had them (the citizens of Assyria) enter an *a*-agreement with an oath sworn by the gods that they will recognize me as crown prince and thereafter let me rule as king of Assyria Streck Asb. 4 i 21; *a-de-e rabūti ša* ^dAššur *la niššuru* we have not observed the solemn *a*-agreement (which is under the protection) of Aššur Streck Asb. 78 ix 72, cf. *lu ina a-de-e MU MU ili u ištari* Knudtzon Gebete No. 1:9, cf. also *ina libbi a-de-e lērubu . . . UD 8.KAM šapla* ^dEN ^dNabû *errubu* ABL 386:19 (NA); *a-de-e RN . . . ina pan ilāni rabūti . . . issikunu iškununi ina muḫḫi* PN (this is) the *a*-agreement which

adû A

Esarhaddon has made with you on behalf of Assurbanipal in front of the great gods Wiseman Treaties 41; as to the king's order to me *ilāni ana a-de-e* [I]llikuni let the gods come for the *a*-ceremony ABL 213:10 (NA), cf. *ina a-de-e at-ta-la-ka* (I could not perform the rest of the ritual) I left the *a*-ceremony ABL 57:12 (NA); *a-de-e ša šarru ina pan Aššur ... TA ardānišu iškununi ša ina libbi a-de-e iḫṫūni Aššur ... uktassiu ina qāt šarri bēlija issaknušunu* with respect to the *a*-agreement which the king had made with his servants in front of Aššur, Aššur (and the great gods) caused those who have broken the *a*-agreement to be thrown in fetters and handed them over to the king, my lord ABL 584:9 and 12 (NA), cf. *ina a-[de]-e ilāni rabūti iḫṫūma* Rost Tigl. III p. 58:19, also *ša ina a-de-e* ^dAššur ^dŠamaš ^dNabū ^dMarduk *iḫṫūma* TCL 3 310 (Sar.), *ša ... a(!)-na(!) a-di-ka-ma iḫṫū* ABL 1380:10 (let. of Asb.), cf. also *ša a-de-e šar ilāni* (in broken context) Winckler Sammlung 2 52:19 (Sar.), see Tadmor, Eretz Israel 5 155; *ina Nippur u ina Uruk ina libbi ilānika «u» a-de-e ša šarri bēlija aššabat u anāku ana a-de-e ša šarri bēlija ul ḥamākū* since I have taken up an *a*-agreement with the king, my lord, in Nippur and in Uruk, (standing) among your images, could I possibly lack trust in the *a*-agreement with the king, my lord? ABL 202 r. 6 and 8 (NB).

b) with ref. to the content of the agreement: *a-de-e itti* PN ... *ardi ša [šarri] bēlija ... iṣṣabtu umma ardāni ša šar māt Aššur anīnu* they accepted an *a*-agreement with PN, a servant of the king, my lord, (whom I have placed in charge of the outlying territories) stating, "We are (now) the subjects of the king of Assyria" ABL 280:25 (NB); *kī allikuni a-de-e itti Kulumanaja aškununi ussallimu* GAR-nu-[ti]-šū-nu *issē šaknuma [is]-salmu* since I went and arranged the *a*-agreement with the Kulumanu tribe, they have been pacified, moreover, overseers have been placed over them, they are (now) at peace ABL 129:8 (NA let. to Sar.); *eli* RN ... *ana šakān a-de-e u salīme uma'eru rakbēšun* they (the Egyptian kinglets) sent their messengers to Tirhaka in order to establish an *a*-agreement and

adû A

friendly relations Streck Asb. 12 i 123; *a-de-e eli ša mahri ušātirma ittišu aškun* I made an *a*-agreement with him under terms which were more stringent than those of the former (agreement) Streck Asb. 14 i 9; *a-de-e epēš ardūtija ittišu aškun* I made an *a*-agreement with him establishing his vassal status Streck Asb. 134 viii 26, cf. (corrupt text) *ibid.* 202 v 8; [*ina libbi* (or *ṭuppi*)] *a-de-e iššaṭir umma mala tammara u tašemma' šuprani* it is written in the *a*-agreement, "Send me word about everything you see or hear!" ABL 831 r. 2 (NB), cf. *ina libbi a-de-e qabi mā mannu ša memēni išammūni ina pan šarri la iqabbūni umā rēssu liššiu liš'ulušu* it is said in the (text of the) *a*-agreement, "They will summon and question anybody who has heard something and does not tell it to the king" ABL 656 r. 19 (NA), cf. also *akkī ša ina libbi a-de-e [šaṭir] mā ša ana imitti illa[kuni] mā ša ana šumēli illa[kuni] mā ina qaqqar [...]* ABL 1110:19 (NA); for the full wording of an *adû*-agreement, see (with [*a-de-e*] *ša Zakūte* SAL KUR *ša* RN line 1) ABL 1239 and ABL 1105, *ṭuppi a-d[e]-e kunnu ša* RN Borger Esarh. 109 iv 20, also *a-de-e ša* RN TA PN Wiseman Treaties 1.

c) with ref. to the pertaining ritual — 1' curses: *arrāti mala ina a-de-e-šū-nu šatra ... išimušunūti* ^dAššur ^dSin Aššur, Sin (and the other gods) (quickly) inflicted upon them all the curses that have been inscribed in (the tablet of) their *a*-agreement Streck Asb. 76 ix 60, cf. *ina a-de-e iš[...]* *u arrata iruruma* ABL 1029:11 (NB).

2' magic acts: *nišē māt Aššur ša a-de-e māmūt ilāni rabūti ana našār šarrūtija ina mé u šamni itmū* the citizens of Assyria who had recognized me as their king by means of an *a*-agreement effectuated by (drinking with appropriate curses) water and oil in an oath ceremony with invocation of the great gods Borger Esarh. 43 i 50; this lamb *ana a-de-e ša RN šar māt [Aššur] itti* RN₂ *šakāni šē[lu]* was presented for the ceremony of establishing an *a*-agreement between Aššur-nirāri, king of Assyria, and Mati'ilu AfO 8 18 i 13; *tallaka ... NINDA.MEŠ takkala tamaššia a-de-e annūti mā issu libbi mé annūti tašattia taḥassasani*

adû A

tanaššara a-de-e annûti ša ina muḫḫi RN aškununi should you go (in your cities and provinces) and eat food and forget this *a*-agreement then through this water which you are (now) drinking (here) you will remember (them again) and then you will keep the *a*-agreement which I have made (with you) concerning Esarhaddon Craig ABRT 1 24 r. i 10 and 13 (NA).

d) referring to special situations: *[aš]šu a-de-e našārimma ... [ina] muḫḫi nišē šuātunu aš'al uššiš ... munnabtu Urartaja ištēn ul akla ēdu ul ēzib ana mātišunu utiršunūti* I painstakingly investigated these people and did not retain or leave behind one single Urartean refugee but returned them to their own country in order to execute the terms of the *a*-agreement (which I had made with Ursa, king of Urartu) Borger Esarh. 106 iii 32; *ṭuppi a-de-e anniu ša ḂAššur ina UGU ḫa-²-u-ti ina pan šarri errab ... ina pan šarri isassiu* this tablet containing the *a*-agreement with Aššur enters (carried) upon a . . . to the king (they sprinkle perfumed oil, make sacrifices, burn incense to it) and they read it(s contents) to the king Craig ABRT 1 23 ii 27 (NA).

e) other occs.: *kī aḫē'iš ina libbi a-de-e lērubu u kī annimma ina biblāni ša ITI Nisanni šatir* UD 15.KAM *la i-ta-am-me(!) ilu(!) iṣab-bassu* they should enter into the *a*-agreement jointly but in the compilation (of the list of favorable days) dealing with the month of Nisannu it is written as follows, "He must not take an oath on the 15th day (or else) a "god" will seize him" ABL 386 r. 10 (NA), and passim in this text; UD.20.KAM UD.22.KAM UD.25.KAM *ana šakāni ša a-de-e ṭāba* the 20th, 22nd (and) 25th days are favorable for making an *a*-agreement ABL 384 r. 1 (NA); *ṭupšarrē bārē mašmāšē asē dāgil iṣšūri*.MEŠ *manzaz ekalli āšib āli* ITI MN UD.16.KAM *ina libbi a-de-e errubu umā iššiāri a-de-e liškunu* on the 16th of Nisannu the scribes, diviners, conjuration experts, physicians and augurs, (also) the palace personnel and the citizens are to enter into the *a*-agreement—now, let (them) perform the *a*-ceremony (promptly) tomorrow ABL 33:13 and r. 3 (NA); *adannu ša a-de-e ... ul akšudu* I did not come (to

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Babylon) at the right moment for the *a*-agreement ABL 202:15 (NB); *nišē ana muḫḫi upaḫḫiruma a-de-e ušēšbitu* they have gathered people against me and made (them) enter into an *a*-agreement ABL 998 r. 10, and see *šabātu* mng. 8 sub *adû*, also *epēšu* mng. 2c sub *adē*, cf. *mār šipri ša RN ... ana šabāt a-de-e išpura[mma]* Knudtzon Gebete No. 54:3; *ana a-de-e ul ašellu* I will not be negligent with respect to the *a*-agreement ABL 328:15 (NB); *bēl maššarti u nāšir a-de-e ša šarri bēlija anāku* I am an official in charge and one who keeps the *a*-agreement with the king, my lord ABL 1341:6 (NB), cf. *la nāšir a-de-e la ḫāsis ṭābti ša māt Aššur* Borger Esarh. 46 ii 41; *issikunu mārēkunu mārēkunu ša EGIR a-de-e ina umē šāti ibbaššūni* with you, your sons, and the sons of your sons who will be in the future after the *a*-agreement (has been concluded) Wiseman Treaties 7, cf. *tamētu annitu ... ša ultu ūme annē adi ša EGIR a-de-e ibbaššūni* this sworn treaty which will be in force from this day until after the *a*-agreement (has expired) *ibid.* 382; *enna adû* PN LÚ.SAG-*iá* PN₂ *tašlišija* PN₃ *ērib bīti ša ḂAššur itti ṭuppi a-di-*iá* ana panika altapraššunūti* now I am sending you here-with my personal official PN, my third-man-on-the-chariot PN₂, (and) PN₃, a temple official of the god Aššur, with the tablet containing the *a*-agreement with me ABL 539 r. 15 (NB let. of Esarh.), cf. *ina muḫḫi ṭuppi a-de-e ša PN ša šarru bēli iš-pur-ni* ABL 90:6 (NA let. to Sar.); many are the favors the king, my lord, has shown me *u ana a-de-e ša šarri bēl[ija] ēterub* and I have entered into an *a*-agreement with the king, my lord BIN 1 93:6, and cf. (in broken context) *a-de-e ša šarri bēlija* GCCI 2 395:10 (both NB letters to a king).

The agreement called *adû* was drawn up in writing between a partner of higher status (god, king, member of the royal family) and servants or subjects. It was typically made secure by magic and also by religious means (ceremonies, curses, and oaths). The magic means for ensuring the effectiveness of the *a*-agreements are best illustrated by the texts published in Wiseman Treaties, and by the

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treaties of Esarhaddon with western vassals. For the passages referring to such means see usage c, while the religious acts connected with the conclusion of such an agreement are listed sub usage a. See also discussion sub *adû B*.

For *a-di-a* in KAJ 83:18 probably read *a-di-a* <na> *išakkan*, see *adannu* mng. 1d-1'. In Thompson Rep. 70 r. 7 read *a-ke-e* and see sub *kî*. For EA 15:9, see *adi A* prep. mng. 2g-2'.

Wiseman Treaties p. 3; Fitzmyer, JAOS 81 187; Gelb, BiOr 19 161.

adû A in **bêl adê** s.; servant, vassal (bound by an *adû*-agreement); NA, SB, NB; cf. *adû A*.

EN *a-di-e ša šarri anāku* I am a sworn servant of the king ABL 555:7 (NA), cf. (in broken context) EN *a-de-e ša šarri* ABL 1404 r. 19 (NB); RN *šarrašunu EN a-de-e u māmēt ša māt Aššur^{ki}* Paḏi, their king, a vassal of Assyria through *adû*-agreement and oath OIP 2 31 ii 74 (Senn.), cf. *ibid.* 69:23.

adû B s. pl. tantum; majesty(?), power(?); NA, NB.

a) majesty(?), power(?) (of the king invoked in the oath formula) — **1'** referring to a promissory oath: PN *ina ^dBêl ^dNabû u ina a-de-e ša šarri ittemê kî* UD.20.KAM ... GUD a' 15 *ana Eanna eṭṭiru* PN took the oath by Bêl, Nabû, and by the "majesty" of the king, "I will pay the mentioned 15 oxen to Eanna on the twentieth day" YOS 7 29:7; *ina ^dBêl ^dNabû u a-di-i ša RN (= Nbk.) šar [Bābili] šarri bêlišunu ittemê kî ... kaspa a' ... [ni]gammara ... niṭṭ[iri]* TCL 12 34:11, and cf. (in similar contexts) *ina ^dBêl ^dNabû ^dŠamaš ^dNergal u a-de-e ša RN (= Ner.) šar Bābili ana PN ittemê kî ... eṭṭiruka* Evetts Ner. 47:3, *ina ^dBêl u ^dNabû u a-di-i ša RN (= Nbn.) ittemê kî adî ... abbakamma ... anandakka* JRAS 1926 p. 107:9, *ina ^dBêl ^dNabû ^dBêlti-ša-Uruk u Nanâ a-de-e RN (= Nbn.) u Bêl-šar-ušur mār šarri ittemê kî adî ... nikkassê ... eppuš* PSBA 38 p. 27 (= pl. 1) 2, cf. further Nbn. 197:6, YOS 7 43:16, 72:8, 123:2, 171:2, 182:7, TuM 2-3 120:10 (Dar.), TCL 12 63:8, TCL 13 137:2, 165:9, 177:6, VAS 6 84:20, 118:3, and *passim*; note *ina ... a-da-*

adû B

šarri YOS 7 50:2; exceptionally in a letter: LÚ 2-ú *ina ^dBêl ^dNabû u a-de-e ša šarri ut-tamman-ni* Moore Michigan Coll. 67:4.

2' referring to an assertory oath: *ina ^dBêl u ^dNabû u a-de-e ša RN ... ittemê kî elat ... LÚ.ŠU.ḪA ... ana paširu niškunu* they took an oath by Bêl and Nabû and the majesty of Cambyses, "We have not hidden away any fisherman (of the Lady-of-Uruk, apart from the fishermen of whom we showed you a list)" YOS 7 153:4; *ina ^dBêl u ^dNabû u ina a-de-e ša RN ... ittemê kî kaspa ... ina qātê širkê ḫalqūti ... aššû u umašširu* he took an oath by Bêl and Nabû and by the majesty of Cambyses, "I have not taken money from the runaway oblates and did not let (them) free" YOS 7 152:2; *ina ^dBêl u ^dNabû u ina a-de-e ša RN (= Nbn.) ... ittemê kî amēlūtu ... niddīnu* AnOr 8 19:17, cf. also YOS 7 93:3, TCL 13 167:3, and *passim*.

b) majesty (?) (of the king) as an avenging force: *aššû a-de-e ana lemūtti aj iṭṭiuni aj isniquni* lest the "majesty" (of the king) approach me evilly and afflict me ZA 43 19:74 (NA lit.); *ša dibbī annūtu ušannū ^dAnu u ^dIštar u a-de-e ša RN šar Bābili ḫalāqšu liqbū* may DN and DN₂ and also the "majesty" of Nebuchadnezzar, king of Babylon, order the ruin of anyone who changes the wording of this (tablet) AnOr 8 14:31, and cf., in a garbled version, *u a-de-e ša RN (= Nbk.) ul-te-ni-in ša dibbī annūtu ušannū* AnOr 8 18:11 (both NB); *ša dibbī annūtu ušannū ^dMarduk u ^dŠarpānūtu ḫalāqšu liqbū a-de-e ša RN šar Bābili lu EN.M[EŠ] dīnišu* may DN and DN₂ and also the "majesty" of Nebuchadnezzar, king of Babylon, order the ruin of anyone who changes the wording of this (tablet) and may the "majesty" of Nebuchadnezzar, king of Babylon, be his adversary in court RA 25 77 No. 2 r. 1 (NB, from Neirab), also ADD 476 r. 2 (NA); *u a-de-e ša šarri bêlija kî ikšudušunūti ša lapan patar parzilli ušēzibu ina bubūti i-ma-ti* since the "majesty" of the king, my lord, has caught up with them, those who escaped the iron dagger die of hunger ABL 350 r. 4 (NB); *a-de-e ša šarri <ina qātē>-šū uba'a* the "majesty" of the king shall ask him to account

adû C

(for his perjury) ADD 62:5, and cf. [a-di]-i šarri lu bēl dīnišu a-di-⟨i⟩ ša šarri ina qātēšu luba'iu MVAG 8/3 27:16f. (= ARU 46), also (damaged) ADD 177 r. 4.

In the type of oath formula cited usage a, the word *adû* is frequently omitted, cf. *ina* ^aBēl u šarri iteme VAS 3 5:5, *ina* ^aBēl ^aNabû u šarri iteme Dar. 177:6, also BRM 1 76:13, Cyr. 302:3, Nbk. 42:8, AnOr 8 55:2, *ina* ^aBēl u ^aNabû u ina RN (= Dar.) šar Bābili u mātāte BOR 1 102:2, *ina* ^aBēl ^aNabû u RN (= Camb.) šar Bābili šar mātāti iteme YOS 7 194:3, also Dar. 229:4, 309:1, BRM 1 70:2, VAS 6 154:2, etc., and note *ina* DINGIR.MEŠ u šarri itemû TuM 2-3 211:33. For this reason *adû* B cannot be translated by “oath” or by “law” (Dougherty Nabonidus and Belshazzar p. 96) nor can it be connected with *adû* A. One could think of an expression of reverence and awe used exclusively with the name of the ruling king in the Chaldean and Persian periods but not attested outside such formulas. However, the refs. under usage b, coming from NA as well as NB, show that the invocation of the *adû* of the king had the purpose of turning this *adû* against the person who broke the oath thus sworn. It is therefore to be regarded a special supernatural manifestation of royal power comparable but not identical to “life” in the Hebrew oath, to *nīšu* in Akkadian and to the rare *ṭi* (*balātu*) which appears in Tell Halaf 107:10 in the same context as *adû* B (see Ungnad, Tell Halaf p. 57). The translation “majesty” offered here is not meant to indicate the nature of the specific and unique concept of which *adû* B is the expression. In spite of the obvious similarities of context, *adû* B is not to be connected with *adû* A.

adû C (*addû*) s.; work quota per man-day, work assignment, assigned task of menial work; OB, Mari, MB, SB; Sum. lw.

á.dù = a-at-tu-u = (Hitt.) I-aš Izi Bogh. A 82.

á.du (var. a.dù) = ad-du-ú (var. á-du-ú), á.du. [SAL.u]š.bar = MIN *iš-pár-ti* a woman weaver's task, á.du.[é].a = MIN *bi-t[é]*. Ai. VII i 8ff.; á.du.bi = ad-du-šu, á.du.[bi šu.ba.ab.te.g]á = MIN *ilaq[qi]* ibid. 11f.; an.úr.ta an.pa.šè á.dù. a.bi im.ta.an.zu.zu.dè : *ištu išid šamē ana elát*

adû C

šamē a-da-šu-nu utaddunu from the top to the bottom of heaven they assigned them (the sun and moon) their tasks TCL 6 51 r. 5f., see RA 11 148.

aššum šipir nār GN ša bēli išpuram šiprum šu ul iš a-du-ú-um ša šābim mādīm ibašši as regards the undertaking on the GN Canal about which my lord wrote to me, that project is not small, it is a work assignment for a large group of men ARM 3 3:7; *a-du-ú-um ša šābim mādīm ittabšima* it has become a task (which requires) a large group of men (and for this reason I did not come to Terqa) ARM 3 5:27; DUMU.MEŠ GÁ.DUB.BI *a-da-a-am ú-⟨še⟩-pí-šu-ma eli šiprim* SUMUN *a-du-ú-um ša Takkirim 2 lim šābum qal* the accountants computed the work quotas (in days and found) that, compared to the work (done) formerly (even) 2,000 men are too few considering the number of work days required by the Takkiru Canal ARM 6 7:8 and 11; x *šamnum* LAL+U *a-de-e* x (gur of) oil (being) the balance of the work quota (of the oil processors) ARM 7 103:1, cf. LAL+U.ḪI.A *ša LÚ Ì.ŠUR(!)* ibid. r. 7'; *awilum ša illikakkum ina ERÍN.ḪI.A a-di-im ša ūmišam šipiršu in-nammaru* the man who has come to you is from the (group of) workmen for special tasks, whose work is inspected every day TCL 7 54:16, cf. ERÍN.ḪI.A *a-de-e aṭrudamma* PBS 7 58:4; *a-da-a-am anni'am ša rāqija attama tappal* you yourself will have to pay for this work (which I missed) through being idle (for lack of baskets) A 3527:17; *ana a-di-e wardija dinam tappalanni* you are to make a decision concerning the work quotas of my slaves PBS 7 58:7 (all OB letters); *ša ina šarri pa-na zakūma ina KÚR.MEŠ ana la a-di-šu-nu ana ilik māt Namar irubu* which (certain towns) had been granted exemption from feudal service during the rule of an earlier king, but through enemy action had become subject to undue work assignments as *ilku*-service of the land of Namar BBSt. No. 6 i 48 (Nbk. I); if ants appear in a wide street E.SÍR.DAGALLA *a-du-ú ikaššassu* work assignment will catch up with (those who live in) the wide street KAR 377:24 (SB Alu); *ana harrāni ušēššūšunūti ana a-de-e i-[x-x]-šu-nu-ti* if he (the king) sends them (the citizens) on

adû D

a campaign, or imposes work assignments on them Lambert BWL 114:52 (Fürstenspiegel).

For *addu(n)* in Alalakh, see Goetze, JCS 13 p. 34.

Landsberger, MSL I 232f.

adû D s.; leader; lex.*

š_{IR}^{nu}.lâ = *a-du-ú, a-lik mah-ri* 5R 16 iii 29.

adû E s.; (a type of headgear); syn. list.*

na-ap-sa-mu, na-piš-tum, na-du-u, a-du-u(var. -ú), *a-ru-u* = *ku-lu-lu* Malku VI 135ff., also An VII 219ff.

adû F s.; (mng. uncert.); syn. list.*

a-du-u = *ed-d[e-tu(?)]* CT 18 4 K.4375 r. i 24.

For context, see *adûpi*.

****adû IV** (AHw. 14a) to be read *a-ši(!)-am*, see *ašû*.

adû see *aduššu* and *edû* s.

****âdu** (AHw. 14a) see *šurûdu*; the refs. *i'ad* Tn.-Epic vi 25, *i'ida* AOB I 40:13, are similar to those cited *idû* mng. 8a.

aduda'illu see *adudillu*.

adudillu (*aduda'illu*) s.; (a mantis grasshopper); SB.*

buru₅.ma.sù.ud.ra (vars. buru₅.sù.ud.da, buru₅.sù.ud.ri) = *a-du-dil*(var. -di)-*lum*(var. -lu) Hh. XIV 242; buru₅.sù.ud.ri = *a-du-di-lu* = [e]-[ri-bu EN.ME.LI] Hg. B III 5 in MSL 8/2 46.

buru₅.še-eš-lam_{EN.ME.LI} : BURU₅ *a-du-di-lu*, buru₅.EN.ME.LI.a.šà.ga : BURU₅ *mārat rē'i* MSL 8/2 57: 199f. (Uruanna).

a-du-da-i-la ina Ì.NUN tas[âk] you bray an *a*-mantis in ghee AMT 23,10:11.

Landsberger Fauna 124; Ebeling, MAOG 10/2 62; Langdon, RA 29 121.

adūgu (*atūgu*) s.; kiln; SB*; Sum. lw.

[udun] = [*a-du-gu* (var. [*x-tu-gu*), udun. ŠIM×GAR = MIN [*bap-pi-ri*] (var. omits), udun. BARÁ.MUNU₅ = MIN [*ti-ta-pi*] (var. [*t*]-*ta-a-pi*) Hh. X 358ff. in MSL 7 p. 96.

ina a-tu-gi tessekkir you dry (the 18 plants) in a kiln KAR 157 r. 18.

See *utūnu* (*atūnu*).

adukul (*aduku* or *adugu*) adv.; now(?); Bogh.* (in texts from Egypt only).

adûpi

a) wr. *adukul*: *ù a-du-ku-ul* RN ... *itepuš ina rikilti muḥḥi ṭuppi ša kaspi qadu* RN₂ and now Ramses has made a treaty with Hattušili (inscribed) on a silver tablet KBo 1 7:13, see Weidner, BoSt 9 p. 114; *a-mur a-du-ku-ul abuka ul-t[e-bil ... š]ūbilla ana qāti* PN see now, your father has sent (me) a gift through PN KUB 4 95 r. 3; *u a-mur a-du-ku-ul anāku attadin ana alāki mār šipri* and see now I have given permission for the messenger to leave KUB 3 34:4; [... *a*]-*du*(!)-*ku-ul anāku altemi* now I have heard KUB 3 67 r. 9.

b) wr. *aduku* or *adugu*: *a-mur a-du-ku aš-ša* [...] see now, I have taken [over the kingship?] KUB 3 69 r. 10; *a-du-gu at-ta* now you *ibid.* 40:6, cf. *u a-du-ku at-ta* [...] *ibid.* 27:12; *a-[du]-ku* (possibly *a-[na](!)-ku*) *mātāte elteq[i ...]* now I have taken the countries KBo 1 22:7, see Edelman, ZA 49 206.

The frequent use of *amur* "behold!" before *adukul* excludes the interpretation "behold!" and the use at the very beginning of the treaty texts suggests a mng. akin to that of *šanītamma* in Mari, EA and Bogh. where it serves to introduce either a new topic or, after the salutatory clauses, an entire letter. It seems unlikely that scribes trained in Egypt to write Akkadian would use a word of non-Egyptian and non-Semitic provenience in letters and official documents. Though no suggestion for an etymology can be offered, the phrase may be of Egyptian origin.

adumatu see *adamatu* A.

adumātu see *adamātu*.

adumu see *adamu* B.

adunakanni see *adi* A mng. 2g-4'.

adûpi s.; (mng. uncert.); lex.*; foreign word(?).

a-du-u-pi = š_I[M ...], *a-du-u-pi* = š_I[M ...], *a-du-u* = *ed-d[e-tu]*, *na-ma-rum* = *ḥa*(!)-*ru*-[*bū*] (restorations uncert.) CT 18 4 K.4375 r. i 22f.

If the restorations *eddetu* and *ḥarūbu* are correct, the *a*-plant is probably related to the boxthorn or the carob which share a common logogram, GIŠ.Ú.GÍR, see *eddetu*.

adurtu

adurtu s.; rural settlements; syn. list.*

na-maš-šu-ú, a-du-ur-tum = URU.DIL.DILI CT 18 10 iii 53.

Hardly to be connected with the Sumerian loan word *edurú* (*adurú*), q.v. See also *adur dadmē* = *gimir ālāni* cited *dadmū* lex. section. (Edzard, ZA 54 263.)

aduru s.; (a synonym for mirror); syn. list.*

a-du-rum = *na-ma-rum* An VII 93.

The mng. mirror is suggested by the context in which *aduru* appears in the quoted synonym list which has *mu-ša-lum, muš-šulum, nam-kur i-ni, si-mat pa-ni* = *na-ma-ru* in lines 95ff.

adurú see *edurú*.

***adūru** (*hadūru*) adj.; overcast; OB lex.*; cf. *adāru* A.

[*u*₄ . . .] = *u*₄-*mu-um e-bu-um* (see *ibbú*), [*u*₄]-*mu-um aggum*, [*u*₄]-[*mu-um*] *ha-a-du-rum*, [UD-*mu*]-[*um ezl-zu*(!)] Kagal G 32ff.

aduššu (*adú*) s.; (a synonym for wall); SB.

a-du-uš-šú (var. *a-du-ú*) = *du-u-ru* wall Malku I 239, var. from 239a.

^d*Ninurta-mukin-temen-a-du-uš-ši-ana-labār-ūmē-rūqūte šalhūšu* its (Dūr-Šarrukin's) outer wall (is called) Ninurta-Keeps-the-Foundation-of-the-Wall-Firm-Forever Lyon Sar. 11:71.

In a NB dupl. of Malku, *aduššu* is replaced by *adú*.

aeu (leather bearing of a pivot stone, Hh. XI 146) see *eau*.

agâ (*aga'a, agaja, aga'i*) demonstrative pron.; that, this; NB, LB; *agâ* for both masc. and fem., sing. and pl., rarely *agât* (*agāta, agāti*) for fem. sing. and fem. pl., see usage d; mostly wr. *a-ga-a* (*a-ga-i* ABL 291:6, *a-ga-a-i* CT 22 182:11, *a-ga-a-a-i* CT 22 39:5, *a-ga-a-i* ABL 291:16, *a-ga-a*₄ YOS 3 48:5 and 9, *a-ga-a-ia* YOS 3 26:5, *a-ga-ia* ABL 281:26), *a-ga* ABL 530 r. 3' and VAB 3 21 §14:27; cf. *a, agannú, agāšú*.

a) used in apposition to a substantive — 1' after the substantive: ERÍN.MEŠ *a-ga-a ul ina māt Akkadī šunu* these men are not in Babylonia BIN 1 36:43, cf. ERÍN.MEŠ *a-ga-a ħuzzumūtu* ABL 462 r. 9, also ABL 1010 r. 1; *ana LÚ.ŠID eglēti a-ga-a niddin* CT 22 191:31;

agâ

šipirēti a-ga-a these messages ABL 266 r. 15 and 17; *mār šipri ša šarri bēlija . . . ana muḫḫi dibbi a-ga-a . . . liššapirma* let a messenger of the king, my lord, be sent in these matters ABL 1286:12, cf. *ibid.* r. 11f., cf. also *šipirti a-ga-a . . . nišpura* ABL 774 r. 24; *kī šarru . . . ħarāšu ša dibbi a-ga-a šebū* as the king desires clarification of these matters ABL 266 r. 10; *bikītu a-ga-a ša MN* this mourning of the month Arahšamnu ABL 518:6; *dibbi ša šāri ša la aḫu a-ga-a idbubak-kunūši* the empty words which this false brother has been telling you ABL 301:4; *attalū a-ga-a la ina muḫḫi šarri bēlija u mātišu šū* this eclipse does not concern the king, my lord, nor his country ABL 895 r. 8; *mīnamma ša la šangī bīti karāna a-ga-a taqattap* how can you pick these grapes without the permission of the head of the temple? BIN 1 94:25; *bit a-ga-a RN . . . šū itepussu* Darius himself built this palace VAB 3 115b:2 (Xerxes Pd), cf. *amēlūtu a-ga-a* *ibid.* 117c:6 (XE), *ina māt Parsu a-ga-a* *ibid.* 109a:13 (Xerxes Pg); note the contrast of *a-ḫa-na-a-a a-ga-a* this side VAB 3 85:17, with *a-ḫu-ul-la-a-a ul-li-i* that side *ibid.* 9; PN *a-ga-a ana PN₂ išmūma* the said PN listened to PN₂ VAS 15 31:12, *ina ūmu ša PN a-ga-a šebū* whenever the said PN wants (he may demolish the wall) VAS 15 35:9, and *passim*, also PN *a-ga-a A šá PN₂ TCL 13 243:10, 12 and 17f.* (all LB); *adi muḫḫi ūmu a-ga-a šarru bēlija urtabbanni* the king, my lord, has raised me until this very day ABL 499:7; DNDN₂ *lu idū kī ūmu a-ga-a šipirtu altapparak-kunūtu*(!) indeed Bēl and Nabū know that on that very day I wrote you a letter CT 22 21:6; *mīnamma ūmu a-ga-a tašapparu* why do you send a message this day? YOS 3 92:28; *alla ana ūmu a-ga-a PN bēli la umaššar* my lord must not leave PN in the lurch, especially not on this day BIN 1 18:31; *arah UD-mu.ME a-ga-a PN dullašunu ul ipuš* for this full month PN has not done their work CT 22 174:24; ITI *Ajaru a-ga-a šarru bēlani emūqu ana kapdu lišpurannāšima* the king, our lord, should send us troops quickly, this very month of Ajaru ABL 1089 r. 2; 7 MU.MEŠ *a-ga šibti lemnu šabtāku* these seven years I

agâ

have been held in harsh imprisonment ABL 530 r. 3'; *ultu* 10 MU.AN.NA.MEŠ *a-[ga]-a ultu UGU ša ana bēlija āmuru* (it is) now ten years since I have seen my lord TCL 9 138:19; 13 MU.MEŠ *a-ga-a GIŠ ħummuṭu . . . nizzaqap* it is now 13 years since we planted the early-bearing palm trees YOS 3 200:5, cf. *ša* 3 MU.AN.NA.MEŠ *a-ga-a* for these three years ABL 1120 r. 5; 5 ITI.MEŠ *a-ga-a pan ṭēmi ša šarri . . . addaggal* I have been waiting these five months for an order from the king ABL 698:6, cf. PN *šū* 30 *šanāti a-ga-a ultu* ¹PN₂ *ihuzu* it is (now) thirty years since this PN married PN₂ ABL 846 r. 5, also *ina* 8 *šanāti a-ga-a itti* ¹PN *tahsusa* ABL 527:9, *2-ta šanāti a-ga-a maršāk* BIN 1 83:20; [. . .] UD.15.KAM *a-ga-a* ⁴*Sin itti* ⁴*Šamaš [innamir]* on this 15th day [of MN] moon and sun were in opposition ABL 1237 r. 6, cf. Thompson Rep. 272 r. 10; *u ilāni ša bēl šarrāni bēlija šunuma lu idū kī ṭuppi u ṭuppi a-ga-a* 2 GIŠ *ħallimānu . . . la ašpura* the gods of the king, my lord, know (I swear) that during that period I sent two rafts ABL 462:10.

2' before the substantive: LÚ.A.KIN.MEŠ-*ia a-ta-<a> a-ga-a* MU.AN.NA.MEŠ *ki-lu-u* why (Assyrianism) are my envoys detained all these years? ABL 1380 r. 7; *enna* 9 *a-ga-a* ITI.MEŠ . . . *amatka ul ašme* now I have not heard a word from you for these nine months *ibid.* 24; *a-ga-a maššartašu ušur* do this duty for him! YOS 3 161:19, cf. *a-ga-a bēl maššarāte* PN *ina libbi la inaššuru* ABL 1278 r. 7 (NA, with Babylonianisms); *a-ga-a₄ qabū ša akanna taqba' umma* that what you have said here is as follows YOS 3 48:5; *u a-ga-a šadū ṭēmu [iš]takan ana epēš panīšu* and he gave instructions to prepare the surface of this rock (for the inscription) VAB 3 119:20 (Xerxes); *a-ga-a gab-bi ina puluḫti ša LÚ emūqu ša bēl šarrāni bēlija* all these (lands) are in fear of the army of the lord of kings, my lord ABL 281:16, cf. *muḫḫi a-ga-a gab-bi* ABL 792:11, also CT 22 49:16; *ana libbi a-ga-a gabbu* ABL 1380 r. 11; *a-ga-a gab-bi ša epšu* all this which has been done VAB 3 91:30 (Dar.).

b) independent use: *a-ga-²-i šū ša ina qātē* PN *tašpur* this is what you wrote through PN ABL 1380:3, cf. *a-ga-a išpura* BIN 1

agâ

75:8; *a-ga-a ša ṭēma aškunkunūši* this is what I ordered you BIN 1 62:7, cf. *a-ga-a ša aqabbakkunūšu* YOS 3 33:25, also *a-ga-a ša ana bēlija niq[bū]* TCL 9 69:6; *a-ga-a-ia kī aḫḫūtu u bēl tābtūtu* is this like brotherhood and friendship? YOS 3 26:5; *a-ga-a lu tābāti ša bēlija ina muḫḫija* may these be my lord's acts of kindness towards me! YOS 3 16:15, cf. *a-ga-a lu ṭa-pat-ka* CT 22 52:14, *a-ga-a lu tābtu ša aḫḫēja ippušunu* *ibid.* 155:20; *a-ga-²a anāku ana* DN *ēriš* that is what I have asked from Ahuramazda Herzfeld API p. 31:49 (Xerxes Ph), cf. *a-ga-²a ša anāku epuš* *ibid.* p. 30:36; *ul a-ga-ia amat ša . . . aqbakkunūšu* this is not what I said to you ABL 281:26; *a-ga-a* PN *magušu ša iprušu* this is (the picture of) the Magus Gautama who falsely claimed: (I am Bardiya, son of Cyrus) VAB 3 77 b:2, and *passim* in this text (Dar.); *anāku idē a-ga-a mannu u a-ga-a mannu* can I know who is this and who is that? ABL 287 r. 13; *lum-mur a-ga-a šū u* RN ABL 290 r. 1; *a-ga-a lu ši-ri-ik-ka ana* ⁴*Šamaš* he really is an oblate of DN TCL 9 131:24; *ul taqabbā umma ina alākija a-ga-a ašapparkiš* do not say to me, "When I come, I will send you that one (i.e., that girl)" CT 22 224:19.

c) in specific phrases — **1'** (*a*)*kī agâ: a-ki-i a-ga-a šupraššu umma* write him the following ABL 517:5 (NB); *maššartā ina libbi ki-i a-ga-a i-ma-aš-šur* in this way will you(?) do my service AAA 20 pl. 100 No. 106:27 (let. of Asb., translit. only); *minū ki-i a-ga-a LÚ GAL.APIN ša dulla la immar u tamirātišu la immar* what sort of chief farm bailiff is that who does not keep an eye on his work and on the swamp territories he is responsible for? YOS 3 84:5.

2' *alla agâ: ERÍN.MEŠ-ia attūnu al-la a-ga-a šar māt Aššur ana muḫḫikunu ul <i>-šal-laṭ* you are my people, and nobody but the king of Assyria has power over you ABL 1114 r. 1; *jānū al-la a-ga-a ana muḫḫi uṭṭati la ta-āš-par-ra-ni* if that is not the case, you need not write to me regarding the matter of the barley CT 22 11:27, cf. *alla a-ga-a . . . la tanandinu* YOS 3 55:17; *alla a-ga-a₄ LÚ. ERÍN.MEŠ maṭūtu ul tammār* you will not find any other missing men but those YOS 3 48:9.

agâ

3' *libbû agâ: ammēni šābē a-ga-nu-tú ... lib-bu a-ga-a ippušunāšu* why do these people treat us in this way? ABL 1215 r. 12; *abuka ... lib-bu-ú a-ga-a iqabbi* your father used to say as follows ABL 958 r. 14; *ul idi kī lib-bu-ú a-ga-a takušša* I didn't realize that you would be so late (and could not see my messenger) YOS 3 22:25; *ul lib-bu-ú a-ga-i tēmu aškunka* this is not what I ordered you (to do) ABL 291:6; *lib-bu-ú a-ga-a-3 tētepuš u ša la idū akkā'i ippuš* you have acted like this—how would someone act who is not familiar (with the respect due to me)? *ibid.* 16, cf. ABL 269 r. 4, YOS 7 128:19, BIN 1 25:38 and 80:10.

4' *enna agâ: en-na a-ga-a nišī ul qīpunāši* now the people there no longer trust us BIN 1 49:11, cf. YOS 3 106:28 and 32, BOR 4 132:14, BRM 1 88:7, BRM 2 39:6; see also *ingā* adv.

5' *mala agâ ūmu: ma-la a-ga-a u₄-mu ina la-ma-ti-iá anāku ūmu namru ul āmur* (living) as I am up to now, without position, I have not experienced a single happy day ABL 451:8; *ša ma-la a-ga-a u₄-mu šipirtija la tāmuru dullu ina muḫḫija dannu* though up to now you have taken no notice of my messages, the work is too hard for me BIN 1 74:6, cf. *ibid.* 18:6, YOS 3 154:15.

6' *ana agâ, ina (muḫḫi) agâ: šarru bēli ana a-ga-a la ihetti* let the king, my lord, make no mistake in this matter ABL 846 r. 11; *ina a-ga-a ammarka* for this reason I am late TCL 9 84:10, cf. *ina muḫḫi a-ga-a šû* ABL 1198:14.

7' *ultu agâ: ul-tu a-ga-a ša bēli illiku šābē ḫalqūtu kī alturu ana bēlija attadin* ever since my lord left, I have made a list of the runaways and given (it) to my lord YOS 3 190:6; PN *tamkar Tēmaja ul-tu a-ga-a ana pan šar Bābili illak* PN, the merchant from Tēma, is going from here to the king of Babylon ABL 1404:5 (NB), cf. *ibid.* 9, cf. (in broken context) ABL 755 r. 14, cf. also *ultu bit a-ga-a* ABL 716 r. 21.

d) *agāt* (fem.): *u enna DUG.ḪI.A a-ga-ti rabī[ti] ša šarru bēlija ipušma* and now all that great kindness which the king, my lord, granted ABL 521:9, cf. *u kittu urkitu a-ga-at [ša] tēpušu* ABL 539:10, *amāt a-ga-ti ina muḫḫika ašakkan* AAA 20 pl. 100 No. 106 r. 16

agāgu

(let. of Asb.); *ina šipirti a-ga-a-ti* UET 4 186:18; *ša ḫarrāni a-ga-at* ABL 539 r. 5, but *ḫarrānu a-ga-a* CT 22 188:6; *qaqqara a-ga-ta rabītu* this great land VAB 3 117c:17, *qaqqari a-ga-a-ta rabīti* *ibid.* 113c:7, but *qaqqar a-ga-a rapšatu* *ibid.* 85:5; *šarrūtu a-ga-ta* *ibid.* 17:18, and *passim* in the Achaem. inscrs.

von Soden, ZA 40 198 and n. 2.

aga'a see *agâ*.

agabbu see *akabbu*.

agadibbu (*gadibbu*) s.; (a hand seeder-plow); lex.*; Sum. lw.

giš.apin.lú.gid.da = *a-ga-di-ib-bu* (var. *a-ga-dib-[bu]*) Hh. V 134; giš.apin.zu.zu, giš.apin.zu = *tal-mi-du* learner's plow, giš.apin.šu = *a-ga-di-ib-bu* (var. *ga-di-b[u]*) *ibid.* 114ff., var. from LTBA 1 15 r. 10.

a.šà ki.in.gar ù.bi.in.búr giš.šu.ni[m].gid.da.ta ba.an.uru₄^{ru}.e : *eqla uštenerrišma ina a-ga-di-ib-bi irriš* after he has cultivated the field thoroughly, he drills (it) with the hand seeder-plow Ai. IV ii 29.

(Christian, OLZ 1921 77.)

agāgu v.; to be angry, to flare up in anger; from OB on; I *igug—iggag* (pl. *i-gu-gu* Lambert BWL 114:58, SB)—stative *agug* BHT pl. 8 iv 5, Gössmann Era V 57 (var.), and *agig* SBH p. 61 r. 8, I/3 (LB only), II (stative only), IV (inf. only); cf. *aggiš, aggu, nuggātu, uggatu, uggiš, uggu*.

i-ib íb = *a-[g]a-[gu]* Idu I 98; [íb].ba = *nu-ug-ga-tum, a-ga-gu* Lanu F i 14f.; íb = *a-ga-gu, šà.íb. ba = na-an-gu-gu, šà.íb.ba.AG+A = a-ga-mu* Antagal VIII 214ff.; šà.íb.[ba] = [na]-a[n]-gu-gu Nabnitu X 12; ḪAR^{ur}-g^uK^u = *lib-ba-tum, ABX šà.bal = uz-za-tum, šà.íb.ba = na-an-gu* (text *-na-gu* Erimhuš V 176ff.; [su-ú] su = *a-ga-gu* A II/8 A iv 16'.

íb.ba.bi.ta šúr.ra.bi.ta : *ana a-ga-gi-šú ana ezēzišu* when he became wrathful, when he became angry 4R 28 No. 2:15f.; [e].ri.zu.šè íb.ba.bi ki.bi silim.ma.ab : *ana ardiki ša ta-gu-gi silme ittišu* make peace with your slave over whom you became furious ASKT p. 123:20f.; íb.ba : *a-gi-ig* SBH p. 61 r. 7f.; mir.ra.a.ni.ta dingir.ki. b[ala.ke_x(KID).ne ...] : *ina a-ga-gi-šú DINGIR. MEŠ māt n[ukurti ...]* when he becomes furious, the gods of the rebellious lands [...] Angim I 48.

TV₄ = *a-ga-gu* STC 2 pl. 56 i 14 (En. el. Comm. to *aggiš* En. el. VII 12).

a) *agāgu* — 1' said of gods: *imla libbātīša Ea šāšim i-gu-ug* he became full of anger

agāgu

against her, Ea became furious with her VAS 10 214 iv 21, cf. (in fragm. context) *i-gu-ug* RA 15 178 iii 11 (both OB Agūšaja); ^d*Nudim-mud i-gug-ma* LKA 146:5; *ig-ga-ag-ma* ^dEN *uḫallaq ešrētu* DN is angry, he wants to destroy the sanctuaries STC 2 pl. 68:21, cf. *i-gu-ug-ma uḫ-tal-liq eš-[re-e-tum]* BM 45657 r. iv 7 (courtesy W. G. Lambert); *utnenka bēlu šitruḫu ezzu linūḫ libbuk ša e-gu-gu lipšah kabat[tuk]* I beseech you, majestic lord, may your angry heart become calm, may your mood which has become furious be appeased Craig ABRT 1 31 r. 20; *u'a nišī ša Irra a-gu-ši-na-ti* woe to the people with whom Irra is angry Gössmann Era III 30, cf. *libbī a-gu-ug-ma* ibid. V 7; *ilū rabūti i-gu-gu-ma inessū atmānšun ul irrubu ana kiššišun* the great gods will become angry and keep away from their abodes, they will not enter their shrines Lambert BWL 114:58 (Fürstenspiegel); *i-gu-ug-ma illil ilāni* ^d*Marduk* Borger Esarh. 13 Ep. 5a:34, cf. *bēlu rabū* ^d*Marduk i-gu-ug* ibid. Ep. 5 c 12, King Chron. 2 8:20; *ag-gat* ^d*Ištar Aššuritu* the Assyrian Ištar was furious Streck Asb. 182:40; *illil ilāni ezziš i-gu-ug-m[a . . .]* 5R 35:9, see VAB 3 2 (Cyr.); note the parallelism *ša iziza . . . ša i-gu-ga* BMS 6 r. 89, 7:27; note also the special connotation of the “raging” of Irra: in any house in which this tablet is deposited ^d*Ir-ra lu a-gu-ug-ma* (vars. *a-gug-[ma]*, *li-gug-ma*) *lišgišu* DINGIR 7.BI . . . *šalimtu šaknassu* safety is established even if Irra rages and the Seven Gods kill Gössmann Era V 57, also ibid. 40, var. from Iraq 24 124.

2' said of human beings: *libbī e* (var. *i*)-*gug-ma* (var. *i-gu-ug-ma*) *iššaruḫ kabattī* my heart became angry, my mood furious Streck Asb. 8 i 64, also *libbī i-gug-ma iššariḫ kabattī* Borger Esarh. 47 ii 51; *a-gu-ug* LU[GAL] BHT pl. 8 iv 5 (Nbn. Verse Account); *ul mamma ša i-ga-a-gu anaku u kī a-ta-ag-[ga]-a-ga ina libbija ukalla* I am not one to become angry (easily), and even when I have become angry, I keep control of myself (lit. I keep it in me) Herzfeld API p. 6:9 (Dar. Nb); note *Ištar ag-gan-ni sab-ba-sa-a tirra* O Ištar, he (my lover) is angry with me, return the sulker to me RA 18 25 ii 15 (SB rel.).

agallu

b) 1/2 (only stative attested): *Aššur . . . ša ana māti ašar e-ta-gu [ma-r]u-uš-tu šaknatu šuspunu abūbiš* Aššur from whom evil and devastation like (that done by) the flood is in store for any country against which he is angry OECT 6 pl. 2 K.8664:6 (coll.); ki 1b.ba. bi: *a-šar i-tag-ga* (var. *-gu*) wherever he rages BIN 2 22:39f., see AAA 22 78.

c) *uggugu* (only stative attested): *ašriš Ti'amat ša ug-gu-gat panuššu iškun* he (Marduk) went in the direction of Tiamat, who was fuming with rage En. el. IV 60, cf. the parallel *eli RN šar Elamti ša ug-gu-ga-at panušša taškun* she (Ištar) went against Teumman, king of Elam against whom she was angry Streck Asb. 118 v 76; *ug-gu-gat ēdiššiša* (referring to Tiamat) En. el. I 43; when Ištar heard this ^d*Ištar ug-gu-gat-ma* Ištar became furious Gilg. VI 81.

d) *nangugu* (only inf. attested): see lex. section.

The reference *le-e-gu-ug* LKA 102 r. 11 on which a meaning “to be sexually excited” has previously been based, should be emended to *li-im*(text *-e*)-*gu-ug* on the basis of *lim-gu-ug* in KAR 70 r. 11 and taken as belonging to *magāgu* “to become stiff.” On the other hand *i-tam-gu-ug* KAR 69 r. 6, and *ug-ga* LKA 99c:3', 7' and LKA 102:1, of the related *ša. zi.ga*-texts, seem to belong to *nagāgu* “to roar.”

Landsberger, ZA 37 86 n. 1 (Ebeling, MAOG 1/1 44).

aga'i see *agā*.

agaja see *agā*.

agakku s.; muddy water; lex.*; Sum. lw.

a.ga = *a-ga-ku-um*, a.gúG = *ú-gu-up-pu-um* Kagal E Part 1:8f.

Since a.gúG = *uguppu* means “water that has been stirred up,” *agakku* may be taken as “water that looks like milk,” referring to the color of the water when the sandy mud is stirred up.

agallatillû see *agannutillû*.

agallu see *agālu* A.

agālu A

agālu A (*agallu*) s.; (an equid); Oakk., Bogh., SB; wr. syll. and ANŠE.Û (Û Labat TDP 194:48).

anše = *i-me-ri*, anše^{du-ús-sa}Û = *a-ga-lu* (var. -[*lum*]) (followed by *parû*, *damdammu*, *kudānu*) Hh. XIII 354f.; anše^{du-su}Û = *a-ga-lu* = [...] Hg. A II 246 in MSL 8/1 p. 54; ANŠE.Û = *a-ga-lum*, ANŠE.PIRIG = *ni-is-qum* Proto-Diri 429f.; si-i Û = *a-ga-lum* Diri II 131; ^{s[1]}[Û] = [*a-ga-lu*] (in group with *nisqu*) Antagal F 44; [du-s]i-i ANŠE.Û = *a-[ga-a]-lu* S^a Voc. N 28'.

ANŠE.Û.a.na.me.en ANŠE.MUL.šè a.b.lal.e : *a-ga-la-ku-[ma] ana parê šandā[ku]* although I am an a., I am harnessed with a mule Lambert BWL 242 iii 25.

[*ha*]-*ra-du* = *sir-ri-mu*, [*ha*]-*ma-ru* = *i-me-ru*, [*pa*]-*ra-ḫu* = *a-ga-lum* Malku V 39ff.; *a-ga-lu* = *i-me-rum* Izbu Comm. 492; *ti-ri-šū a-ga-lim* : *ú-ka-pu* pack-saddle Uruanna III 551.

kussī ANŠE.Û *ša ṭūdi išarim teppuš ina muḫḫi* ANŠE.Û «*šalam andunāni*» *tašakkan* you make an *agalu*-saddle out of ordinary clay, and you put it on the a.-(figurine) ZA 45 200 i 7f. (Bogh. rit.); 2 ANŠE.ḪI.A *surrudu* [*š*]*a ina pan* ANŠE.Û *illakū* the two pack asses which go in front of the a. ibid. 16, cf. *šalam andunāni ša* ANŠE.Û *rakbu* ibid. 23, note (replaced by *imēru*) ANŠE *ša šalam andunāni rakbu* ibid. iii 25; *ša kīma a-ga-al-li surrudī bašāma* [...] he who [carries?] a sack like a loaded a. [is entrusted to you, Nabû] STT 71:36; *sugullāt sīsē rapšāti parê a-ga-le*.MEŠ ... *utirra* I brought back (as booty from Nairi) large herds of horses, mules and a.-s AKA 69 v 6 (Tigl. I), cf. *alpē* ANŠE.a-ga-le.MEŠ ... *amḫur* KAH 2 84:118 (Adn. II); *alpēšunu šēnišunu sīsē parê a-ga-le ana la mēni ašlula* I took as booty their cattle, sheep, horses, mules, and a.-s in countless number 3R 8 ii 65, cf. *narkabātišu pithallūšu sīsēšu parēšu a-ga-le* ... *uterra* ibid. 51 (Shalm. III); *ana* ... *paqādi mūr nisqi parê a-ga-le ibitī* ... *kisallaša* ... *ušrabbī* I enlarged its (the palace's) courtyard in order to review war horses, mules, a.-s (and) dromedaries OIP 2 130 vi 66 (Senn.); [*att*]*a u a-ga-li tazabbila tupš[ikk]u* but you (the ox) and the a., you have to perform forced labor Lambert BWL 180:11 (SB fable), cf. *a-ga-lu annit[a]* [*ina šemēšu*] *aggiš ilsīm[a* ...] upon hearing this the a. cried out furiously ibid. 210 r. 6, also Rm. 618:7 in Bezold Cat. p. 1627 (SB cat.), see Lam-

agāmi

bert BWL 210; *šumma sinništū ulidma panūšu kīma pani* ANŠE.Û if a woman gives birth, and its (the child's) face is like the face of an a. CT 27 15 r. 12, dupl. ibid. 10:19 (SB Izbu), cf. *šumma qaqqad a-ga-lim šakin* Kraus Texte 17:9 (= CT 28 10 K.9222); *a-ga-lu-ú rabūti* (in fragm. context corresponding to the *kudāni* GAL.MEŠ Gilg. VI 1 12) KUB 4 12 r.(!) 8 (Gilg.); SÍG Û GI₆ hair from a black a. Labat TDP 194:48. Note as personal name: *A-ga-la* Iraq 5 177 No. 30:7 (Ur III), *'A-ga-lum* HSS 10 188 v 2, and passim (Oakk.).

For the identification of the equid *agālu*, one will have to differentiate the early from the late references. The references up to the Ur III period designate with anše.libir (wr. IGI+ŠÈ) a domesticated equid which is frequently mentioned (male, female and young animals) and used as a draft animal before plows and wagons (for refs., see Gelb OAIC 245ff.). It is therefore possible that an early type of horse was meant as against the one later called anše.kur.ra (*sīsū*). In the reference to *agālu* (also wr. ANŠE.Û) in literary texts, the animal is certainly not the horse but an equid used as an animal of traction (before the chariot, cf. Lambert BWL 242) as well as to carry humans (see ZA 45 200) and sacks (STT 71 and Uruanna III 551). In the booty lists the *agālu* appears after the mule (*parû*) and could refer to a special breed of donkey (see also the synonym lists) or to a hybrid (see Hh. XIII 354ff. where it is listed between the donkey and the hybrids).

Landsberger, ZA 41 224f., AFO 10 159 n. 82, JNES 8 295 n. 150; G. Meier, ZA 45 211; Salonen Hippologica 67ff.; Potratz Das Pferd in der Frühzeit 32ff.; Gelb OAIC 245ff.

agālu B s.; (an official); lex.*

u₆.di = *uṭ-tu*(text -*ku*)-[*u*], *a-ga-lu*, u₆.di.gal = *šū-lu* Lu IV 111f.

Preceded by *mēzū* (Sum. lú.kaš.sur.ra, a.šām, nu.sag) "beermaker". The context requires a temple office. For u_x(GIŠGAL).di, see Falkenstein Gerichtsurkunden p. 52.

agāmi adv.; today; EA*; WSem. word.

a-ga-mi tu-ma-al ša-al-ša-mi ma-a[n]-g[a]-am-mi all the time (lit. today, yesterday, the

agammu

day before) it (the city of Byblos) is in fear RA 19 102:13 (let. of Rib-Addi).

agammu s.; marsh; OB, Elam, SB; Sum. lw.(?).

a-ga-am A X BAD = a-gam(var. -ga-am)-mu Ea I 11, also S^b I 3; u-mah LAGAB X U+A = mi-ih-šu, a-gam-mu A I/2:222f.

a) in gen.: *eqlum ša PN ita a-ga-a[m]-mi isqāt PN₂ the field which PN (works), bordering on the marsh, is the share of PN₂ MDP 23 170:9, cf. a field ina A-ga-mu-um UCP 10 201 No. 1:2, SAG A-ga-mu-um ibid. 9 (OB Ishchali); ana šupšuhī alakti mē šunūti id a-gam-mu ušabšīma šušū qerebša astil in order to ease the flow of that water, I created a swamp and planted a canebrake in it OIP 2 115 viii 47 (Senn.); qanī apparāti ša qereb id a-gam-me akšīma I cut the reeds which were in that swamp ibid. 61.*

b) referring to the marshland in southern Babylonia: I followed Merodachbaladan to Guzummani *mundaḥšija ana qereb id a-gam-me u apparāte uma'irma 5 ūmē i-pa-ru-nim-ma ul innamir ašaršu I sent my warriors into the marsh and swamps and they kept hunting (him) for five days, but his (hiding) place could not be found OIP 2 56:10, cf. ibid. 6, also ibid. 52:34; (in the campaign against Bīt-Jakin) ša RN LÚ Kaldaja āšib qereb id a-gam-me ... aštakan abiktašu I accomplished the defeat of RN, the Chaldean, who lives among the marshes ibid. 34 iii 53, cf. ibid. 71:33; ultu Bīt-Jakin qereb id a-gam-me u apparāte ušēšamma I brought (booty) out from GN (which lies) amidst the marshes and swamps ibid. 35 iii 68, cf. ibid. 71:36; ḥalqu munnabtu amir damē ḥabbilu šēruššu ipḥuruma qereb id a-gam-me ūriduma ušabšū sīhu runaways, fugitives, murderers, criminals assembled about him (Merodachbaladan), went down into the marshes, and started a revolt ibid. 42 v 23; (representation of Sennacherib when) šallat id a-gam-me ša URU Sahrīti maḥaršu ētiq the booty from the marsh of GN passed in review before him ibid. 157 No. 30:2 (all Senn.); [ša ina x] bēru qaqqaru qereb a-gam-me GI apparāti šitkunu šubtu (the Gambulean) who dwells in the marshes and the swamps*

agannu

[twelve] double hours away (replacing *ina mē u GI apparāti* p. 52 iii 72f.) Borger Esarh. 110 § 71:13.

For a-ga-am-ma En. el. I 108, see *agū* B, for 2R 47:11, see *akāmu*.

agāmu v.; to be angry; lex.*; cf. *igimtu*, *tēgimtu*, *uggumu* adj.

ib = a-ga-gu, šà.íb.ba = na-an-gu-gu, šà.íb.ba. AG+A = a-ga-mu Antagal VIII 214ff.

agāmu see *akāmu* A.

agana interj.; well now! now then!; OB, Mari; cf. *gana*.

a-ga-na ša GAL.NI.MEŠ ša imtanaḥḥaruninni *suluppīšunu lūmur* well now! I would like to see the dates of the šandanakku-officials who have appealed to me repeatedly VAS 16 118:8; obscure: a-ga-na PN ša šabtu li-ip-pu-šu-ú BIN 7 50:23, a-ga-na ina itinnī ša ... É *papāḥam is-sí-ru* CT 6 27a:13, cf. (in broken context) UCP 9 339 No. 14:19 (all OB letters); a-ga-na LÚ mu-te-e ša sinništīm šī lillikamma now then! let this woman's husband come ARM 5 8:13, cf. a-ga-na [...] sunniq ARM 2 18:25; a-ga-n[a] [š]arrum ša iša[nnan]anni well now! the king who would rival me RA 45 176:121 (OB lit.); a-ga-na I GUR ana šibat idinma ina kī maši šanātīm limtaḥar now then! give (i.e., lend) one gur (of barley) on interest, in how many years would (interest and capital) be equal? (introduction to a math. problem) TMB 72 No. 146:1.

von Soden, Or. NS 24 377.

aganatallū see *agannutillū*.

agannu s.; (a large bowl); Qatna, EA, Nuzi, MA, NA, SB, NB, lw. in Hitt. and in Hurr.; pl. *agannātu*.

a-ga-nu UD.KA.BAR (between *taḫḫu* and *sapalu* of copper) Practical Vocabulary Assur 440.

a) in gen.: I ANŠE A.MEŠ 4 a-ga-nu one homer of "water" (in?) four a.-s KAJ 292:4 (MA), cf. 3 a-ga-na-tu (in a list of vessels, between *pursītu*, *ḥapālātu*, and *makkasu*) KAV 118:7 (NA), also Ass. 11017:9 (unpub. MA, cited AHW. 15b); 3 a-ga-nu-ú.MEŠ ša erī qadu kannīšunu three copper a.-s together with their stands HSS 14 247:76 (Nuzi), cf. 3 a-ga-

agannu

a-nu ša erī [gad]u matqānišunu HSS 15 130:12 (= RA 36 138), 1 *a-ga-a-nu ša siparri* ibid. 44, 3 *a-ga-nu ša erī itt[i . . .]* 1 *a-ga-nu ša siparri* HSS 13 435:20f. (= RA 36 157), 1 *a-ga-nu* (between *kāsu* cup and *ša nūri* lamp) HSS 13 160:5 (all Nuzi); *a-ga-nu* KÜ.BABBAR ina KUR Kašijāri ḥaliq a silver *a.* was lost in the GN mountains Güterbock Siegel aus Boğazköy 2 83 No. 3 r. 9 (MA let.); 18 *a-ga-na-a-te erī* (between *ṭaphu* and *dālu*) ADD 963 i 8, cf. 1 DUG *a-ga-nu* 1 MIN *sir-di-[e]* one *a.*, one ditto with olive oil ADD 1038 i 9, also 10 DUG *a-ga-na.MEŠ ša ki-sa-a-ni* ADD 1023:6; *saplī a-ga-na-a-te ša siparri* (as tribute) AKA 238 r. 40, also ibid. 342 ii 122 (Asn.); [*šumma ina bit amēli*] DUG *a-gan-nu-um i[s-si]* if an *a.* produces a noise in a man's house CT 40 8 K. 10407:3' (SB Alu); DUG *a-ga-an-ni-iš* (loan word in Hitt.) KUB 31 71 iv 29, *a-ga-an-ni* (loan word in Hurr.) KUB 27 13 i 21, see Laroche, RA 47 40. Note, of stone: 2 *a-ga-nu ša abni* (among vessels) EA 14 iii 65 (list of gifts from Egypt); uncert.: GÚ ŠÀ 1 *a-ga-nu uqnī damqi tamli ḥurāši* a necklace, on it(?) an *a.* of fine lapis lazuli, incrustated with gold RA 43 156:175 (Qatna inventory).

b) in NA penalty clauses: 1 MA.NA KUŠ. TAB.BA *ikkal ammar* DUG *a-gan-ni išatti* he will eat one mina of leather(?), he will drink the full contents of an *a.* (of water) ADD 436 r. 6, cf. *mar* DUG *a-ga-nu sadru išatti* he will drink the full contents of a regular *a.* ADD 244:15, also ADD 474 r. 4, 481:7, Iraq 12 187 No. 203 r. 2' (translit. only).

c) used in preparation of perfume: you let the preparation stay all day in the *ḥarū-vat nubattušu ana libbi* DUG *a-ga-ni tatabbak* 3 SĪLA *piršaduḥa ana libbe takarrar ibiddu ina namāri diqāra takappar riqqē labbukūte ša ina* DUG *a-ga-ni bēdūni ana diqāri tatabbak* the same evening you pour it into an *a.*, you put three silas of . . . -aromatic into it and it will stand overnight, in the morning you wipe a clay pot clean, you pour into the clay pot the steeped aromatics that stayed overnight in the *a.* (and heat them) Ebeling Parfümrez. 21:11, 14 and 33, also ibid. 23:15 and 17, 38:25 and 28 (= KAR 140), 18f.:7, 10, 27 and 30, cf. also DUG *a-ga-na tamassi* you wash the *a.*

agannû

(pour the aromatics into it) ibid. 21:30 and 23:13.

d) in rituals: 6 *ag-gan-nu* (listed among the utensils delivered by the potter) RAcc. 6 iv 32; DUG *a-ga-na-a-te* (in broken context) BBR No. 61:13, cf. ibid. 67:10 (NA).

Meaning established from the corresponding Heb. and Egyptian words, see Zimmern Fremdw. 33, Schroeder, AfO 6 112. The *agannu* is usually of metal, exceptionally of stone (EA 14), but also of clay (as in RAcc. 6 and possibly in other refs. too). Its capacity is between that of a *ḥarū* and a *kāsu* in the recipes for perfume. In Assyria it was of a standard size (see the adj. *sadru* and the lack of specification of content in the penalty clause, according to which, however, it must have been rather large), perhaps one fourth of a homer if the KAJ 292 ref. is to be interpreted as above sub usage a.

agannû (pl. *agannûtu*, fem. *agannêti*) demonstrative pron.; this; NB, LB; fem. *agannâti* Thompson Rep. 82; cf. *agâ*, *annû*.

a) sing.: *a-gan-nu-ú šá šum'-ut-tu* this (preceding prescription) is additional(?) (contrasted with *a-nu-ú ša pi ṭuppi* this is according to the written tradition line 10') KAR 195 (= Köcher BAM 240) obv.(!) 16'.

b) plural — 1' after the substantive: LÚ. ERÍN.MEŠ *a-gan-nu-tu lu mādu suddid* take great care of these men VAB 3 71:112 (Dar.); ERÍN.MEŠ *a-gan-nu-tu ul bēlē ṭābti šunu* these men are no friends (they are enemies) ABL 326 r. 10, cf. ERÍN.MEŠ *a-gan-nu-tu* ABL 1020 r. 4, also [x].MEŠ *a-ga-nu-tú* ABL 1119 r. 12; for ERÍN.MEŠ *a-ga-nu-tú* ABL 1215 r. 11, see *agâ* usage c-3'; *ḥussama dibbikunu a-ga-nu-tu* consider these affairs of yours ABL 571 r. 4, cf. ABL 301 r. 13; *kī narū šuātu tammari u ṣalmānu a-gan-nu-tu* when you see this inscription and these reliefs VAB 3 69:106, cf. *ina birīt mātāte a-ga-ni-e-tu* ibid. 13:8, and *passim* in these texts; *ana UGU tāmarāti a-gan-na-a-ti . . . šarru la išaṭtu* the king must not be careless with regard to these observations (made of the moon, he should perform a *nam-burbū*-ritual) Thompson Rep. 82 r. 6; *mātāte a-gan-ni-e-ti* ABL 1455 r. 10; *ša* MU.MEŠ *a-*

agannutillû

ga-a-ni-ti ... *ittija šû* who has stayed by me all these years ABL 794 r. 9.

2' before the substantive: *a-ga-an-nu-tû* ERÍN.MEŠ *ša LÚ šanû ša GN ana muḫḫišunu ana bēlija iqbû* these are the men concerning whom the *šanû*-official of Dēr spoke to my lord CT 22 159:19; *a-ga-ni-e-tu mātāti ša anāku išemma'inni* these are the countries which obey me VAB 3 13 § 7:7, cf. *a-ga-an-ni-ti mātāti ša anāk[u] [a]šbat[a]* these are the countries which I rule ZA 44 163:9 (Dar.); *a-ga-ni-e-tum mātāti ša agâ ipuša* these are the lands which did this VAB 3 85:13 (Dar. Pg); note (referring to *šabē gabbi* in line 23) *a-ga-an-nu-tû ša ana panīja tašpur ana da-ku-û tašpuršunu* did you send those whom you have sent to me to call them up for work? BIN 1 8:29, cf. *a-ga-nu-tû* 3 ABL 1215 r. 13.

agannutillû (*aganatallû*, *agallatillû*) s.; dropsy; from MB on; Sum. lw.

a.g.a.nu.til.la a-ga-nu-ti-il-la (pronunciation), = *me-e ra-bu-te* Igituh short version 171, see AfO 18 85; a.mud.a.si.ga, a.šà.ga.si, a.gal.la.ti.la = *ma-li-a me-e* CT 19 3 r.(!) ii 1ff., cf. [a.mu]d.a.si.ki, [a.gal].l[a].til.la, [a.šà].ga.si = *ma-la-a me-e* PBS 12/1 13 iii 20ff. (list of diseases); a.gal.la.ti.la = *ra-aḫ im-tu* CT 19 3 r.(!) ii 4 (list of diseases).

a) in curses: *Marduk šar šamê u eršeti a-ga-nu-til-la-a ša rikissu la ippattaru lišān karassu* may Marduk, king of heaven and earth, fill his body with dropsy, which has a grip that can never be loosened BBSt. No. 7 ii 25, also *a-ga-nu-til-la-a rikissu la pātera lišeššišu* IR 70 iii 13 (kudurru), cf. VAS 1 37 v 43, BBSt. No. 8 iii 31, No. 11 iv 5, ^d*Sin* ... *a-ga-nu-til-la-[a] šēressu ša la paṭāru lu-šar-šiš* RT 36 189:11 (NB votive), and dupl. TCL 12 13:11, see Nougayrol, RA 36 32, cf., wr. *a-gan-nu-til-la-a* MDP 2 pl. 23 vi 44, also (the gods) *a-gán*(text GIŠ)-*nu-til-la-a lišamrišušuma* MDP 6 pl. 10 vi 20 (MB kudurru); *ina* A.GA.NU.TİL-*e ša rikissu la pa*-. . .] BBSt. No. 9 i 41; *a-ga-na-tal-la-a [šēretka rabiti] ša la paṭāri šuššanni* let me get dropsy, your great punishment, which cannot be removed (self-curse) UET 4 171:16 (NB let. to a god), see von Soden, JAOS 71 267f., cf. also *Marduk bēlu rabû a-ga-nu-til-la-a šēressu kabitti lišaršiš* TuM 2-3 8:26

agargarītu

(NB); ^d*Ea* ... A.MEŠ *la TI.LA lišqikunu a-ga-nu-ti-la-a* (var. *a-ga-nu-til-la-a*) *limallikunu* may Ea give you deadly water to drink, may he fill you with dropsy Wiseman Treaties 522.

b) other occs.: *išši a-ga-nu-ti-la-a mē ma-lu-u-ti* (var. DIRI.MEŠ) he suffered dropsy, i.e., "full water" Streck Asb. 108 iv 60; *maršu šû a-ga-nu-til-la-a mariš* that patient is sick with dropsy Labat TDP 2:12, cf. ŠÚ.ŠÚ (= *siḫipti*?) *a-ga-nu-til-le-e SI-šum-ma* Labat TDP 112 i 20'; *mūt a-ga-nu-til-la imāt* he will die of dropsy Kraus Texte 22 i 28' and 30'; [*šumma ina*] *bīt amēli ša a-ga-nu-ti-la-a* DIRI GÁL if in a man's house there is someone filled with dropsy CT 40 1:10, dupl. CT 38 30:23 (SB Alu); (if on the fifteenth day he makes a tomb) *a-ga-nu-til-la imarrašma ul iqgebbir* he will be taken ill with dropsy and will not be buried KAR 212 ii 25 (SB *iqgur ipuš*), dupl., wr. *a-gan-nu-til-la* Boissier DA 49:15.

In Akkadian contexts the writing with *-na-* and with *-gán-* establishes the reading *agan(n)utillû*, while the Sum. equivalent a.gal.la.ti.la to *malā mē* shows the existence of a Sum. phonetic variant *agal(1)atila*. Hence the reading *agallatillû* in Akk. cannot be completely excluded. See also *etillû*.

von Soden, JAOS 71 268.

agappu see *akabbu*.

agappu (wing) see *kappu*.

agargarītu s.; (a mineral); SB*; wr. A.GAR.GAR.^dÍD; cf. *agargarû*, *agargarûtu*.

KI.A.^dÍD ÚḪ.^dÍD // KI.A.^dÍD *aruqtu* // KI.A.^dÍD A.GAR.GAR.^dÍD // KI.A.^dÍD *šalindu* // KI.A.^dÍD BA.BA.ZA.^dÍD // KI.A.^dÍD *pešitu* — *ruttitu*-sulphur is green sulphur, *agargarītu*-sulphur is black sulphur, *pappasītu*-sulphur is white sulphur BRM 4 32:12 (comm. to TCL 6 34).

[A].GAR.GAR.^dÍD PA.PA.SI.^dÍD ÚḪ.^dÍD] [*tu-šab*]šal *šēpēšu tuqtanattar* you boil a., *pappasītu*, *ruttītu*, and repeatedly fumigate his feet AMT 70,3:1, cf. AMT 78,10:4, KAR 194:39 (med.), 82-3-23,1:45 (unpub., namburbi-rit.), also (beside *kibrītu* and *ruttītu*) TCL 6 34 r. ii 9, for comm., see lex. section.

Since the readings *kibrītu*, *ruttītu*, and *pappasītu* are attested for the cryptograms KI.A.^dÍD, ÚḪ.^dÍD, and BA.BA.ZA.^dÍD, a reading *agargar-*

agargarû

garitu seems likely for A.GAR.GAR.^dÍD. Note, however, the writing without ^dÍD in A.GAR.GAR SIG₇ AMT 74 ii 12, and dupl. KAR 192 ii 36. The word is either a substantive—like *kibrîtu*—or possibly an adjective, “roe-like” qualifying *kibrîtu*, “sulphur,” according to the cited commentary.

(Thompson DAC 38 and 41ff.)

agargarû s.; 1. (a fish), 2. fish spawn; lex.*; Sum. lw.; cf. *agargarîtu*, *agargarûtu*.

a-gar-ga-ra NUN.KU₆ = *a-gar-ga-ru-u* Sb II 129; a-gar-ga-ra NUN-tenû = *a-gar-ga-ru-ú* Ea V 142, also Ea V Excerpt 15'; a-gar-ga-ra NUN-tenû.KU₆ = *a-gar-ga-ru-u* Diri IV 81; NUN.KU₆ = ŠU-u (i.e., *agargarû*) Hh. XVIII 38, cf. a.kár.kár KU₆, NUN.KU₆ Forerunner to Hh., see MSL 8/2 104, cf. NUN.KU₆ = ŠU-[u] = A.GAR.GAR (= *piqan*) ^d[x x] Hg. B IV 226 in MSL 8/2 166.

1. (a fish) — a) wr. NUN.KU₆: see lex. section; for Pre-Sar. refs. see Deimel, Or. 21 74 No. 27, also PBS 5 15:9 (Sum. fable).

b) wr. a.kár.kár, etc.: a.gar₆.gar₆ KU₆ Iraq 23 162:108, see Civil, *ibid.* p. 173; a.kár.kár KU₆ (measured in gur) RA 15 187:15 (= Boyer Contribution pl. 6 HE 133), also UET 5 607:17 (both OB).

2. fish spawn: see lex. section.

Landsberger, MSL 8/2 104f.

agargarûtu s.; produce in fish; SB*; wr. syll. and A.GAR.GAR.KU₆; cf. *agargarîtu*, *agargarû*.

a-gar-ga-ru-tum hišib tâmti iħalliḡ the produce in fish, (which is) the wealth of the sea, will perish ACh Sin 34:27, cf. A.GAR.GAR.KU₆ *ina tâmti iħalliḡ* *ibid.* 25:63, also LKU 119:20 (astrol.).

Formation parallel to *erûtu* “spawn,” q.v. For A.GAR.GAR without determinative KU₆, see *piqannu*.

agarimuri s.; (mng. unkn.); MA.

Two jars with *a-ga-ri-mu-ri* Ass. 11017:6, cf. VAT 10550 i 19, both cited AHw. p. 15b s.v.

agarinnu (*garinnu*) s.; 1. (first) beer mash, 2. mother, 3. crucible; from OB on; Sum. lw.; wr. syll. (A.GA.RI.NU.UM in OB) and AMA.ŠIM×GAR, AMA.ŠIM (AMA.TÛN BE 20 30 ii 13).

AMA^{a-ga-ri-in}ŠIM, a.ga.ri.in = *a-g[a-ri-in-nu]* Hh. XXIII iii 5f.; ga-ri-in AMA.ŠIM = *ga-[ri-in-nu]*

agarinnu

Sb I 67c (from Nimrud); AMA.ŠIM×GAR = *a-ga-ri-nu-[um]*, *st-ik-ka-tu-um* Proto-Diri 483a-84, cf. [AMA.ŠIM] = *ga-ri-nu*, *sikkatu* Practical Vocabulary Assur 189f.; giš.mar.AMA.ŠIM = [*mar a-ga-rin-ni*] shovel for beer mash (between giš.mar.ŠIM and giš.mar. munu₄.[mú]) Hh. VIIIB 19; AMA.[TÛN] = *a-ga-ri-nu-um*, [*a*]-*bu-ú-um*, *um-mu-um* Proto-Diri 481ff.; [*a-ga-ri-in*] [AMA.TÛN] = *a-ga-rin-nu*, *a(!)-bu(!) // u[m-mu]* Diri IV 196f.; AMA^{a-ga-ri-in}TÛN = *a-ga-rin-nu* (in group with *ummu*, *bantu*, *šasurru*) Antagal B 87; a-ga-ri-in URUDU.AMA.TÛN = *a-ga-ri-in-nu* Diri VI E 83.

[...].gar [...] [a]l.dùg.ge : *a-ga-rin-nu enšet šikari ina mînu iħiab* (if) the beer mash is sour, (how) can the beer become sweet? Lambert BWL 270 A 7 (OB proverb).

ba-an-tu, *a-ga-ri-in-nu*, *ša-as-su-ri* = *um-mu* Malku I 122ff.; *ú sa-ħi-in-du* : *ú sik-kât-tú* (var. *sik-ka-tú*) *ša pi-i a-ga-ri-nu* (var. *ga-ri-ni*) the . . . from the spout of the a.-container(?) Uruanna III 468f.

1. (first) beer mash — a) in econ. texts: (barley given) *ana* A.GA.RI.NU.UM (beside barley given *ana řênim* to be ground) UET 5 681:2 (OB); *ammat* Ì.DUB ù AMA.TÛN ù KÛŠ GIŠ.MI BE 20 30 ii 13 (OB math.); *naphar* x ŠE *ana* 2 SÌLA.TA.ÀM LÚ.MEŠ *a-ga-ri-na-š[u-n]u* *ša ina* GN *ūšibu ilqû* the men who lived in Nuzi took in all x barley in rations of two silas per man as their beer mash (allotment) HSS 14 71:12, cf. *ana a-ga-ri-in-na* HSS 13 221:45, HSS 16 29:8, *ana a-ga-ri-na* (beside barley *ana* MUNU₄.MEŠ) HSS 14 137:19 and 22, also HSS 14 142:2, *ana a-ga-ri-in-nu* HSS 14 67:2, and (with *kunišu* instead of barley) HSS 14 186:13, HSS 16 115:12.

b) in lit.: SUM.SAR *tasákma ina* AMA.ŠIM *ikkalma* you crush some garlic and he (the patient) eats it in beer mash AMT 85,1 ii 1; AMA.ŠIM×GAR *ana šuburrišu tašappak* you administer a beer-mash enema to him AMT 43,6:7; *ina* ĤUL *ħabbûri ša ina* AMA.ŠIM×GAR [...] against the evil (portended by) a stalk [found] in the beer mash CT 41 23 ii 15; *šum=ma* KL.MIN (= *ereš bîti*) *kîma* AMA.ŠIM if a house smells like beer mash CT 38 18:117 (both SB Alu).

c) as a personal name (OB Elam only): A.ŠÀ *A-ga-ri-nu-um* MDP 18 123:4; (a field) *kišād A-ga-ri-nu-um* on the bank of the (canal of) A. MDP 28 447:10, cf. *atap A-ga-ri-nu-u[m]* MDP 18 131 i 2, also *mašqûl A-ga-ri-*

agāru

in-ni irrigated from the (canal of) A. MDP 23 255:2.

2. mother: Aššur-rēš-iši *ša Anu Enlil u Ea ilāni rabūti ina libbi* AMA.ŠIM-šu *kīniš iḫšuhū-šuma* whom the great gods, Anu, Enlil, and Ea, truly chose (lit. requested, when he was still) inside his mother Weidner Tn. 54 No. 60:2, cf. *ina šasurri a-ga-ri-in-ni a-lit-ti-ia kīniš ippalsannima* OIP 2 117:3 (Senn.), also Borger Esarh. 115 § 82:8, but *ina šasurri ummiša* (in similar context) *ibid.* 119 § 101:13; *zārū šimtu ubtil a-ga-rin-nu a-lit-ti i-ta-ar* KUR.NU.GI fate took my father, the Land-of-No-Return killed(?) (for *ittār*, but comm. takes *i-ta-ar* as *tāru* to return) my mother who bore me Lambert BWL 70:10 (Theodicy).

3. crucible: see Diri VI E 83, in lex. section; (two shekels of silver) *iš-di a-ga-ri-[in-ni]* from the bottom of the crucible Nbk. 208:4, cf. *ibid.* 13.

The Uruanna passage, *sikkatu* from the “mouth” of the *agarinnu*, cited in lex. section, remains obscure. It could refer to mng. 3 (“mouth” of the *agarinnu*-container). The interpretation depends on that of the difficult *sikkatu*, for which see Landsberger, MSL 8/2 p. 108.

Oppenheim Beer note 63. Ad mng. 3: Goetze, JAOS 65 235.

agāru v.; 1. to hire, rent, 2. II (same mng.), 3. IV to be hired; from OA, OB on; I *īgur* — *iggar*, I/2, II, IV; wr. syll. (in OB leg. IN.ḪUN, IN.ḪUN^{um}, IN.ḪUN.GÁ); cf. *āgiru*, *agru*, *agrūtu*, *igru*.

ḫu-un KṪ = *a-ga-ru* Ea I 176; ḫu-un KṪ = *a-ga-rum* Nabnitu S 208; [KṪ] = *a-ga-rum* Izi B vi 7; in.ḫun = *i-gu-u[r]*, in.ḫun.e = *ig-gar*, in.ḫun.e.meš = [*ig-ga-ru*] Hh. II 82ff., cf. Ai. I ii 39–44; MIN-ḫu-un (= *ba-an-ḫu-un*) *ba.an.KṪ* = *i-gu-ra* Izi H 170; šà.é ḫun.gá.àm : *šap-lu a-gi-ir* Nabnitu M 74.

[t]ukum.b[i] lú sag.gá.e lú.ḫun.gá.e.dè ba.ugx(BE) ba.an.záh ugu.bi.an.dé.e.gán.la. ba.an.dag ù tu.ra ba.ab.AG : *šumma awilum arda i-gu-ur-ma imtūt iḫtaliq ittābata ittaparka u im-ta-ra-šu* if a man hires a slave but (the man) dies, disappears, runs away, stops working, or falls ill Ai. VII iv 13ff., see Landsberger, MSL 1 247ff., cf. Ai. VI iii 7; addir in.AG.e, addir ba.ab.AG.e = *in-[na-ag-gar]* Ai. VI ii 56f.

agāru

1. to hire, rent — a) people — 1' in gen.: PN *a-gu₅-ur-ma u istēn išṣuhāri ištišu ana šērišunu aštapar* I have hired PN, and I have sent one of the servants with him to them (the *alahinnu*'s) CCT 2 15:17; *ša biltim a-gu₅-ur-ma . . . ṭurdaššu* hire a porter and send him here BIN 4 63:24 (both OA letters); *šumma awilum awilam ana pani eqlišu uzuzzim i-gu-ur-ma* if a man hires (another) man to supervise his field CH § 253:72, cf. *šumma awilum nāqidam ana liātim u šēnī re'im i-gur* if a man hires a shepherd to pasture cattle and sheep and goats *ibid.* § 261:24, and *passim*, cf. ITI *Abi* PN PN₂ *ana* MU.1.KAM *ana* UDU.ḪI.A *re-im i-gu-ur-šu* UCP 10 131 No. 58:5 (OB Ishchali); note (referring to harvesters) *ana ešēdim i-g[u-ur-šu]* VAS 16 84:8 (let.), cf. *i-gu-ur-šu-nu* Meissner BAP 57:8, silver *ana* LÚ.ŠE.KIN. KUD.MEŠ *a-ga-ri-im-ma* JCS 2 99 No. 29:3; *šumma awilum mār ummānim i-ig-ga-ar* if a man wants to hire an artisan (followed by tariffs for various artisans) CH § 274:22; GIŠ(!). TUKUL KASKAL^{gi-ir-ri-im} *libbi mātim ana . . . še'am aširtam šuddunim ana Sippar babāli* PN NIMGIR *Sippar* PN₂ *i-gur-šu* (for transl., see *ilu* mng. 1b–6') Szlechter *Tablettes* 123 MAH 16147:12 (OB), cf. TCL 10 97:9; PN *šumšu ina tēm ramanišu* PN₂ *Nisannum* UD.20.KAM BA. ZAL *i-gu-ur-šu* 3 GUR *še'am ana* ITI.3.KAM PN₂ *ana* PN *imaddad Dumuzi* UD.20.KAM *ittallak* PN₂ hired (a man), PN by name, who acts for himself (lit. from himself), on the twentieth of Nisan, PN₂ will measure out to PN three gur of barley for a period of three months—on the twentieth of Dumuzi he (PN) will leave Grant Bus. Doc. 3:5 (= YOS 8 70, OB), cf. PN *itti ramanišu* PN₂ *adi paṭār erēši i-gu-ur* PN₂ hired PN who acts for himself (lit. from himself) until the demand ceases VAS 7 87:5, cf. KI NÍ.TE.A.NI . . . IN.ḪUN.GÁ YOS 8 148:4, KI NÍ.TA.NÍ.TA . . . IN.ḪUN^{um} UET 5 238:5; PN KI PN₂ AMA.A.NI PN₃ MU.ÀM 6 GÍN KÙ.BABBAR *i-gu-ur-ma* PN₃ hired PN from his mother PN₂ at six shekels of silver per year PBS 8/2 111:5, cf. (from his father) BE 6/2 51:7, BA 5 502 No. 32:4, JCS 11 26 No. 14:6; note with *kišru*: PN *itti* PN₂ ŠEŠ.A.NI . . . PN₃ . . . NAM.KA.KÉŠ IN.ḪUN PN₃ hired PN from his brother PN₂ for wages AJSL 33 224 No. 6:4, cf. *ana kišri*

agāru

ana MU.1.KAM.ŠÈ *i-gu-ur-šu* BA 5 488 No. 8:5, also (with *ana* MU.2.KAM) *ibid.* 490 No. 11:7, MDP 23 241:5, for CT 6 41a, see *āgīru*; 10 LÚ *lapnūtim ana [te-er-d]i-[ti]l(?)-[šu]-nu ša ittišunu illaku* LÚ.MEŠ [š]ārū[t]um *li-gu-ru-šu-nu-[ti-m]a ina igrišunu nišūšunu uballaṭu u šunu ḥadūma illaku* let the rich men hire ten poor men who would go with them (the envoys) as escort, and who would provide for their families from their wages, and (thus) readily go (on the journey) themselves ARM 1 17:10; *ša iqabbi'uniššu eššid šumma eqla la ešid kī* PN *ešidi e-gu-ru-ni* PN₂ *annaka iḫiat* he will reap (the three iku area) which they designate to him, if he does not reap the field, PN₂ will pay as much tin as PN (paid) the reapers he hired (instead of him) KAJ 50:16 (MA), see Lautner Personenmiete 187; *u 1 amēla ša GN i-ta-ag-ru . . . u abušu . . . ittal-kamma . . . u iqtabi mārija ta-gu₅-u[r-mi]* u LÚ.KUR.MEŠ *ilteqīmi* and they hired a man from Arrapha (and the enemy kidnapped the man from Arrapha) and then his father came and said: "You hired my son, but the enemy has taken him" AASOR 16 8:9 and 17 (Nuzi); for *agra agāru*, see sub *agru* mng. 1.

2' as substitute for corvée work: PN *itti ramanišu u pagrišu* PN₂ *ana ḥarrān šarrim i-gu-ur-šu* Á.BI ITI.1.KAM 1 GÍN *kaspam maḥir* PN₂ hired PN, with his own consent and in person, for the royal service—he has already received one shekel of silver as one month's wages BA 5 496 No. 19:7 (OB); PN *itti* PN₂ PN₃ *ana il-[ki]l-šu ana ḥarrān šarrim ana ITI.2.KAM IN.ḪUN* PN₃ hired PN from PN₂ for doing *ilku*-service for him in (lit. for) royal service VAS 7 47:7 (OB); PN *šumšu itti* PN₂ ŠEŠ.A.NI PN₃ *u* PN₄ *ana ḥarrān šarrim* IN.ḪUN.GÁ.MEŠ *kīma imitti u šumēli li-ba-šu* «*uṭāb*» PN₃ and PN₄ hired a man named PN from his brother PN₂ for royal service, he will satisfy him (the hired man) as his neighbors to the right and the left do YOS 12 138:6 (OB), cf. NAM *tup-ši-ik-ki . . .* IN.ḪUN.GÁ he hired (as replacement for him) for the corvée work (of the palace) YOS 12 146:6.

b) animals: *la ni-gu₅-ur-ma ana* GN *la nušērib emārī šēri'amma* URUDU-ú-šu *ana* GN

agāru

lu nušērib we were unable to hire (donkeys), and (therefore) we were unable to take (the copper) to GN, send donkeys, and then we will take his copper to GN TCL 14 18:10 (OA let.); *aššum I imērim . . . ša i-gu-ru-šu-ma iḫliquma* concerning the one donkey which he hired but which then escaped (from him) CT 4 17a:5 (OB); *šumma urīsam ana diāšim i-gur* if he hires a goat for threshing CH § 270:97, cf. (with *alpam*) CH § 268:91, (with *imēram*) CH § 269:94, cf. also § 244:2, and *passim* in CH; ÁB.ḪI.A *ag-ur-ma* KI.UD ḪI.GAR^{ki} *ana panīja dišma* hire some cows, and thresh (the grain) on the threshing floor of GN before I come A 3524:9 (OB let., unpub.); 1 GUD.ÜR.RA GUD PN *itti* PN *bēl alpim* PN₂ *ana* MU.1.KAM IN.ḪUN.GÁ PN₂ hired one rear-position ox, the ox of PN, from PN, the owner of the ox, for one year Böhl Leiden Coll. 2 26 No. 771:1 (OB), cf. VAS 7 92:7, cf. also (GUD.ÜR.RA *u* PN *ālik warkišu*) Gautier Dilbat 44:6, cf. *ištu* GUD.ḪI.A *ša* PN *ni-gu-ru* UCP 10 163 No. 94:17 (OB).

c) ships: *šumma awilum malāḫam u elip-pam i-gur-ma* if a man hires a boatman and a boat CH § 237:40, cf. CH § 277:54; *aššum elip-pātim u* ERÍN.MEŠ *ana še-e u kaspim a-ga-ri-im-ma še-e šu'ati arḫiš ana libbu* Dilbat *tabālim aštāpram* I have written about the matter of hiring ships and men for grain or silver, in order to transport that grain quickly to Dilbat VAS 7 203:27, cf. PN *tamkārum . . . elippam ša* PN₂ *malāḫim i-gu-ur-ma ana Bābili ušqelpi* the merchant PN hired the boat of the skipper PN₂ and had it go downstream to Babylon CT 4 32b:2; [*elip*]pam *qadum rakkābiša ina kār Sippar ag-ra-am-ma idīša anāku luddin* hire for me a ship together with its crew in the harbor of GN, I will pay its hire VAS 16 125:24 (all OB letters); 1 MÁ *qadum malāḫiša ša adī girri Sippar i-ig-ga-ur* he will hire a boat, together with its skipper, for a journey as far as Sippar A 3534:35 (OB let.), cf. 1 *elippam ša* 40 GUR *ša i-ši qadum malāḫiša i-ig-ga-ur-ma* A 3540:19, also M[Á] *li-gu-ur* *ibid.* 26, also *elippam u* PN . . . *ana še'im nasākim i-gu-ur* BA 5 p. 508 No. 43:9, 2 MÁ UD.UD *ana tablītīm* PN *li-gu-ur* TLB 1 162:9, and, wr. in.ḫun^{un} TCL 10 74:6 and 9, YOS 5 111:6, YOS 8 2:6, UET 5 224:8, also, wr. in.ḫun^{un}.

agāru

eš ibid. 228:12, 229 r. 3; 10-ta elippāti kī a-gu-ru YOS 3 111:32 (NB let.).

d) implements: *šumma awilum eriqqamma ana ramaniša i-gur* if a man rents a wagon only CH § 272:5, cf. *šumma awilum* ÁB.GUD. HLA *eriqqam u murteddīša i-gur* ibid. § 271:101; I NA₄ *ušūm šapiltum* . . . I NA₄ *sū-ú-um elitum* . . . *itti* PN PN₂ u PN₃ *ana* MU.I.KAM IN.HUN^{um}. MEŠ PN₂ and PN₃ have rented one lower (millstone), (of) diorite, one upper (millstone), (of) *sū*-stone for one year from PN Grant Bus. Doc. No. 52:9 (OB), cf., wr. IN.HUN^{um}.E.NE ibid. 15 (= YOS 8 107); *daltam itti* PN PN₂ NAM.MU.I.KAM IN.NE.HUN PN₂ has rented a door for one year from PN YOS 12 107:5 (OB), cf. ibid. 54:6, cited sub *idū* usage e.

e) buildings (rare): *bītam ag-ra-ma tašba* rent a house and get settled! TCL 20 88:17, also ibid. 21 (OA let.); É *rugbam itti* PN PN₂ *ana* MU.I.KAM *i-gu-ur* PN₂ rented a loft from PN for one year TCL 1 126:5, cf., wr. in. hūn BA 5 p. 497 No. 20:5, also (with é.ūr.ra) UET 5 201:6, (referring to É.KAR.RA) BIN 2 83:6, YOS 12 155:6, UET 5 216:6, (to É.DÙ.A) MDP 22 84:6, (referring to É) UET 5 199:6, 200:7, 234:7, 243:5.

2. II (same mng., OA only): x *kaspam* . . . PN *ukāl išti kaspim uktāl šumma ajēma udappir agrī ú-gār-šu-ma igrī agrī* PN *umalla* PN holds x silver—he is held by the silver, if he goes off anywhere, he (the creditor) hires labor in his place, and he (the debtor) will pay the wages of the hired man TCL 21 246A:8 and 246B:9, also *šumma ajēšamma udappir sārīdam ú-ga-ar-šu-ma igrī* I *sārīdim umalla* OIP 27 50 r. 5'; for *agāru* in similar context, see *agru* mng. 1b; *u mamman ina šuḫārī ša ammakam wašbuni turdam kaššārī annakam la nu-ga-ar* also send me one of the servants who lives there—we cannot hire any caravan personnel here BIN 4 98:9; *adi Kaniš ú-gār-ma ana igrī sārīdim agammarma* I shall hire (someone) for (the transportation) as far as Kaniš and spend the money on the hire of a caravan leader (but, for the balance, I will approach you) TCL 21 265:17.

3. IV to be hired (passive to mng. 1): ½ MA.NA *kaspum* . . . *ša itti* PN *ana* 50 LÚ.

agasalakku

HUN.GÁ *innadnu ša ana ḫarrān šarrim in-na-ag-ru* ⅔ mina of silver which were paid by PN to fifty hired men, who had been hired for (replacement in) royal service VAS 8 37:7 (OB); 10 *šuḫārī* UD.10.KAM *anni'am ana* 2 SILA ŠE.TA.ÀM *li-in-na-ag-ru-ma* on this tenth day let ten servants be hired for two shekels of barley each (for work in the fields) VAS 16 179:34 (OB); *šumma mārēša ibašši in-na-gu-ú-ru u ekkulu* if she has sons they can be hired (by another person) to support themselves (lit. and have something to eat) KAV 1 iv 94 (Ass. Code § 36).

For *in-na-ga-ru-u-ni* (in broken context) Borger Esarh. 109 § 69 iii 27, see *magāru*.

Koschaker, HG 6 99f.; Lautner Personenmiete 40ff., 236ff.; Oppenheim Mietrecht 106f.

agarunnu (*agrunnu*) s.; (a part of a temple complex); SB; Sum. lw.

᠒Lugal.É.NUN.na^{ag-ru-nu} CT 25 39 ii 1 (SB list of gods); nin É.NUN kù.ga : [be-let a-gal-ru-nu] Lady of the a. LKA 77 v 45, dupl. [. . .].ga : be-let *ag-ru-un-ni el-li* RA 17 151 K.7605 ii 4 (SB inc.).

bēlet ag(!)-ru(!)-un-ni anāku I (Šala) am the Lady of the a. Langdon BL pl. 14 ii 9 (SB inc.), coll. Frank, ZA 41 198.

agasalakku (*agasalikku, agasilikku*) s.; (an ax); OB, SB; Sum. lw.; wr. syll. (AGA-*si-li-ki* ARM 2 139:17) and AGA.SILIG; cf. *agū* C.

giš.aga = *a-gu-ú*, giš.aga.gín = MIN *pa-a-ši*, giš.aga.silig = *šu-kum*, giš.aga.silig = *kal-ma-ak-ru* Hh. VI 227ff.; urud.aga.[silig] = [*šu-kum*], [*kal-ma-ak-ru*] (followed by *p[a-a-šu]*) Hh. XI 373f., cf. urud.aga.sa.[la] MSL 7 158 r. i 10 (forerunner).

giš.tukul ušumgal.gin_x(GIM) adda.kú.e aga.silig.ga.mu mu.e.da.gál.la.àm : *kakku ša kīma ušumgalli šalamta ikkalu* MIN (= *agasalakku*) *našākuma* I hold a weapon which devours corpse(s) like a dragon, my a.-ax Angim III 28.

187 AGA.SILIG.URUDU KI.LÁ.BI 6 GÚ 3½ MA.NA (followed by *maḫrū, marru*, and *sikkat marri*) YOS 5 227:1 (OB); [x] AGA-*si-li-ki* GAL (listed between daggers, *ḫaššinnu* axes, and other objects) ARM 2 139:17; 18 MA.NA URUDU *ana a-ga-sa-li-ki* 18 minas of copper for (an) a. Laessøe Shemshāra Tablets p. 67 SH.836:2 (translit. only); *aššum a-ga-sa-la-ki-im siparrim u šibirti siparrim ša ana šiprūtīm ezbūnikkim* with regard to the a.

agasalikku

of bronze and the piece of bronze, which were left with you as pledge CT 4 26a:5 (OB let.), cf. *a-ga-sa-li-kam siparrim* ... *ana mamman la tanaddini* ibid. 16, also ibid. 21; GIŠ.AGA.SILIG [...] (in a list of divine symbols) LKU 31:10; note (with drawing illustrating *a.*) if the left “weapon” mark *kīma* AGA.[SILIG] CT 31 12:9, cf. *kīma* KA *a-ga-[sa-lak-ki]* ibid. 10 (SB ext.).

The ref. YOS 5 227 shows that an ax of the *agasalakku* type weighed about two minas.

Falkenstein, ZA 54 287f.

agasalikku see *agasalakku*.

agasilikku see *agasalakku*.

****agasisû** (AHw. 16a) read SAG.DU A.GA (= *qaqqadu arkatu*) *sīsû* the head (and) the hind quarters (of the demon) are a horse Kōcher, MIO I 76 iv 49 (descriptions of representations of demons).

agašgû s.; youngest son, youngster, novice; SB*; Sum. lw.

a-ḫu-ru-u, a-ga-aš-gu-u, li-gi-mu-u = ši-iḫ-ru Malku I 140ff.

rapaštu irati a-ga-aš-gu-u itte'i me, (once so) broad-chested, (now even) a youngster has pushed back Lambert BWL 34:75 (Ludlul I); *tuppi* PN LÚ.A.ZU *a-ga-aš-gu-u* tablet of PN, junior physician KAR 203 r. i-iii 28 (pharm.); PN SAB.TUR (i.e., *šamallû*) *a-ga-aš-[gu-u]* STT 64 r. 12'.

Loan word from Sum. *a.g.a.aš.gi₄*, cf. *dub.sar ḫu.ru a.g.a.aš.gi₄ gi₄.me.aš.e.* ne the scribe without erudition is the lowest among the colleagues Gordon Proverbs p. 203 No. 2.42, *geštú.dugud a.g.a.aš.gi₄ é.dub.ba.a* dumb (lit. hard-of-hearing), the lowest of the school Dialogue 3:9 (courtesy M. Civil).

agāšû (fem. *agāšia*, pl. masc. *agāšunu*) demonstrative pron.; this, that; NB, LB; cf. *agâ*.

a) in adjectival use — 1' after the substantive: [s]AL *qallat a-ga-ši-ia* that slave girl UET 4 174:6; *u dibbî a-ga-šû-nu ša akan-naka iddabbub ḫursamma šupra* check on those matters which he complains about there, and write me! TCL 9 93:15 (both NB letters);

aggiš

ša RN *a-ga-šû-u aḫušû* PN the brother of that Cambyses was Barzija VAB 3 15 § 10:12, cf. *amēlu a-ga-šû-ú* ibid. 53 § 47:28, and passim in Dar.; *ina šilli ša* DN *ūqu attūa iddūku ana nīkrūtu a-ga-šû-nu* my army gave battle against these rebels under DN's protection VAB 3 31 § 25:46.

2' before the substantive: *a-ga-šum ap-padan* RN *ab ab abija itepuš* Darius, my great-grandfather, built this hall with columns VAB 3 123:2, cf. ibid. 127 b:5 (both Artaxerxes II).

b) in anaphoric use: *ša abūa ipuš a-ga-šû-ú anāku attāšar* I have looked after that which my father built Herzfeld API p. 36:30 (Xerxes Pf), cf. *u ša anāku ēpušû* ... *u a-ga-šû-ú* DN *liššur* VAB 3 113 § 3:13 (Xerxes Pc); *agannēti mātāti ša anāk[u] [a]šbat[a]* ... *u ša lapanija iqqa[bb]aššunūtu a-ga-šû-ú ippušû* these are the countries which I rule, and they do (all) that is told them on my behalf ZA 44 163:12 (Dar. Se).

For ABL 290 r. 1, see *agâ* usage b.

agatukul s.; butt end of a weapon; lex.*; Sum. lw.

giš.sag.tukul = [šû-m]a, re-eš kak-ki, giš.a.g.a.tukul = [šû-ma], ar-kat kak-ki Hh. VII A 28ff.

For a ref. in Sum. context, cf. *a.g.a.tukul* lá ká.mè.ba SAKI 116 Cyl. A xxv 24 (Gudea).

aga'u see *agû* A and B.

aggiš adv.; angrily; from OB on; cf. *agāgu*.

en íb.ba (var. en.e íb.bé) *kalam.ma gù mu.na.ni.ib.bé* : *bēlu ag-giš ina mātī amata iqabbi* the lord speaks to him angrily in the land (of Sumer) Lugale XII 13, also ibid. 35; *ib.ba.a.ni mi.ni. [in.z]i.zi.ne* : *ag-giš te-bu-ú* they (the captive gods and demons) are risen in wrath CT 17 37 K.3372+:15 and 17.

a) said of gods — 1' in curses: *a-gi-iš ina uzzišû libbašû lissuḫ* may (Nergal) pull out his heart in his furious anger RA 11 92 ii 20 (Kudur-Mabuk); *erreta marušta ag-gi-iš līrurušû* may they curse him angrily with a disastrous curse AOB 1 66:51, dupl. AfO 5 99:83 (Adn. I), cf. AOB 1 124 left edge 7 (Shalm. I), and passim with *arāru*, q.v.; ^a*Anu* ... *ag-giš liḫalliḫšuma* may Anu destroy him in his fury Hinke Kudurru iv 3; DN *ag-giš* (var. *ag-gi-iš*) *likkilmēšuma šīmat lemutti lišīmšû* may Ištar of Uruk glare

aggu

at him angrily and decree him an evil fate Borger Esarh. 76:24, and passim with *nekelmâ*, q.v., in Esarh. and Asb.; note *ag-giš ez-zi-iš liskipušu* Streck Asb. 356:12 (colophon).

2' other occs.: *puḫru šitkunatma ag-giš* (var. *-gi-iš*) *labbat* she has established a battle host and rages furiously En. el. II 12, III 16 and 74; *ag-giš* (var. *ag-gi-iš*) *lu tebû linî'û [iras]sun* should they rise in anger, let him turn them back En. el. VII 12, with comm. TU₄ = *a-ga-gu* STC 2 pl. 56 i 14; *mâtāti ḫuršâni dannûti ana pêli šuknuše u šapâri ag-giš* (var. *ag-gi-iš*) *uma'iranni* he (Aššur) angrily bid me to rule, subdue, and administrate the mighty mountain countries AKA 268 i 42, cf. *ibid.* 198 iv 12 (both Asn.), cf. also 3R 7 i 14 (Shalm. III); *ša . . . ina šitnun ašgagi ag-gi-iš irriḫušuma kakkêšu ušabbaruma* (the god), who rushes against him (the impious) furiously in the clash of battle and shatters his weapons TCL 3 120 (Sar.).

b) with other subjects: *ag-giš êru îpuš p[âšu] šarbata [îtapla]* angrily the laurel opened his mouth and answered the poplar Lambert BWL 165:14 (SB fable), cf. *agâlu anz-nî[a ina šemîšu] ag-giš îlsîm[a]* *ibid.* 210:7 (SB fable); *ana šuzub napšâtešunu mâtuššun innabtuma la itûruni arkiš mindîma RN šar Aššur ag-giš izizma ana Elamti išakkanu tajârtu* (the king of Elam and the king of Babylon) fled their land to save their lives and did not come back, (saying) "Sennacherib, the king of Assyria, is bound to be so terribly angry that he will come back once again to Elam" OIP 2 82:40 (Senn.).

aggu adj.; angry; from OB on; cf. *agâgu*.

u-ug PIRIG = *u₄-mu, nu-rum, ug-gu, ag-gu* A III/4:67ff.; u-ug UG = *nu-rum, ug-gu, ag-gu* *ibid.* 77ff.; á.mir.mir = *i-du ag-gu-tum* A-tablet 50; [*u₄ . . .*] = *u₄-mu-um e-bu-um* (see *ibbû*), [*u₄ . . .*] = [*u₄*]-*mu-um a-gu-um*, [*u₄ . . .*] = [*u₄*]-*[mu-um] ḫa-a-du-rum* an overcast day Kagal G 32ff.

arḫuš.tuk.ma.ra.ab šà.îb.ba.zu ḫa.ba.še[d₇,dê] : *rēma ri-îš]-ma libbaka ag-gu linūḫ[a]* have pity! may your wrathful heart be appeased OECT 6 pl. 24 K.3341r. 6f. + *ibid.* pl. 18 K.4854:10f. (coll.); šà.mir.a.zu ki.[bi.šè] bí.[ra.a]b.gi₄.gi₄ šà.îb.a.zu ki.b[i.šè] bí.[ra].[ab.gi₄.gi₄] šà.îb.s[i.g]a.a.zu ki.bi.šè bí.ra.[a]b.gi₄.[gi₄] : *libbaka ezzu ana ašrišu litûra libbaka ag-gu ana ašrišu li[tûra] [x] libbi edirtika ana ašrišu*

āgilu

[*litûra*] may your furious heart be comforted (lit. return to its (normal) condition), may your angry heart be comforted, may your heart full of grief be comforted KAR 161:6-11; a šà.îb.ma.al mu.un.na.ab.[bi].e.ne : *aḫulap libbika ag-gi iqabbâšu* SBH p. 115 r. 30f., cf. šà.îb.ba.zu : *ag-ga libbaka* BA 5 633:28f.; ud.dù.a.ra šà me.er.a.ta : *kala ûmê ina libbi ag-gi // ina nugga[t] libbi* all the time with an angry heart, variant: with anger in (his) heart SBH p. 104:20f.

ag-gu // dan-nu CT 41 44:4' (Theodicy Comm.).

a) referring to gods: *ina libbiša ag-gi-im ina uzzâtiša rabi'âtim šarrûssu tûrur* may she (Ištar) curse his royal rule with an angry heart, with great fury CH xliii 100; *itû rabûtu ina ag-gi libbišunu likkelmûšu* may the great gods glare at him angrily BBSt. No. 3 vi 1 (MB); *rišâ rēma ag-gu libbaka linūḫa surriš* have mercy on me, may your angry heart be appeased quickly KAR 58:34 (SB rel.), cf. BMS 46:5, and dupl. Scheil Sippar pl. 2:12, see Ebeling Handerhebung p. 10:14, also BMS 6:12, and passim in prayers; *ša Marduk ag-ga libbašu [. . .]* AfO 19 60:197; *ag-gu libbaka linūḫamma rēmu rišannima* let your angry heart be quieted for me, have mercy on me Borger Esarh. 103 ii 24.

b) other occs.: *enûma rā'ibāniš išassûka ištu pîka ina muḫḫi irat amēli tanaddîma libbi amēli ag-gu ināḫ* when he shouts furiously against you, spit it (the node of straw) out of your mouth in the direction of the man, and the angry heart of the man will be appeased KAR 43 r. 24 (SB inc.); *ag-ga libbašu inūḫ* his (Enkidu's) angry heart was quieted Gilg. VII iii 50; *ag-gu labbu ša itakkalu dumuq šir[i]* the ferocious lion who always devours the choicest flesh Lambert BWL 74:50 (Theodicy).

agiddû see *agittû*.

āgilu (*ābilu, ābulu*) s.; towman; lex.*

[A.PA.BI+IZ.PAD.D]IR = *a-bi-[lu]* Proto-Diri 214a, cf. a-ú-ú ADDIR (= A.PA.BI+IZ.PAD.DIR) = *a-[g]i-[lu]* (between ŠU-u, see *a'û*, and *rakkābu, šā'itû*) Diri III 169.

a-gi-lum (var. *x-bu-lu*), *a-ú* = *ma-[la-ḫu]* Malku IV 22f.

Probably to be connected with *eblu, ēbilu* and *ebēlu*. The Diri equivalence of ADDIR, wr. *ša-i-id*, cited in CAD I/J p. 8 b s.v. *id* in *ša id*, is to be read *šā'itû*, "towman," according to

agirtu

the var. *ša-i-tu* in RS 17.154:28' (courtesy Nougayrol).

agirtu see *agru*.

āgirtu see *āgiru*.

āgiru (fem. *āgirtu*) s.; hirer; OB, SB*; wr. syll. and LÚ.ḪUN; cf. *agāru*.

a) *āgiru*: PN *itti* PN₂ PN₃ *ana kiširi* MU.1. KAM *i-gu-ur-šu kišir* MU.1.KAM 2 (GUR) *šamaš-šammī išaqqal itti a-gi-ri-šu-ma ittabbaš* PN₃ has hired PN from PN₂ on wages for one year, he will pay x sesame as wages for one year—he (PN) will be clad by his employer CT 6 41a:8, also CT 8 15c:12; *elip* PN *itti* PN *bēl elippim* PN₂ u PN₃ *ana girri Jablija* IN.ḪUN. MEŠ *elippum* u PN *Á.BI ul išūma* PN *itti a-gi-ri-šu-ú-ma ikkal u išatti 2 agrū* (LÚ.ḪUN. GÁ) x *Á.BI-šu-nu ileqqū [it-t]i* LÚ.ḪUN. MEŠ-*šu-nu* (= *āgirišunu*) *ikkalu u išattū* PN₂ and PN₃ have hired PN's ship from PN, the owner of the ship, for a journey to Jablija—hire will not be paid either for the ship or for PN, but PN will eat and drink with his hirers, (and) two (more) hired men will get x (silver) as wages, (and they too) will eat and drink with their hirers YOS 12 546:11 and 15.

b) *āgirtu*: *ardāni ana majāl bēlišunu illū[ma] a-gi-ra-ti-šú-nu ihhazu* the slaves will enter (lit. go up to) the beds of their masters and marry their mistresses (lit. hirers) ACh Supp. Istar 40:21, and dupl. Supp. 2 Istar 55:11.

agittū (*agiddū*) s.; 1. (a headgear), 2. bandage; syn. list*; Sum. lw.

a-gi-it-tu-ú, pa-a-tin-nu = *pa-ar-ši-gu* turban-like headgear Malku VI 140f., cf. *a-gi-it-tu-ú* = [...], [*a-gi-it-tu-ú*] = [...], *pa-tin-nu* = *pa-ar-ši-gu* An VII 232aff.; *a-gi-it-tu-u* = TUG *par-šig, ši-in-du šá* A.ZU CT 18 9 K.4233+ ii 33f.; *a-gi-id-du-ú* = *ši-in-du šá* A.ZU physician's bandage Malku VI 143; *a-git-tu-u* (var. *a-gi-id-du-u*) = *par-si-gu, šin*(EŠ)-*du šá* A.ZU Malku VIII 55f.; *a-gi-id-du-u, pa-a-ti-nu* = *par-[si-gu]* KAR 40:2f., cf. *a-git-tu-u* = *par-si-[gu], šin-<du>* šá A.Z[U] ibid. 5f. (Malku, school tablet).

1. (a headgear): see lex. section.

2. bandage (of the physician): see CT 18 9, Malku VI 143, VIII 56, and KAR 40:6, in lex. section.

agru

agru see *agū* B and D.

agriqqu see *abriqqu*.

agru (fem. *agirtu*) s.; 1. hired man, hireling, 2. (the constellation Aries); from OA, OB on; pl. *agrū*, NA and NB *agrūtu* (wr. *a-gar-ru-ú-tu* Nbn. 804:1); wr. syll. and LÚ.ḪUN.GÁ, ERÍN. ḪUN.GÁ (LÚ.A.GAR CT 4 14d:7, BE 9 43:5 and 10, LB); cf. *agāru*.

lú.ḪUN.gá = *ag-ri* Hh. II 331; lú.ḪUN.gá = *ag-rum* Nabnitu S 211; á.[lú].ḪUN.gá = *i-di ag-ri-im* wages of a hireling A-tablet 143.

lú.ḪUN.gá.a.ni ninda i.kú.e túg àm.mu₄.mu₄ : *a-gi-ir-[šu]* (var. *a-gir-š[u]*) *akalam usākal u šubāta ulabba[š]* he will provide his hireling with food and clothing Ai. VI iii 18ff.

1. hired man, hireling — **a)** *agru* — 1' in OA: 1 MA.NA *weri'am dammuqam ag-ra-am a-gu₅-ur-ma adi Ti-da-ri-im addiššum* I hired a man for one mina of refined copper, and gave it to him (as his wages) (for the journey) as far as GN JSOR 11 p. 124 No. 26:3, cf. *ula ag-ra-am e-gu₅-ur* BIN 4 10:24 (both letters); *šumma ajēma [a]ppanija [udappir . . .] ag-ra-am a-ga-ar igri* PN *umalla* if he goes away anywhere, I will hire a man (in his place), and PN will repay the hire KT Hahn 22:12, cf. *šumma* PN *ajēma udappir ag-ra-am e-ga-ar-ma ig-ri ag-ri-im umalla* Hrozny Kultepe 126:8, cf. (in same context) *ag-ri uggaršuma igri ag-ri* PN *umalla* TCL 21 246A:8f., 246B:9f.; *ag-ri assiārim* (for) hired men to plaster (the roof of the house) TCL 14 14:38, cf. silver *ig-ri ag-ri* TCL 20 156:4.

2' in OB: *šumma lu rēdūm ulu bā'irum . . .* LÚ.ḪUN.GÁ *i-gur-ma pūhšu ittarad* if a soldier or a "fisherman" hires a man (as substitute), and sends him (to do corvée duty) instead of himself CH § 26:3, cf. CH § 33:45, also LÚ.ḪUN.GÁ . . . *ša ana harrān šarrim innagru* VAS 8 37:4; PN *ana ahhīšu* LÚ.ḪUN.GÁ *i-ga-ar* PN will hire a man (as his substitute to work) for his brothers RT 17 35 No. 2:7, also ibid. 15; *šumma awilum* LÚ.ḪUN.GÁ *i-gur* if a man hires a laborer CH § 273:9; x *kaspam idinma ag-ri [a-g]u-ur* give x silver, and hire men BIN 7 30:16 (let.), cf. *atta ina ramanika ag-ri a-gu-ur-ma eqlam usūq* PBS 7 13:25 (let.); *š[um]ma šuhārū iterrubukum šūri'amma* LÚ.ḪUN.GÁ *lu-gu-ur* if the servants have already

agru

reached you, bring (them) to me, that I may hire labor TCL 17 38 r. 15 (let.), cf. [ERÍN. HUN].GÁ.MEŠ *li-gu-ur* LIH 20:6 (let. of Hammurapi), also 1800 LÚ.HUN.GÁ *a-gu-ur-ma* BIN 7 30:9 (let.); 1 LÚ.HUN.GÁ *ina* AGA.UŠ *a-gu-ur-ma* I hired one man from among the *rēdū*-soldiers (referring to LÚ.HUN.GÁ GI.ÍL line 1) UET 5 268:14, cf. *ag-ra-am a-gu-ur* MCT 98 P 1 (OB math.); PN LÚ.HUN.GÁ *i-ig-ga-ar* BE 6/1 68:10; Á.BI LÚ.HUN.GÁ *ina* NA₄ *narē* [*ša*]tir the wages of a hired laborer are written on the (royal) stela A.3529:12 (unpub. let.); x silver *ana idī elippi u ag-ri* UET 5 52:15 (OB let.), also *ibid.* 31, cf. *ana* GIŠ.MÁ.Ú *u* 1 LÚ.HUN.GÁ BA 5 493 No. 15:3, cf. also PBS 8/2 242:2; LÚ.HUN.GÁ *ana re*-[...] UD.8.KAM *a-gu-ra-am-ma riqūssū tutarrīm* I have hired a man as [shepherd?] for eight days and you want to send him back here to me unemployed? TCL 17 56:33f. (let.); LÚ.HUN.GÁ.MEŠ . . . *a-gu-ur-ma ana hašḫim še'am ana hašḫim kaspam ana hašḫim* SÍG.ĪI.A *ana hašḫim uqniātim idimma* 1 GÁN SIG₄.ĪI.A *ana panīja šulbin* LÚ.HUN.GÁ.MEŠ *ul ta-ag-ga-ar* 1 GÁN SIG₄.ĪI.A *ana panīja ul tušalbamma libbī imarrašakkum* hire (the necessary) labor, and according to what is individually requested (as wages), give barley, silver, (ordinary) wool, or blue wool, and get one iku of bricks made before I come—if you do not hire the labor and get one iku of bricks made before I come, I shall be angry with you A 3535:17 and 23, for *idī* LÚ.HUN.GÁ see BIN 2 70:14, Riftin 53:9, cf. Á ERÍN.HUN.GÁ TCL 17 66 r. 3' and 7'; *naphar* x LÚ.HUN.GÁ.MEŠ *ribbātum ša* 15 SÍLA.TA.ĀM *še'im* a total of x hired men each with outstanding wages of 15 silas of barley VAS 8 116:6; ITI MN UD.21.KAM PN *ana šāpirišu ana* LÚ.HUN.GÁ *irub* UD.40.KAM *ippušma ittallak* on the 21st of MN PN entered the service of his commander as hired labor, he will work for forty days, and then leave YOS 12 20:4; 36 LÚ.HUN.GÁ [...] *illaku ul ill[akuma] šimdat šarrim* (see *šimdatu* mng. 2d-1') VAS 9 31:12; *ana mīnim la kitti taškuna u idī wardīja tušaddina wardūa u alpūa ukullam limḫuru ag-ru idīšunu lelqū* why do you treat me unfairly, by collecting rent from my servants? (rather), let my servants and oxen receive rations and fodder

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(from you), and let the hired labor get their wages BIN 7 49:13 (let.); 12 LÚ.HUN.GÁ.MEŠ *ša* KÙ.BABBAR-*im ana* SIG₄ *zabālim* twelve men hired for silver to transport bricks Genouillac Kich 1 B 142:1, also *ibid.* 2 C 43:1, (*ana altarrim*) *ibid.* C 44:1, C 104:1, also 132 ERÍN ŠE.KIN.KUD ŠĀ LÚ.HUN.GÁ KÙ.BABBAR NÍG.ŠU PN *ša* . . . *išidu* JCS 5 96 YBC 6189:2, cf. (to make bricks) YOS 5 171:29, 174:21, 181:25; ERÍN.HUN.GÁ.MEŠ *kāsimu* hired weeders TCL 1 54:27 (OB let.), see also ERÍN.HUN TLB 1 94:6, and *passim*, ERÍN.HUN.GÁ *ibid.* 28, PBS 8/2 225:2, see also *šābu* usage c-2', o-1'; 1 LÚ.HUN.GÁ PN (followed by date, on clay tags) TCL 1 208:1, 209:1, etc., also Jacobsen Copenhagen Nos. 59-65, Weitemeyer p. 12ff. Nos. 1, 3, 4, etc.

3' in OB Alalakh: 2 GÍN *ana* PN *ana* LÚ.MEŠ *ag-ri nadin* two shekels given to PN for the hired men Wiseman Alalakh 373:17, cf. JCS 8 19 No. 258:15, *ibid.* 28 No. 377:7, and, wr. LÚ.MEŠ.HUN.GÁ *ibid.* 23 No. 278:10; 20 *nakušše* LÚ *ag-ri*.ĪI.A *ibid.* 21 No. 268:12.

4' in SB: *kī ag-ri* (var. *a-gir*) *šēni immer panī ušēlā ina pitqi* like a hired shepherd (who has no care for the stock) I let the bellwether out of the fold Gössmann Era V 8; *alti ag-ri ag-ri ša amti* (in broken context) Lambert BWL 216:35.

5' in NA: *la [šata]mmu la bēl piqitti ša šarri* [...] *issišu rammūšu ina libbī* LÚ *ag-ru-ū-ti* [...] *ina pan Nabū iššakkan* no temple official or royal official [remains] with him (Nabū)—they have deserted him—[the offering(?)] is set before Nabū by (ordinary) hired labor ABL 951 r. 8.

6' in NB: *ša šarru bēlani išpurannāšu umma kāšunu ana ilēa kī uzakkū* LÚ *ag-ru-tu ittikuunu tuzzekkā* as to what the king, our lord, wrote to us, saying, "Did you, when I released you (from service and dedicated you) to my gods, release any hired men with you?" ABL 210:9; *u* LÚ.HUN.GÁ.ME *ša arḫi amēlu* 6 GÍN *kaspa ana arḫišu ana idīšu inašši anāku ide* and I know that a hired man receives a monthly wage of six shekels per man YOS 3 69:10, cf. *ibid.* 4 (let.); *amur ultu* MN LÚ.HUN.GÁ-*ka ina kadānu ultēziz* look! since the

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month of Dumuzi I have placed your hired men in the outlying districts YOS 3 39:13 (let.), cf. *elat* LÚ.ĤUN.GÁ.MEŠ *ša* PN *ina kadānu i-si-ni-qu-ma* YOS 7 154:8; LÚ.ĤUN.GÁ.MEŠ *la-mu-ú-in-ni u dullā ina la* LÚ.ĤUN.GÁ.MEŠ *baṭ-ṭil* the hired men have failed(?) me and my work is interrupted because of the lack of hired men CT 22 133:14 and 17 (let.), cf. *ša elat ina ūmu i-baṭ-i-lu* LÚ.ĤUN.GÁ *muḥḥi dālīšu ušazzaz* (see *dālū* usage d) YOS 6 4:9; [LÚ.ĤUN.GÁ.ME] *li-gur-ru* TCL 9 129:43, restored from YOS 3 17:45 (NB), cf. x silver *ana* LÚ.ĤUN.GÁ.MEŠ *ša a-gur-ru* UCP 9 113 No. 60:21; *kaspa u šipāti gabbi ša ittija ana* LÚ.ĤUN.GÁ.ME *attadin* I have given all the silver and the wool which I had (as wages) to the hired men YOS 3 19:13, also *ibid.* 33:17, cf. LÚ.ĤUN.GÁ.ME *ana kurummāti sanqu* *ibid.* 34; LÚ.ĤUN.GÁ.MEŠ *ša dullu ina mušannītu ša GN i-pu-uš* hired men who do work on the GN Canal Nbn. 770:1, also (summed up as LÚ.ERÍN.MEŠ) Nbn. 1080:5, cf. *ša suluppī . . . ušēlūnu* who brought dates YOS 6 32:63, see also *zabālu* mng. 1a-h'; LÚ *a-gar-ru-ú-tu ša dullu ša ina muḥḥi bīt Gula ip-pu-uš-šu* the hired labor who are carrying out the work on the temple of Gula Nbn. 804:1; *ūmu ½ GÍN kaspu idī elippi u ūmu 1 GÍN kaspu idī* LÚ.ĤUN.GÁ.MEŠ YOS 3 71:23 (NB let.), cf. Nbn. 913:6, also 1 GÍN *ana* NINDA.ĤIA *ša malāḥi u* LÚ.ĤUN.GÁ.MEŠ TCL 12 74:19, 13 232:6; 100 LÚ.ERÍN.ME LÚ.ĤUN.GÁ.ME *u* LÚ.ERÍN.ME *ša raqqat Šamaš idī u kurummāti innašsunūtu u šupur* give the wages and the food rations to the one hundred hired men and the workmen from GN and send (them) YOS 3 33:22, cf. LÚ.A.GAR.MEŠ *ša id ša Šamaš* CT 4 14d:7; 2 LÚ.A.GAR (for making beer) BE 9 43:5 and 10. Note as personal name: ^mA-gi-ri Nbk. 443:9, Evetts Ner. 46:8, Nbn. 525:12 and 27; as family name: ^mAg-gar TuM 2-3 139:6, ^mLÚ.ĤUN.GÁ VAS 3 25:5, also Pinches Berens Coll. 105 r. 1, Nbk. 69:13, 142:13, Camb. 319:4, BIN 1 101:18.

b) *agirtu*: *aššum a-gi-ir-tim annimmītim ša awātiša ana gagim gamrā[ti] tidē la tērubima la tāmuri* with regard to that hired woman whose affair against the *gagū* you are (supposed to) settle, you know (very well) that you neither went there, nor looked (into the

agū A

matter) VAS 16 160:26 (OB let.); for ACh Supp. 40:21 and ACh Supp. 2 Istar 55:11, see *āgiru*.

2. (the constellation Aries): MUL.LÚ.ĤUN.GÁ : ^dDumu-zi : ^dKin-g[u] STC 1 217:9; [*ina*] *libbi Nisanni ētarba* MUL.LÚ.ĤUN.GÁ *irabbi* (Venus) entered (the constellation?) in Nisan, (and now) Aries will set ABL 82 r. 10 (NA).

Ad mng. 2: Ungnad, AfO 14 256 n. 37; Weidner, AfK 2 128f. For further lit. and refs., see Gössmann, ŠL 4/2 Nos. 189, 190, 244.

agrunnu see *agarunnu*.

agrūtu s.; 1. hire (as relationship), 2. hire (referring to wages); OB, EA; cf. *agāru*.

nam.lú(var. omits lú).ḥun.gá.a.ni.šè : *ana ag-ru-ti-šú* Hh. II 50.

1. hire (as relationship): see Hh. II 50, cited in lexsection; PN *itti ramanišu* PN₂ *ana ag-ru-tim adi paṭār erēšim iḡurma* PN₂ hired PN, who acts for himself, as a hired worker as long as needed (lit. until the demand ceases) PBS 8/2 196:4 (OB).

2. hire (referring to wages, EA only): 13 KÙ.BABBAR.MEŠ 1 *ta-pal nalbaši nadnāti ag-ru-ut* LÚ.GAZ I gave 13 (shekels) of silver, and a set of garments to the *ḥapiru*-man as wages (for bringing a tablet) EA 112:45 (let. from Byblos), cf. *niddinu ag-ru-ut* LÚ.[GAZ(?)] *ša nišpuru* we gave (provisions) as wages to the [*ḥapiru*]-man whom we have sent *ibid.* 52.

agū A (*aga'u*) s.; 1. crown (as insigne), 2. disk (of the moon), corona, circle, circular shape; from OB on; Sum. lw.; wr. syll. (*a-ga-im* YOS 10 59 r. 6) and AGA (i.e., TÙN-gunú); cf. *gū*.

a-ga AGA (TÙN-gunú) = *a-gu-ú-um* MSL 2 149 iii 9 (Proto-Ea); ^{a-g[a]}AGA, ^{me-en}MEN = *a-gu-ú* Nabnitu X 125f.; [a]-ga AGA = *a-gu-ú* S^b I 97; a-gu AGA = *a-gu-u* A VIII/1:132; aga = MIN (= *a-gu-ú*) ŠA DINGIR Antagal F 58.

mi-in MEN = *a-gu-ú* S^b I 311; me-en MEN = *a-gu-u* Ea IV 270, also A IV/4:180; me-en MEN₅ = *a-gu-u* Ea I 125, also A I/2:346; me.en = MIN (= *a-gu-ú*) «ID» (ID appears in this line instead of in the previous line, see *agū B*) Antagal F 56.

sag.ki = *a-gu-ú* Kagal B 241; sag.zi, šu.zi = MIN (= *a-gu-ú*) «MIN» (= EME.SAL) Nabnitu X 128f. ^dNinurta aga.zu ^dtir.an.na : ^dMIN *a-gu-ka* ^dmanzat Ninurta, your crown, the rainbow Lugale I 9; aga nam.en.na men.dadag : *ina a-ge-e*

agû A

bêlûti mi-in-nim ebbi BA 5 638 r. 13f.; aga sag.lá.lá : *ina a-ge-e qar-ni* with the horned crown ibid. r. 19f.; nam.en.na šu.du, aga.zi gür.ru.me.en : *bêlûtam šuklulu a-ga-am ki-nam na-šu-ú* as perfect ruler wearing the legitimate crown Analecta Biblica 12 71:8f.; umun.mu dūr.mu.šu giš.gál.la ú.aga ki.in.nir : ^dEN *šubtaku* E^{ki} *Barsip a-gu-ku Bêl*, Babylon is your seat, Borsippa your crown (Sum. obscure) RAcc. p. 129:15f. (New Year's rit.); aga giš.gu.za GIŠ.PA.nam.lugal sum.mu ^dInnin za.kam : *a-ga-am kussiam haṭṭam ana šarrim nadānum kāmma Istar* it is in your power, Istar, to grant to the king crown, throne (and) scepter Sumer 13 77 (= pl. 5) r. 11 (OB lit.).

sag.zi KA.silim.ma gú má.gur₈ma-qu.ru.ra.ke_x(KID) zag.gá.na ba.ni.in.gar : *a-ge-e taš-rihtu ša kīma rēš Nannari ina qaqqadiša ukīn* he placed on her head the "crown of splendor" which is like that of the top of the moon TCL 6 51 r. 37f., see RA 11 150:44, cf. ^dMá.gur₈ EN *a-ge-e* TCL 3 318 (Sar.), also en.aga KA.silim.ma : *bêlu a-gu-ú tašrihtu* RAcc. 70:5f.; men an.uraš.a : *a-ge-e ša šamé u eršetim* Analecta Biblica 12 71:3f.; men sag.e du₇ : *ša a-gu-ú ina qaqqadišu asmu* (Enlil) whom the crown on his head suits so well Lugale IX 1, cf. men.na šu.sig₇.ga : [*ša ina a-ge*]-e *rabiš banû* who is grandly distinguished by (his) crown ibid. IV 5.

m[e-a]m-mu = *a-gu-ú* Malku VIII 63; *ba-a-nu, me-e-nu, hi-i-šum, šu*(var. *ku*)-*tab-šum*, (mistake for *kubšum*?) *ri-ik-su, a-gu-um*(var. *-nu*) = *a-gu-ú* An VII 234ff.; NAM.EN.NA = *a-gi-e be-lu-ti*, NAM.IGI.DU = MIN LUGAL-*ti* ibid. 240f.; AGA = *a-gu-ú* ibid. 242.

KÉŠ.DA = *a-ge-e* LUGAL-*ti a-na ašē* ^dEN *ki-i qa-bu-u* royal crown as it is said with regard to the going out of Bêl (in procession) 2R 47 iii 22 (unidentified comm.); [é.x.sa]g.an.ag(a).íl : *é na-šu a-ge-e* LUGAL-*ú-ti* the temple which bears the royal tiara, with comm.: [é = *bi-i-tu, sa*]g = *šar-ru, sag* = *a-gu-ú, aga* = *a-gu-ú, íl* = *na-šu-ú* AfO 17 pl. 6 and p. 133:13f. (SB comm. explaining the names of Esagila); ^dA.GIL.MA *šaqu nāsih a-gi-i*(var. *-e*) *ašir šal[g]i* En el. VII 82, explanation: ^dGIL.MA, *íl* = *ša-gu-[u]*, MA = *na-sa-[hu]*, GIL = *a-gu-[u]*, GIL = *a-ša-[ru]*, GIL = *šal-g[u]*, *šar a-gi-i* = *šar-ra-[...]* STC 2 54 r. i 1ff. (En. cl. Comm.).

1. crown — a) of gods — 1' as an actual headdress: *a-ge-e qarni širāti a-ge-e bêlûti simat ilûti ša šalummati malāti ša uqnû u hurāši ina qaqqadišu lu aškunuma ina UGU SAG a-gi-šu* NA₄ ... *lu aškunuma* NA₄ ... *ina UGU a-gi-š[u] lu uza'inu[ma]* I set upon his (Marduk's) head a crown with mighty horns, a lordly crown befitting a god, full of splendor, of lapis lazuli and gold, on the very top of his crown I put (various precious) stones, and I

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also studded the outer surface of the crown with (various precious) stones 5R 33 ii 50ff. (Agum-kakrime); AGA *hurāši simat ilûtišu ša apru rāšuššu* the golden crown, symbol of his (Šamaš') divinity, with which his head was covered VAB 4 264 i 43 (Nbn.), and passim in this text, see *zarinmu* B; AGA *hurāši kīma labīrimma ša ... in abni nisiqti šuklulu ... eššiš abni ... maḥar Šamaš bêlija ukīn* I made anew the golden crown, according to the old model, and placed it before Šamaš, my lord VAB 4 270 ii 36; AGA ^dŠamaš *muš-ši* 2 crown of Šamaš ... two (wr. next to the crown of Šamaš) BBSt. pl. 98; during the entire time that he recites the *Enūma eliš* to Bêl IGI *ša* AGA *ša* ^dAni *u šubtu ša Enlil kuttumu* the front part of Anu's tiara and Enlil's seat remain covered RAcc. p. 136:283 (New Year's rit.); *a-ga-a ša Aššur u kakké ša* ^dNinlil *inaššia* he brings the crown of Aššur and the "weapons" of Ninlil (and places them on the throne below the dais) KAR 137:16, see MVAG 41/3 10 (MA royal rit.); AGA ^dAnim *ša šarru bêlija igbâ etepuš* I made the crown of Anu which the king, my master, ordered ABL 498:7 (NB); *kunukku ša šarru bêlija iddina ... ana libbi* AGA ^dAnim *digalu illaku* the cylinder seals which the king, my lord, gave me will be suitable as gems for the crown of Anu ibid. 16; 2 *namzaqi hurāši* ^dLamassat *a-ge-e* two gold door bolts (with) a crowned protective goddess (holding weapons and standing on fierce dogs) TCL 3 375 (Sar.); AGA *nikiltu ... ša hurāši rušši u abnē nisiqti ušēpišma* Borger Esarh. 83 r. 32, cf. AGA *šuātu labiš melammu za'in baltu naši šalummatu hitlup namrirri* ibid. 33; (precious stones and one mina of gold) *ana a-ge-e ša* ^dNabû for the crown of Nabû ABL 340:16, also ABL 404:6 and 1202:5 (all NA); (small quantities of gold and thirty *arzallu*-beads) *ša* AGA.AGA DN for the double(?) crown of Zababa UCP 9 108 No. 53:3 (NB); wooden figurines *a-ge-e ramanišunu apru lubuš ramanišunu labšu* crowned and dressed in their appropriate ways BBR No. 46-47 I 15, see (for similar passages) AAA 22 44 ii 17, and passim in this text.

2' as insigne of rank — a' of Sin: ^dNannari *bêl a-gi-i* Nannaru, lord of the crown YOS 1

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45 i 6 (Nbn.), cf. ^d*Sin bēl* AGA Hinke Kudurru iv 13, ^d*Sin eršu bēl a-ge-e malû namriri* AKA 243 i 4 (Asn.); ^d*Sin šar a-ge-e šaqû namriri* WO 1 456 i 4 and 2 28 i 7 (both Shalm. III); ^d*Sin eršu bēl a-ge-e* AKA 29 i 5; *apir a-gu-šu* BHT pl. 5 i 24; a. a ^d*Nannar umun men : a-bu* ^d*Nannar bēlum a-ge-e* 4R 9:13f.; *apir* AGA ^d*A-nu(m)-û-ti* covered with the crown of divinity Perry Sin No. 6:2; 2 AGA.MEŠ *ina qagqadi* [...] on his head he (Sin) wore a double tiara ABL 923:12.

b' of Anu: ^d*Anu* ... EN *a-gi-i* LKA 50:4 and BMS 6:4, see Ebeling *Handerhebung* p. 34; *aššu šarrūt* ^d*Anim ilqû* ... *himšāt gišim-mari* AGA ^d*A-nim ited[diq]* because he (Nabû) has taken Anu's kingship, he wears Anu's crown, (and?) the *himšātu* of the date palm SBH p. 145 ii 26 (SB rit.); 4 *šibtu maḥar* 2 AGA *ša* ^d*Anim* four loaves in front of the two tiaras of Anu RAcc. 63:31; MUL.GU₄.AN.NA ÍL.AN.NA.KE_x(KID) : *is le-e a-gi* ^d*Anim* KAV 218 A i 26 and 32 (Astrolabe B); *kakkabu ša arkišu izzazzu kakkab is lê a-gi* ^d*A-nim* the star which stands behind it is the star (called) Jawbone-of-an-Ox, or Crown-of-Anu KAV 218 B i 8 (Astrolabe), cf. CT 33 2 ii 1, see Weidner *Handbuch der Astronomie* p. 36; *šumma Sin tarbaša* NIGIN-ma MUL *A-nu* AGA ^{a-gu-u} *ina libbišu izziz* Thompson Rep. 106:2, cf. [...M]UL ^d*A-nim* AGA *ina libbi[šu izziz]* ibid. 104:10.

c' of Enlil: *a-ge-e bēlūtišu nalbaš ilūtišu* (Anzu's eyes watch) his (Enlil's) tiara of a ruler, his attire of a god CT 15 39 ii 6 (SB Zu); when Enlil was washing with pure water *šaḥḥuma ina kussî a-gu-šu šaknu* and (while) his crown was off and was put on a chair ibid. 19.

d' of other named and unnamed gods, etc. : *a-pi-rat a-ge-e bēlūti* (referring to Ištar) STC 2 75:7; *ittabal* AGA *rabâ ša qagqadiša* he took away the great crown from her (Ištar's) head CT 15 45:42, cf. ibid. 43, also ibid. 47 r. 45 (Descent of Ištar); she (Ištar) has a beard like Aššur *a-gu-u ina qagqadiša akî kakkabi* [...] the crown on her head [...] like a star Craig ABRT 1 7:7; *qarrādu* ^d*Nergal ina kussî šarrūti ašib a-gu-u šarrūti apir* (I saw) the hero, Nergal, sitting on the royal throne wearing

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the tiara of kingship ZA 43 17:51 (SB lit.); ^d*Marduk* ... *ša ana a-ge-e ša AN-ti šūpû* Marduk, famous for his divine tiara KAR 26:17 (SB rel.); (Marduk) *apir* AGA *bēlūti ša rašubti* Streck Asb. 278:8, cf. *a-ge-e namriri* CT 23 2:17; *a-ge-e bēlūtiya annadquma* (since) I (Marduk) put on my lordly crown Gössmann Era I 143, cf. *a-ge-e bēlūtišu istahaḥ* he took off his lordly crown ibid. III 46; *ḥaṭṭi šarrūti kussû a-gu-û šarkuši* the royal scepter, the throne, the crown, were bestowed upon her (Agušaja) VAS 10 214 iv 1 (OB Agušaja); *a-gu-u ruššû ša šamê simat šarrūti* (Šamaš) red glowing tiara of the sky, symbol of kingship KAR 55:3 (SB); *šanû qagqad amēli šakin* AGA *apir* the second had the head of a man, and was wearing a crown ZA 43 17:49, cf. ibid. 16:44 (SB lit.).

3' as name of a deity: *Aššur* ^{a-gu-u} 3R 66 i 14, cf. ^d*Nabû* ^{a-gu-u} ibid. xi 25 (*tākultu*), see Frankena *Tākultu* p. 77f.; ^dEN.AGA KAV 42 i 1.

b) of kings — **1'** in hist. texts: *bēlum simat ḥaṭṭim u a-gi-im* the lord (Hammurapi), worthy of the scepter and crown CH iii 26; *enūma Aššur* ... *a-gi bēlūti ēpiranni* when Aššur put the lordly crown on my head Weidner Tn. I No. 1 i 28; RN ... *a-ga-a šira tuppirašu ana šarrūt māt* ^d*Enlil rabēš tukin-našu* RN, whom you (the gods) crowned with the majestic tiara, and whom you solemnly appointed to kingship over the land of Enlil AKA 30 i 21 (Tigl. I); *nādin ḥaṭṭi kussî u palî a-ge-e šarrūti* (Marduk) who gives the royal scepter, throne, the bala-emblem and the tiara JRAS 1892 352 i A 6, cf. ^d*Aššur* ... *nādin ḥaṭṭi u a-ge-e* AKA 28 i 2 (Tigl. I); *ša ana re'ût māti ultu ullâ* ^d*Aššur* ... [...] *a-ga-a širu* AfO 3 154:3 (Aššur-dan II), cf. *a-ga-a šira uppiru bēlūti* WO 2 410 i 6 (Shalm. III); ^d*Anum* AGA-šû ^d*Enlil kussāšu* ^d*Ninurta kakkāšu* ^d*Nergal šalummassu ušatlimu'innima* (after) Anu had bestowed on me his tiara, Enlil his throne, Ninurta his weapon, Nergal his awesome halo Borger Esarh. 81 r. 1; *a-ga-a kēna ša bēlūti išruka* he (Aššur) presented me with the legitimate tiara of the rulership (parallel to *ḥaṭṭa kakka u šibirra iddina*) AOB

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1 112:25 (Shalm. I); *arki ilû rabûti . . . haṭṭa murte'at nišî ana gâtija umellû eli šarrâni šût a-ge-e iššûni melammê šarrûtiya ipiruni* after the great gods had given into my hand the staff to shepherd mankind, they elevated me above the (other) crowned heads and crowned me with my royal nimbus KAH 2 84:8 (Adn. II); ^d*Nannaru nâšîr* AGA *bêlûtiya* (name of the Sin gate) OIP 2 112 vii 91 (Senn.); in the second year that I had ascended the royal throne *a-ge-e bêlûti anna[pru]* and had put the lordly crown on my head Winckler Sammlung 2 p. 1:16 (Sar.); [*maḥar*] DN *ilišu* AGA *bêlûti ippirûšuma* [in front of] Haldia, his god, they crown him with the lordly tiara of rulership TCL 3 342 (Sar.); 1 *šalam* RN *šar Urartî ša* AGA MUL-ti DINGIR-ti *apruma* a statue of RN, king of Urartu, wearing a crown with stars, like that of a god TCL 3 402 (Sar.); *a-ge-e šarrûtiya ana dâriâtîm lukîn râšûa* may he place on my head forever the royal crown YOS 1 45 ii 40 (Nbn.), cf. *a-ge-e dâr ûmê i-pi-ir râšûššu* VAB 4 234 i 23, and cf. Sumer 13 i 23 (Nbn.).

2' in omens: *amût Šulgi sâ a-ga-a-šu in-di-i* omen of Šulgi, who dropped(?) his crown RA 35 55 No. 5:3 (Mari liver model); *gallâb šarri a-ge-e bêlišu ileqqîma innabbî* the king's barber will take his master's crown and will flee KAR 428:49 (SB ext.), cf. (in difficult context) LUGAL *a-gi-i ka-mu-su* [. . .] Thompson Rep. 272A:12 (translit. only); *šumma martum kîma ti-gi-tal-lî a-ga-im titurrâtim itaddâma* if the gall bladder is spotted with ridges(?) like the *tigitallu*-parts of a crown YOS 10 59 r. 6 (OB ext.).

3' in rituals: UD.24.KAM *ša šarru* AGA *îl-u be-lum kišâd* ^d*Anim ikkisuma* the 24th, the day on which the king put on his crown (is the day) on which Bêl cut the throat of Anu LKA 73:13, cf. *ibid.* r. 16; AGA *šarrûtišu inašši* he (the priest) takes his (the king's) royal crown away (and brings it to Bêl) RAcc. 144:416; *haṭṭa kippata miṭṭa* AGA *ušeššîma ana šarri [inandin]* he (the *šešgallu*-priest) takes out the scepter, loop, staff (and) crown and [gives them] to the king RAcc. 145:448 (New Year's rit.).

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4' other occs.: [. . .] *šût a-ge-e ša ultu ûmê panî ibêlu mâta* (all) the crowned [kings] who had ruled the country since olden days Gilg. VII iv 42; AGA *kussâm ša šarrûtim lîteršum* may he take away from him the royal crown and throne CH xliii 45; *kummušu a-gu-û* [kings whose] crowns are put away Gilg. VII iv 41; *Gilgāmeš a-ga-šû itepramma rakis aguḥḥu* when Gilgāmeš had put on the crown and had fastened the *aguḥḥu*-sash Gilg. VI 5, cf. (referring to Ninsun) *a-ga-šâ aprat* *ibid.* III ii 5, also *eṭlu darru apir a-ga-šû* Lambert BWL 50:40 (Ludlul III); [. . .] *ana šarri haṭṭu* AGA *u* [. . .] AMT 71,1:42, see Ebeling, ZA 51 172.

2. disk (of the moon), corona, circle, circular shape — a) disk (of the moon) — 1' referring to earthshine: *šumma Sin ina tāmartišu* AGA *apir* if the moon has an earthshine at its (first) visibility Thompson Rep. 7:5, and *passim*, see Weidner, BA 8/4 24, also ABL 1373:5 (NB), cf. [*ina*] *nāmurišu a-gu-u ippirma* Thompson Rep. 43:4, also AGA *apir kajamānumma* *ibid.* 23:3, etc., see (for refs. from astronomical texts) Weidner, BA 8/4 26f.

2' referring to the full moon: *šumma* UD.11. KĀM . . . *enûma arḫu* AGA *tašriḫti našû inbu ḥadû šarru ina mûši nindabâšu ana Sin ukân* if the moon (already) on the eleventh day (of the month) wears the "crown of splendor": the "Fruit" (epithet of the moon) is happy, the king makes his food offerings to Sin at night 4R 32 ii 2, and dupls. K.2514:31 and K. 4068+ i 42, cf. ^d*Sin* AGA *tašriḫti ana napāhi našû* 4R 32 ii 9 and dupl. K.2514:35, also K.2809 i 19 (all SB *hemer.*); *arḫišam la naparkâ ina a-ge-[e] usšîr* every month, without cease, he marked (the days) off on the (moon's) disk En. el. V 14, see Landsberger, JNES 20 156, cf. *ina* UD.7.KĀM *a-ga-a [ma-aš]-la* *ibid.* 17, restored from Bab. 6 pl. 1:11.

b) corona (as a meteorological phenomenon) — 1' said of the moon: *šumma* AGA NĪG.GILIM.MA *a[pir]* if (the moon) has a corona (like) lattice work ACh Supp. Sin 1:11, cf. (in same context) AGA ^dTIR.AN.[NA] *lami* is surrounded by a corona with the colors of the rainbow *ibid.* 12, AGA *imbari* (IM.DUGUD) corona of fog *ibid.* 13, AGA *urpati* (IM.DIRI)

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corona of clouds *ibid.* 14, AGA MUL.MUL
corona of stars *ibid.* 26, for other descriptive
terms in ACh Supp. Sin 2:9ff., 3:3ff., 4:1ff., 5:2ff.,
6:4ff., ACh Supp. 2 Ištar 17:3ff., see Weidner, BA
8/4 p. 36ff.

2' said of the sun: DIŠ MAN 7 AGA.MEŠ *apir*
if the sun is surrounded by seven coronas
ACh Supp. 7:10; *šumma Šamaš . . . kīma Sin*
AGA *apir* if the sun has a corona like the moon
Thompson Rep. 269:7.

3' said of stars: *šumma* ^dIštar AGA ^{a-gu-u}
^dSin *aprat* Thompson Rep. 209:4; *šumma*
MUL *Dilbat* AGA ^dTIR.AN.NA *aprat* if Venus
has the "crown" with a rainbow ACh Supp.
Ištar 36:13.

c) circle, circular shape: *šumma šamnum*
mē ina nadīka a-ga-šu tarik namtalli ^dSin if,
when you drop it into water, the circle of the
oil (drop) is black (it means): an eclipse of the
moon CT 5 5 r. 1 (OB oil omens); *šumma NA*
a-ga-am i-šūl niši rēšim if the smoke has
a crown: promotion UCP 9 375:32 (OB smoke
omens).

The translations used, "crown" and "tiara,"
denote only the functional aspect of *agû*. In
view of the variety of headgear which serve
as insignia of godhead and kingship in the
course of time, the nature of the headgear
designated by *agû* in a given reference
depends on the period, the region and the
text type (see E. Unger, "Diadem und Krone,"
in RLA 2 201ff. and E. Douglas Van Buren, AnOr
23 104ff.). The equation GIL = *a-gu-[u]* STC
2 54, in lex. section, does not permit the
interpretation of GIL *hurāsi* in ABL 1452:3
(= ADD 620) and ABL 568 r. 5 (= ADD 810) as
"crown."

For MIO 1 72:50, see *agû B*.

Poebel, MAOG 4 166; ad mng. 2: Weidner, BA
8/4 p. 23ff.

agû B (*egû, aga'u, agiu*) s.; 1. flow of water,
current, 2. wave, 3. destructive flooding;
from OB on; Sum. lw.; *egû* Igituh I 296, *aga'u*
Streck Asb. 48 v 95, *agia* CT 4 8a:6 and 20; wr.
syll. and A.MI.(A) (A.GA TCL 6 16 r. 3).

a.MI.a = *a-gu-ú* <ÍD>, me.en = MIN <ÍD> (see
agû A), [sa]g.zi = MIN *gal-tu* Antagal F 55ff.;
a.MI.a = *e-gu-u* Igituh I 296, cf. a.MI.a, še.KU = *a-*

agû B

gu-ú MIN (= *pa-a-ši*, mistake for *a-gu-ú*) Nabnitu X
131f., also [še].KU = *a-gu-ú* Antagal F 60; a^e.
MI^{2a}.a = *a-gu-ú*, i.zézi = *sa-bi-ú* Lu Excerpt II
59f.; a.MI.en.na = *a-gu-u* MIN (= *e-lu-u*) high water
Nabnitu L 165; [šu-ub] [RU] = [na]gá-pu šá A.MI.A
to penetrate, (said) of the flood, [ka]-pa-rum ša
a-gi-i to sweep away, (said) of the flood A VI/4:161
and 164; giš.má.rí.za aga.a (var. a.MI.a) = MIN
(= *pa-ri-is-su*) *a-gi-e* (var. -i) oar (for use on) fast
running water Hh. IV 257; I.ZI = *a-gu-ú* Proto-Izi
n 1; i.iz = *a-gu-[ú]*, i.iz = *sa-bi-[u]*, i.iz.luḫ.ḫa
= *a-gu-ú gal-t[u]*, i.iz.zi.ga = MIN *te-bu-u*, i.iz.gá.
gá = MIN *ša-ka-nu* Izi V 83ff., cf. [i.zi].ḫu.luḫ.ḫa
= [a-gu]-ú *gal-tum* 4R 24 No. 1:54f.

a.MI.zi.ga x.x.bi (late recension: a.MI.a zi.ga.
bi) kur.gul.gul: *a-ge-e ta-as-bi-i* (var. [...]-
x-ú) *mu'abbī šadī* the rising flood destroying
(even) high-lying land Lugale III 6; ūr bād.da ūr
dagal.la a.MI.gin_x(GIM) du₇.du₇.ne : ūrī elūtī
ūrī rapšūti *kīma a-ge-e isurru* they (the demons)
swirl over the high roofs, the broad roofs, like the
flood CT 16 12 i 24f., cf. a.MI.a.gin_x mu.un.du₇.
du₇.[x] : [...]-ti *a-gi-i isur[ru]* JRAS 1932
557:16f., a.MI.a.gin_x du₇.du₇ : ša *kīma a-ge-e*
isurru OECT 6 pl. 10:9f.; a.MI.a ÍD.UD.KIB.NUN^{KI}.
ke_x(KID) um.mi.lá : *ana a-ge-e Puratti ušárma*
when he (Marduk) turns to the current of the
Euphrates (his word stirs the deep water) 4R 26
No. 4:9f., also SBH p. 107:78f.; the sick heart
a.ÍD.da.gin_x al.du.un nu.zu a.pú.gin_x a.MI.a
nu.tuk : ša . . . *kīma mē nārīm ēma illaku ul idi*
kīma mē būrti a-gi-a ul išá which, like the water in
a river, knows not where it goes, which, like the
water in a well, has no current CT 4 8a:3ff.,
repeated *ibid.* 17ff.; íd.da nu.me.ám a.MI
mu.un.du₇.du₇ : *ina balu nāri a-gu-ú itakkīpa*
where there had been no river, waves battered (the
walls) SBH p. 55 r. 15, cf. sag.gig a.MI.a.gin_x lú
du₇.du₇.dè : *muruš qaqqadi kīma [a]-ge-e itakkīp*
CT 17 21 ii 102f., also a.MI.a.gin_x du₇.du₇.ne
(var. i.du₇.du₇.ne) : *kī a-ge-e ittaspān* (var.
itakkīp) BA 10/1 109 r. 1f., vars. from K.2512;
a.ab.ba.ke_x(KID) a.MI.a.meš : *ina tāmīti a-gu-ú*
šunu in the sea, they are the waves KAR 24:19;
6.k[am.ma a.mi].[a]l zi.ga dingir.lugal.
la.šè [...] : *šeš-š[u a-gu]-ú ti-bu-ú ša ana ili u*
šarri [...] the sixth (demon) is a surging wave
which [...] against god and king CT 16 19:23f.;
a.ab.ba.ki.nig.dagal.la.a.šè a.MI.a TUR.TUR.
lá a.MI.a in.DU a.MI.a gal.gal.la a.MI.a.bi : *ina*
tāmīti eršeti rapāsti a-gi-i šiḫḫirūti a-ge-e illak a-gu-u
rabbūti a-gu-šú (Akk. obscure) CT 17 21 ii 108ff.

zi.gin_x mu.un.zi : *kīma a-gi-i isabbu'* (that
sick man) tosses like a wave CT 16 24 i 12 and 14.
e-du-ú = *a-gu-u* MIN (= *na-a-ru*) LTBA 2 2:300;
ši-ir-ḫa-nu, gi-ip-šu = *a-gu-ú* Malku II 49f.

1. flow of water, current: *abnē nisiqti*
uza'inma ina a-ge-e Puratti elleti kīma kak-
kaba burrumu šarūrūšu ušanbiṭma I adorned

agû B

(the ship of Marduk) with precious stones, and made it glisten like the stars of the firmament on the current of the pure Euphrates VAB 4 156 v 26, also PBS 15 79 ii 24 (Nbk.); *bé-e-ra luṣti* [a]-g[a-a] *lumaššir* I will open a well and release the flow Lambert BWL 78:138 (Theodicy); *a-gu-ú tâmatu šurup-pâ ušamḥ[ir]* he sent (my) chill to the flowing (rivers and) the sea Lambert BWL 52:9 (Ludlul III); [*kim*] *a-ge-e ša nāri iḥabbub* [...] murmurs like the current of a river AMT 15,5:4; *a-gu-ú-um itebbi'am elippātīm uṭebbi* the current will rise and sink ships YOS 10 26 i 34, also, wr. *a-gu-um* ibid. 24:41 (both OB ext.); *elip šarri ina nāri* A.M.I.A. *uṭebba* the current will sink the king's ship in the river CT 20 31:40 (SB ext.), cf. GIŠ.MÁ LUGAL *a-gu-ú* [...] KAR 460:10, also (in obscure context) ibid. 11; A.GUD^{a-gu-ú} (var. A.GA) *ZI-ma ebūru idammīq* the spring flood (A.GUD glossed *agû*, instead of the mng. *mīlu ḥarpu*) will be high, the harvest will be fine ACh Ištar 20:71, var. from TCL 6 16 r. 3, see ZA 52 248:64; íd A.MI. gal.gal.la = íd ^d*Ir-ni-na* 2R 50 r.(!) i 15; *zē malāḥi* : AŠ *bi-nu-ut a-ge-e* Uruanna III 91, also Uruanna III 662, see *zû* A mng. 1c.

2. wave: *šumma nāru kibirša ubbal a-gu-ú a-ga-a kašid u* BAL.BAL-*at* if a river carries away its bank, wave overtakes wave and (the river) overflows CT 39 19:128 (SB Alu); *ušabši a-ga-am-ma udallaḥ Ti'amat* he (Anum) caused a wave in order to stir up Tiamat En. cl. I 108; *ana ēbir tâmti ādir a-ge-e tanandin* [...] you (Šamaš) give [confidence] to him who is crossing the sea afraid of the waves Lambert BWL 130:66 (hymn to Šamaš); *ummānāteja nār Idide a-gu-u* (var. *a-ga-u*) *šamru emuru iplaḥu ana nībarti* my troops saw the raging crest of waves in the Idide River and were afraid to cross over Streck Ash. 48 v 95, cf. *gi-piš a-ge-e* VAS 1 69:2 (NA royal); *asabbu' kīma a-gi-i ša uppaqu šāru lemna* I toss like a wave which an evil wind piles up STC 2 pl. 80:62, cf. CT 16 24 i 12ff., in lex. section; she (the female figurine) is covered(?) with scales from her belt to her soles *pappan libbiša a-gi-i itaddû* and wavy lines are drawn on her belly Köcher, MIO 1 72 iii 50 (description of representations of demons), cf.

agû C

a-gi-i itaddû[t] she is provided with wavy lines ibid. 74 r. iv 18; see SBH p. 55 r. 15, CT 17 21 ii 102f., in lex. section.

3. destructive flooding: [...] GN *ša ina dunnu a-gi-i ezzūtu inišu m[ūšabšu(?)]* the [...] of Borsippa, the site(?) of which had become weak as a result of the current's violence Borger Esarh. 32:18; íd *Tebilti a-gu-ú šamru šitmuru ša ina našīša gīgunē gabaltī āli u'abbituma* the Tebiltu River, a surging flow of raging (water), which, when it rose, had destroyed sacred buildings standing on terraces right inside the city OIP 2 99:46 (Senn.), cf. *Tebilti a-gu-ú šitmuru* ibid. 105 v 79; íd *Arahtu nār hegallī a-gu-ú* (var. *-u*) *ezzi* (var. *šamru*) *edû šamru* (var. *ezzu*) *mīlu kaššu tamšil abūbi ibbablamma* the Arahtu, (normally) a river (bringing) abundance, turned into(?) a fierce current, an angry surge of water like the Deluge (and swept the city away) Borger Esarh. 14 Ep. 7a:38; that the walls might not be damaged *ina takkipti a-ge-e mē ezzūti* by the battering of the furious waves of water Sumer 3 16 ii 6 (Nbk.), and dupl. VAB 4 166 vi 74; *ša lamūšnāti dannu a-gu-ú tušēzib atta* you rescue those whom the mighty flood encircles Lambert BWL 136:159 (hymn to Šamaš), cf. *lamānni a-gu-ú edû šam[ru]* Maqlu III 79; *a-gu-ú ezzu* (epithet of Aššur) Winckler Sammlung 2 1:6 (Sar., Charter of Assur); *Ba'alsamēme ... šāru lemnu ina elippētikunu lušatbā ... edû dannu ina [tāmt]i liṭabbšīna šamru a-gu-u elikunu li* [...] may DN raise an evil wind against your ships, may high seas sink them, and may a raging wave [descend(?)] upon you Borger Esarh. 109 iv 13 (treaty with Tyre); [*ger*] *bušša uzzu a-gu ti'amtī* inside her (swells) anger, as an ocean wave VAS 10 214 viii 21 (OB Agušaja); obscure: *kī a-ge-e tam-ḥa-ri* A.AB.BA [...] AfO 19 63:43.

Poebel, ZA 37 269.

agû C s.; (an ax); lex.*; cf. *agasalakku*.

giš.aga = *a-gu-ú*, giš.aga.gín = MIN *pa-a-ši* (followed by *agasilikku* and *kalmakru*) Hh. VI 227f.; urudu.[aga] = [*a-gu-ú*], urudu.aga.[gín] = [MIN *pa-a-ši*] Hh. XI 371f., cf. [aga].gín = MIN (= *a-gu-ú*) *pa-a-ši* Antagal F 59; giš.aga.gín = *a-gu-ú pa-a-ši* Nabnitu X 130.

agû D

It cannot be established for what reason the *agû* ax is designated as “crown,” and the lex. refs. have therefore been separated from *agû* A.

agû D (*agû*) s.; (a garment); OAKk., Akk. lw. in Sumerian.

sígm^{mu}-ud-rum^{AŠ} = MIN (= *a-gu-ú*) Nabnitu X 127.

NÍG.DÍB TÚG *a-gi₄-um* LUGAL materials for (the finishing of) the *a*-dress of the king Chiera STA 23 ii last line.

For *mudra* as reading of MU.SÍR.(RA), see MSL 4 p. 35 note to Emesal Voc. III 92.

Gelb, MAD 3 20.

agû E s.; (a vessel); lex.*

dug.a.g[i.a] = [šU] Hh. X 221, cf. (from another recension) [dug].aga = šU ibid. 221a; [dug].a.[g]i.[x.x] = [šU] ibid. 222.

agû see *egu*.

agubbû see *egubbû* A.

agugiltu see *agugillu*.

agugillu (fem. *agugiltu*) s.; (a kind of sorcerer); SB*; Sum. lw.

a) *agugillu*: *a-gu-gil-lu*.MEŠ *tīpušuki rikiski aheppi* though the *a*-sorcerers (mentioned after *naršindu* and *mušlahhu*) have protected you with charms, I will break your bands Maqlu VII 100; *lu lišānu nukurtu lu a-g[u]-g[i]-lu ... ša ina māti ibašši* ibid. IV 85.

b) *agugiltu*: *kaššāptu a-gu-gi-lat anāku pāšī[rāk]* (let) the witch be an *a*-sorceress, I am the one who dispels (her magic) Maqlu IV 124 (in enumeration followed by *naršinnat*, *mušlahhat*, *eššebati*, etc.), cf. *naršindatu āšiptu eššepūti mušlalahhatu a-gu-gi-il-tu₄* ibid. III 43.

agugūtu s.; (mng. unkn.); SB.*

a-gu-gu-ta iddinšu he (Marduk) gave him (Nabû) the status (or power) of the *agugu* LKA 146:10.

Lambert, BiOr 13 p. 144.

aguḥḥu s.; **1.** (an article of clothing, perhaps a sash), **2.** (uncert. mng.); OAKk., OB, SB.

aguḥḥu

kuš^{ku-uš}.lá = *a-gu-uh-ḥu*, kuš.lá = *ša ḥa-rim-ti* Lu IV 195f.; túg.bar.LU.á.gu.ḥum = šU *kušitu*-garment with an *a*. Hh. XIX 113; [tú]g.á.gu.ḥum = [šU] = *pa-ti-nu* Hg. E 72, cf. [tú]g.á.gu.ḥum = šU = [MIN] (= [*x-d*]an(?)-nu) Hg. D 404, also [kuš.e.íb.á.gu.ḥu]m = šU = *pa-tin-nu* Hg. A II 190; á.gu₄.[ḥu.um] RA 18 53 i 25' (Practical Vocabulary Elam).

a-gu-uh-ḥu = *me-sir-ru* Malku II 230; *a-gu-ḥu* = MIN (= *lu-bu-šu*) DINGIR dress of a god Malku VI 81, cf. *a-gu-uh-ḥu* = *lu-bu-šu* DINGIR.MEŠ LTBA 2 1 v 36 and 2:244.

1. (an article of clothing, perhaps a sash) — **a)** in OAKk.: 12 KUŠ *'á-ku-ḥe-na* (with Hurrian pl., in a list of clothing) BE 1 11:1, see Gelb, Friedrich Festschrift 184f.

b) in Ur III: 13 ma.na síg túg á.gu₄.ḥu.um lugal UET 3 1506 i 1, also túg á.gu₄.ḥu.um tab.ba PI lugal ibid. 1671 r. 1, and passim in this volume, see index p. 171, cf. Reisner Telloh 126 ii 34, also túg á(text da).gu₄.ḥu.um lugal Pinches Amherst 25:1.

c) in OB: 2 TÚG *a-gu-uh-ḥu* HIA TLB 1 69:14, see Leemans, SLB 1/1 p. 1.

d) in SB: *a-gu-uh-ḥu ina šašallišu na[di]* an *a*. is lying over his back Köcher, MIO 1 76 iv 50 (description of representations of demons); [*a-gu-uh-ḥu*]-ḥa ina irtišu labiš he is wearing an *a*. over his breast ibid. 64:13'; *Gilgāmeš agāšu itepramma rakis a-gu-uh-ḥu* Gilgāmeš put on his tiara, fastening on the *a*. Gilg. VI 5, cf. ibid. 4.

2. (uncert. mng.): *nādinat a-gu-ḥi* she (Ištar) who gives the *a*. KAR 306:24; *bēlet inbi u a-gu-uh-ḥi* (Ištar) mistress of attractiveness and the *a*. KAR 357:28; [*mud*]ē *tuqmati mummillu a-gu-uh-ḥu qardu* experienced in battle, valiant . . . (said of Ninurta) RA 51 108 K.7257:7.

The article of clothing called *aguḥḥu* is worn, according to the attested instances, after the Ur III period by Ištar, by demons, and once by Gilgamesh. In Ištar's wardrobe (Leemans, SLB 1/1 1) the *aguḥḥu* is the first item (followed by *gadamahḥu* and the *parsigū* headwear). It is made of wool or leather, and the vocabularies as well as the Gilg. ref. (*rakāsu*) indicate that it was a belt or sash.

The vocabulary entry kuš.lá = *aguḥḥu*, *ša ḥarimti* Lu IV 195f., although out of

agūnu

context in this list of professions, and occurring between *ša erinna labšu* and *ša karra labšu* (see *erinnu* s. lex. section), as well as the refs. cited sub mng. 2 which describe Ištar as one who is endowed with or dispenses *aguhhu*, indicate for this term a transferred mng. in the sphere of sexual attractiveness (see also *inbu* mng. 3). Since Ninurta is called *mummillu aguhhu*, just as Ištar is described as *mummiltu* (STC 2 78:38, see Ebeling Handerhebung 132), it seems that the *aguhhu* was a piece of apparel which distinguished its wearer as a warrior, although the mng. of *mummiltu* in this context is unknown. When worn by Ištar and women belonging to Ištar, the word possibly acquired the connotation suggested above. Note also *lulim á.gu.hu.um al.sig.ge* (mng. uncert., among invectives) Dialogue 1:19 (courtesy M. Civil).

(Meissner BAW 1 7f.)

agūnu (AHw. 17b) see An VII sub *agū* A, lex. section.

agurratu (*gurratu*) s.; ewe; MA.*

UDU.₆.MEŠ = *a-gu-ra-ti* Practical Vocabulary Assur 307.

1 UDU *gu-ru-tum šūnuqtu damiqtu ša* PN PN₂ ŠU.BA.AN.TI *ana* 6 IT[I.MEŠ] *qaqqad gu-ri-t[i iddan] edānu etti[qma] buqūna u talitta iddan ... [ina ūmi] gu-ra-ta buqū[na] u talitta iddu[nuni] eqelšu ipattar* PN₂ has borrowed one fine, milk-giving ewe belonging to PN, within six months he will return the capital, to wit, the ewe, should he exceed the term, he will deliver (also) the fleece and offspring, the day he gives back the ewe, (and if due) the fleece and the offspring, he will repossess his (pledged) field KAJ 96:2, 6 and 15, cf. 20 UDU *gu-ra-tu₄.MEŠ* (in list of property) KAJ 9:6; 13 UDU *gu-ra-tu₄ Aššurātu* 5 UDU *gu-ra-tu₄ Habhājātu* 13 Assyrian ewes, five Habha-quality ewes (followed by UDU *zīpātu, parratu, hurāpu*) JCS 7 160 No. 36:1 and 3 (Tell Billa).

Landsberger, AfO 18 340.

agurru (*ukurru*) s.; 1. kiln-fired brick, 2. paving stone, tile, slab, 3. (an impost), 4. (a metal object); from OB on; foreign

agurru

word; *ukurru* in Ur III (see mng. 1f), pl. (in Nuzi) *agurrētu*; wr. syll. and SIG₄.AL.ÜR.(RA), SIG₄.ÜR.RA (SIG₄.AL.LÚ.ÜR.RA BE 17 23:11, MB).

sig₄.al.ür.ra = *a-gur-ru* Igituh I 376, also, wr. *a-gur-rum* Practical Vocabulary Assur 780; sig₄ al.ku.ur.ra, sig₄ a.gu.ru.um MDP 27 219 ii 15f.; sig₄.ür.ra = *a-gur-ru* Lanu A i 15; giš.ù.šub.sig₄.al.ür.ra = *na-al-bat-ti a-gur-ri* Hh. VII A 171; [giš.dúr.sig₄.al.ür.ra] = [MIN (= *ki-is-kir-ru*) *a-gur-ri*] ibid. 176, restored from giš.dúr.sig₄.al.ur₅.ra Forerunner to Hh. 93, see MSL 6 150; [sig₄.al.ür.r]a = *a-gur-rum* (in group with *libittu, amaru*) Antagal VIII 207, cf. [SIG₄.SAL.S]UD.ma = *ár-hi u a-gur-ri* ibid. 209; dug.x.x.ür.ra = *a-gur-ru* Hh. X Be 5 in MSL 7 p. 92.

sig₄.al.ür.ra udun.kù.ga u.me.ni.du₈.du₈ gir.gub kisal É.hur.sag.gal.kur.kur.ra u₄.gin_x(GIM) ba.an.zalág : *ušalbīnma a-gur-ri utūni elleti tallakti kisal Ehursaggalkurkurra kīma ūme unammir* I had baked bricks made in a pure kiln and (thus) made the pavement of the courtyard of the (named) temple as bright as daylight KAH 1 38:4 = 37:4 (Sar.); lú.šà.gar an.tuku.a é.sig₄.al.ur₅.ra in.buru.dè : *bi-ru-ū-um é a-gur-ri ipallaš* a hungry man makes a breach even in a wall (lit. house) of baked bricks Lambert BWL 235:20.

1. kiln-fired brick — a) in gen.: 3 SAR SIG₄.AL.ÜR.RA *ša-ri-ip-tum ... ŠU.BA.AN.TI. MEŠ MN UD.18.KAM SIG₄.AL.ÜR.RA ina pūt utūnim inaddinu* (three persons) assumed the obligation to deliver (lit. borrowed) three SAR of bricks (to be) kiln-fired, they will deliver the bricks (to be) kiln-fired in front of the kiln on the 18th of Arahšamnu TCL 1 82:1 and 11, cf. 13 SAR SIG₄ (for SIG₄ AL.ÜR.RA) KI PN PN₂ *iḫbut ina qaqqar ilqū a-gur-ra-am i-x utār* TCL 11 212:7; 2 GIŠ.Û.ŠUB SIG₄.AL.ÜR.RA two molds for baked bricks BE 6/1 40:3 (OB); 4 *māti a-gur-ru ... ana ḫubulli ilqi ... 4 māti a-gur-ru ibaššalma u ana* PN₂ ... *utār* (PN) “borrowed” 400 kiln-fired bricks on interest, he will fire and return 400 kiln-fired bricks to PN₂ HSS 9 150:1 and 9, cf. 30 *a-gur-re-du ša bašlu ... ana ḫubulli ilqi u utār* HSS 14 548:1 (both Nuzi); 10 LIM SIG₄.AL.LÚ.ÜR.RA GAL.MEŠ *labnat* ten thousand large baked bricks are made BE 17 23:11 (MB let.); *adi muḫḫi* SIG₄.AL.ÜR.RA *uqattū ... ana ašar šanamma ul illak u kī la iltebnu* he (the debtor) must not go elsewhere until he has finished (making) the bricks (to be) kiln-fired, but if he does not make (them) (he has

agurru

to pay interest) BRM 1 33:6, cf. (PN, the guarantor for three oblates) *kī ašar šanamma ittalku' ša šatti ana istēn amēli 12000 a-gur-ru iškari* PN ... *inandin* AnOr 8 52:9; 10-*ta elippāti kī āguru a-gur-ru kī umallū altapraššu* I wrote to him that I hired ten boats and loaded them with kiln-fired bricks YOS 3 111:32, cf. *elippu ša a-gur-ru* CT 22 174:20 and 32, also the boatman *ša a-gur-ru ušēlā* VAS 6 192:12; *ana 1-en natbak 70 agurru* seventy bricks per layer UCP 9 74 No. 82:3 (NB), cf. (summed up as *libnāt* in line 17) *ibid.* 12, etc.; 410 *agurru ana dullu ša mušēhīnē* 410 bricks for work on the ovens VAS 6 166:1 (NB), and *passim* for various work in NB, and see, for the molding of bricks, sub *labānu* and *saḥāpu*, for the firing of bricks sub *šarāpu* A mng. 1b, *šarip agurri*, and *šarpu* A mng. 1b-2'; x *nalban* SIG₄.AL.ÜR.RA x (is the coefficient of) a pile(?) of baked bricks MCT 132 Ud:6, cf. x SIG₄ *a-gu-ru-um* *ibid.* 136 Ue 38 and 44, see Draffkorn Kilmer, Or. NS 29 302.

b) used for facing — 1' in gen.: *libitta šuppi šumma libittašu la a-gur-rat* look at the brickwork (of the wall of Uruk), whether (even) the brick core is not made of baked bricks! Gilg. I i 18, also XI 304; *šumma bitu ittā kupra* SIG₄.AL.ÜR.RA *gašsa* IM.GÚ *kapir* if a house is covered with (either) crude or fine bitumen, baked brick, whitewash (or) clay-slip CT 40 2:47 (SB Alu), dupl. CT 38 17:92; *kisām rabi'am ša* SIG₄.AL.ÜR.RA ... *alwišuma* I put a large revetment of baked bricks around (the temple walls) AfO 12 364:15 (OB Malgium), cf. *kisā danna ina kupri u agurri ušashiršu* VAB 4 84 No. 6 i 17 (Nbk.), also *kissa*(KI.ŠEŠ.KAK.A).maḥ É.ki.ür esir.UD. DU.a sig₄.al.ür.ra.aš mu.na.dù Bohl Leiden Coll. 2 48:11 (Burnaburiaš); *zunnī u rādu unassū libittuša a-gu-ur-ri taḥluptiša uptatṭirma libitti kummiša iššapik tīlāniš* rains and downpours carried off its (the temple tower of Borsippa's) brickwork, the baked brick facing had become loose and the mudbrick core collapsed into a hill of debris VAB 4 98 ii 3 (Nbk.), cf. *libitti kummiša u a-gur-ri taḥluptiša abtāti ekširma* *ibid.* 9.

2' in constructions in contact with water: *kisirta ša pani nāri ... ša ina mē ēnaḥuma*

agurru

mēlu ana šāšu pūlišu u a-gur-ri-šu itbalu ... istu kupri u a-gur-ri aksir 4½ a-gur-ri ukebbir I repaired the quay wall along the (Tigris) river which had been weakened by the water, and whose limestone and baked bricks the spring flood had swept away with baked bricks set in bitumen and gave it a thickness of four and a half courses of baked bricks AOB 1 72:27ff. (Adn. I), see Weidner, *ibid.* 71 n. 8, cf. (referring to the same construction) *kisirta ... istu muḥḥi mē naqbīša ina kupri u agurri* 5 GİR.MEŠ *ulli* I made the quay wall five "feet" higher (than before, counting) from the bottom water level, with baked bricks laid in bitumen AKA 148 v 27 (Aššur-bēl-kala?), cf. also *kibir nāri šuāti ina kupri u a-gur-ri lu ušaršidma* VAB 4 64 ii 11 (Nabopolassar), and similar, wr. *PI-gu-ur-ru* *ibid.* 84 No. 5 i 17, wr. SIG₄.AL.ÜR.RA *ibid.* 74 ii 24 and 90 ii 8 (all Nbk.), and *passim* in Nbk.; [1]-*en kāri* 32 SIG₄.AL.ÜR.RA [š] *anā kāri* 23 SIG₄.AL.ÜR.RA [2 *k*] *āri dannūti istēn ina mahri šanī [i]na kupri u* SIG₄.AL.ÜR.RA *abnīma* I built two reinforced quay walls of baked bricks laid in bitumen, one in front of the other, one 32 bricks (thick), the second 23 bricks (thick) Goetze, Crozer Quarterly 23 (1946) 68 ii 26ff. (Nbk.), cf. *ina bērišunu pitiq a-gur-ri šadāniš ept[iqma]* between them I piled up a mass of baked bricks mountain high *ibid.* 33, and *passim* in this text, *ina kupri u a-gur-ri abnā sukkišu* VAB 4 212 ii 8 (Ner.), and *passim*, cf. also *ina kupri u a-gur-ru ultu muḥḥi mē urabbīma ki-bir(?) uššēšunu ušāḥiza* ^dNudimmud I raised the foundation of the terrace from ground-water level) with kiln-fired bricks laid in bitumen and I had the edge(?) of their foundation reach down to ground-water level (lit. Nudimmud) Borger Esarh. 23:23; *ina libbi kirī TÚL a-gur-ra ra-šī-ip-«ip»-pa-na* in the orchard there is a well built up with baked bricks JEN 160:11 (Nuzi), cf. TÚL SIG₄.AL.ÜR.RA KAR 400:11 (SB Alu); *a-gur-ru pitiq* ^dDUG+QA+BUR *eššiš ibnīma* SUḪUŠ TÚL KI ŠÚ *kī pī labīrimma ú-ša-x ana dūr umē* he made new baked bricks in the technique of the potters' god (= Ea) and ... -ed the bottom of the well ... as it used to be, for all future OECT 1 pl. 29 W.-B. 1922,

aġurru

190:3 (Aššur-etel-ilāni, from Dilbat), cf. (construction of a well) Borger Esarh. 71 § 42:5.

c) used for paving: *kisal.sig₄.al.ūr.l.ra* = MIN (= *kisallum*) *a[g-ur-ri]* paved court Kagal I 25; [*anā*] *kuma kābisāku a-gu[r-ri]* I (the horse) am the one who is allowed to tread on pavement (lit. kiln-fired brick) Lambert BWL 183:10 (fable), cf. *šahū . . . la kābis a-gur-ri* *ibid.* 215:15.

d) used in all-baked-brick constructions: *bi-it a-gu-ur-ri-im . . . manzaz narēm* (Kudur-mabuk built in a secluded place) a structure(?) of baked bricks, to house a stela (follows ref. to the damp course, the door and its socket) RA 11 92 i 13, also *ibid.* 26 (OB); *É ti-ka-a-ti ša Kisal-sadri-manzaz-Igigi ina a-gur-ri utūni elleti eššiš ušēpišma* I had the . . . house of the (named) courtyard built of bricks made in a clean kiln OIP 2 150 No. 8:3 (Senn.); I made a bronze lightning bolt *É ša a-gúr-ri ina muḫḫišu aršip* I raised over it a construction made (entirely) of baked bricks (and housed the lightning bolt therein) AKA 80 vi 19 (Tigl. I), also *É.MEŠ a-gúr-ri šupaluššu* baked-brick rooms beneath it (the tomb?) AOB 1 40:12 (scribe of Aššur-uballiṭ I); *ištu uššēšu adi gabadibbišu ina a-gúr-ri aršip* I built (the *bīt ḥamri* of Adad) out of baked bricks from its foundations to its parapet AKA 100 viii 6 (Tigl. I), cf. *a-gúr-ru.MEŠ ša ši-pi ana esajātešu lu aškun* I used baked bricks (made) with . . . for its towers (of the wall of Assur) WO 2 44 bottom edge 1 (Shalm. III), after photo in Sumer 7 pl. 3, and *passim*; *dūršu rabā u asiātešu ša a-gúr-ri* its (the town's) great wall and its towers of kiln-fired bricks AKA 81 vi 28, also 3 *dūrānišunu rabūti ša ina a-gúr-ri rašpu* the three large walls of their (city) which were constructed of kiln-fired bricks *ibid.* 79 vi 11 (Tigl. I), and *passim* referring to walls and towers in Senn., Nbk. and Nbn.; *parak šimāti . . . ša <ina> šarrāni abbēja a-gúr-ri šūpušuma zaḫalū libušu* the ceremonial dais (of the god Aššur) which under the kings my predecessors was made of baked brick and was (only) plated with *zaḫalū*-silver Borger Esarh. 87 r. 2; 3 *SIG₄.AL.ÜR.RA ša 16 ŠU.SI.TA.ĀM u mišil SIG₄.AL.ÜR.RA tubalū* (walls) three

aġurru

bricks 16 fingers each, and a half brick (wide) across VAB 4 76 iii 31 ff., also *ibid.* 23 ff. (Nbk.).

e) glazed: *NA₄ a-gúr-ri ina uqnī ušabšil ana elēna bābānišina ukinni* I had baked bricks glazed in lapis lazuli color and placed them above their (the palaces') gates Iraq 14 33: 32 (Asn.); *ina SIG₄.AL.ÜR.RA NA₄.KA uqnī ussimma sellu nībiḫi u gimir pašqīšin* I decorated their (the *barakku* rooms') corbels, friezes and all their . . . -s with red(?) and blue glazed bricks OIP 2 107 vi 42, cf. Thompson Esarh. pl. 17 v 46 (Asb.), also *nībiḫi samēt Ešarra ina a-gur-ri NA₄.MEŠ ma'diš ussim* I greatly embellished the friezes of the cornices of Ešarra with glazed bricks OIP 2 148 No. 4:5 (wr. on a brick); the walls and towers *ina a-gur-ri NA₄.MEŠ NA₄ šurri uqnī NA₄.BABBAR. DIL NA₄ parūte kīma tamlīte urekkis* AFO 19 141:13 (Tigl. I); *ina a-gur-ri uqnī elleti ullā rēšiša* I built (the ziqqurat of Babylon) to its summit with bright blue glazed bricks VAB 4 98 i 25, cf. *kišši ellu maštaku taknē ina a-gur-ri NA₄ uqnī elleti ina rēšāšina namri epuš* on each of their (the temple towers') shining tops I built the high sanctuary, the most ornate room, of blue glazed bricks *ibid.* 114 i 43 (Nbk.); the ziqqurat of Susa *ša ina a-gur-ri uqnī šūpušat* which was made of blue glazed bricks Streck Asb. 52 vi 28, coll. Bauer Asb. 2 5 n. 3, also Aynard Asb. 54 v 19; *tallakti papāḫa u mālak bīti a-gu-úr ešmarē du'u . . . pitīq kaspā . . . ubanni* I adorned the approach to the chapel and the road to the temple with bricks glazed *ešmarū*-color, the platform (and daises) with cast silver VAB 4 128 iii 56 (Nbk.), cf. *ina a-gur-ru kaspi ebba tallakti . . . ubannu* *ibid.* 158 vi 36, also (in similar context) *ina a-gur-ru KÜ. BABBAR ebbi* with shining silver (colored) glazed bricks PBS 15 79 i 61, *tallakti bīti ina a-gur-ru elleti lu unammir* VAB 4 202 No. 42:5 (all Nbk.), cf. KAH 1 37 and 38, in *lex. section.*

f) other occs.: *sig₄.ù.ku.ru.um* (beside *sig₄.za.rí.in*, see *zarinnu* A usage c) RA 12 166 iv 14, RA 32 p. 127 i 7 (Ur III); *ana muḫḫi a-gur-ri tanazzalašumma* you let (the hot glass) drip on a baked brick ZA 36 184 § 1:19, cf. *ibid.* 192 § 2:14 and 188 § 6:18, cf. (in a ritual) *a-gur-ra SUD a-gur-ra ina m[uhḫi . . .]*

agurru

AMT 61,2:4; *ša mu-úh* SIG₄.AL.ÛR.RA *bīt akiti* (this is) from a baked brick of the *akitu*-temple (subscript to a NB copy of a Sum. inscr. of Kurigalzu) CT 9 3b r. 4; note as geographic name: URU.SIG₄.AL.<ÛR>.RA.MEŠ YOS 7 95:21, *Til-a-gur-ri* BIN 1 156:3 (both NB); note as name of a fungus: *ú* (var. GIŠ) *kam-me a-gúr-ru* : AŠ *ši-pi-tú* Uruanna III 126, for variant, see Uruanna II 363, cited *gurgurru* A lex. section; see also *abat agurri* sub *abattu*.

2. paving stone, tile (of stone), slab: *ina mihrat abulli qabal āli ina a-gur-ri pīle pešē ana mētiq bēlūtija ušakbis titurru* I had a ramp of slabs of white limestone built at the access to the inside gate of the city for my solemn processions OIP 2 102:90 (Senn.), cf. (the wall) *ina pīli a-gur-ri aksir* AfO 19 141:9 (Tigl. I), also *ina a-gúr-ri ša atbari ana sihirtišu almi* I laid slabs of basalt all around (the *bīt šahuri*) AfO 18 352:63, *ina a-gúr-ri ša pēli pašē . . . almi* ibid. 64 (Tigl. I); *askuppāti a-gúr-ri ša gišnugalli* NA₄.ŠE.TIR . . . *ultu qereb huršāni ašar nabnītušunu ana hišihiti ekallija . . . ušaldiduni* (the subjected kings) had (their people) drag stone blocks (and) slabs of marble, *pindū*-stone, (breccia, etc.) from the mountain regions where they are found (to Nineveh) for the needs of the palace Borger Esarh. 61 v 78; *zīpa a-gur-ru ušī* impression of (the inscription on) a diorite slab (see *ze'pu* mng. 3) Clay, MJ 3 (1912) 23f. fig. 8 and 9:1.

3. (an impost, NB only): x barley *ša kūm kaspi šullumdu ša a-gur-ru kaspi ša ina muhhi* [LÚ.X].ME *u nuhatimmātu ina maššartišunu ana makkūri ni-ih-si-ti* which is in lieu of the silver (due as) final payment of the *a*-impost in silver owed by the [...]s and cooks, has been withdrawn from their account for the treasury TCL 13 227:48, cf. 75 shekels of silver *šullumdu ina a-gur-ru kaspi* 10 GIN *kaspu ina šullumdu ša sappi hurāsi* AnOr 8 25:12; GIŠ.ŠUB.BA-šú-nu *ša sukkal-atūtu ša bābi ša ʹAnu u bāb nīribi u mimma ša a-gur-ru ša ana sukkal-atūtu ikkaššidu* (they sold a share in) their prebend of the chief(?) doorkeeper at the gate of Anu and at the entrance gate and whatever *a*-payments pertain to the chief(?) doorkeeper's prebend BRM 2 3:4.

aḥājiš

4. (a metal object, part of a door(?), NB only): 2 *našparānu 3-ta unqu.MEŠ 1-it ša dappi* [3] *a-gur-ru* (weighing 9½ minas of iron for the doors of the gates of Ebabbar) Cyr. 84:6; 1-*en našbat u 3-ta a-gur-ru ša dalāti* one hook(?) and three *a*-s for doors (weighing 19½ minas of bronze) Nbn. 555:3, and cf. (two minas and 35 shekels of iron delivered) *ana ma-ga-da-a-ta parzilli ša a-gur-ru* for iron pegs (used) for *a*. Nbn. 530:6.

For the various spellings in Sum., note sig₄.al.ḤUR.ra TuM NF 1-2 65:2f., 310:1, sig₄.al.ḤUR ITT 5 8223:1, sig₄.ḤUR TuM NF 1-2 312:2, sig₄.a.al.[ūr.r]a BE 31 35 r. 7, also sig₄.bur_x(EDIN).ra Deimel, ŠL 2 No. 567/28, also YOS 1 4 ii 6, CT 9 1 iii 4; notes sig₄.al.lu.ra in Elam, corresponding to Akk. *epertu* q.v., and add there *e-bir-tú ša atbari* ABL 1049:5, cited sub *ebertu* B. All these spellings characterize the Sum. and the derived Akk. word as a Kulturwort; for loan words from Akk. *agurru*, see Zimmern Fremdw. 31.

agusīgu (*gusīgu*, *husīgu*, *kusīgu*) s.; (a stone); MA, SB, NA, NB.

abnu šikinšu kīma maški nēši NA₄ *hu-si-gu šumšu* the stone whose appearance is like a lion skin is called *h*. SST 108:39 (series *abnu šikinšu*), restored from VAT 13940+ : 6'f. (courtesy Köcher), cf. KAR 185 r. ii 12 (= Köcher BAM 194 vii 12'), cited sub *husīgu*; [*šumma*] NA₄.KIŠIB NA₄ *a-gu-si-gu šakin* [...] if he wears a seal made of *a*-stone (between a seal of *abašmu* and one of AŠ.GI₄.GI₄-stone) K.4212:4'; 25 *suprātu ša* NA₄ *ku-si-gi* 25 claws of *kusīgu*-stone AfO 18 304 ii 16 (MA inventory), cf. NA₄ *gu-si-gu* ABL 340:5 (NA), cited sub *gusīgu*; as personal name: ^t*Gu-si-gi* Camb. 338:11.

aḥa aḥa adv.; one-by-one; OA; cf. *aḥu* B.

kaspam ša a-ḥa a-ḥa immaknikim ša PN taptiama talqiani the silver which you (pl.), opening the sealed storeroom of PN, have taken piece by piece CCT 3 29:11.

aḥāiš see *aḥāmeš*.

aḥājiš see *aḥāmeš*.

aḥāmeš 1a

aḥāmeš (*aḥājiš, aḥāiš, aḥēiš*) adv.; **1.** each other, one another, mutually, **2.** together, jointly, **3.** severally, each in equal measure, **4.** side by side, face to face, alike; from OA, MB on; *aḥāiš* in OA, MA, NA, *aḥēiš* in NA (note *a-ḥe-IA-ši* ABL 408 r. 14, *a-ḥe-a-a-ši* Tell Halaf 106:15, *a-ḥa-a-a-iš* ABL 168 r. 8 and 1191:7), *aḥāmiš* in EA, Bogh., Nuzi, MB, SB, NB, also rarely in math. and NA (note KI *aḥ-meš* ACh Supp. 2 Sin 18:9ff., *it-ti a-ḥa-me-šū* VAS 6 188:14, NB, note *is-sa-ḥe-ʾ-iš* ABL 24 r. 14, *is-sa-ḥe-iš* ABL 419:16, *i-sa-ḥa-IA-ši* ABL 645:10; for *ittiḥāmiš*, etc. in Bogh., Nuzi, EA, see the forms cited sub *itti* prep. usage b-3’); wr. syll. (*šEš-meš* AnOr 8 3:24); cf. *aḥu* A.

a-ḥe-e // *a-ḥa-meš* (see *aḥē*) ROM 991 r. 29 (Izbu Comm.).

1. each other, one another, mutually (referring to a mutual relationship) — **a** in legal context: *nīš ilāni ... ana a-ḥa-meš izakkaru* (for *izzakru*) they have taken an oath to each other TCL 12 43:44, cf. Camb. 286:15, *ina* ^d*Bēl* ^d*Nabū u adē ša RN šarri ... ana a-ḥa-meš ittemū* Dar. 260:20, also *šumu ili ana a-ḥa-meš ultēlū* ABL 282 r. 4 (NB); *ul iturruma a-ḥa-meš ul iraggumu* they will not reopen suit against each other TCL 13 190:21, and passim, with *ana a-ḥa-meš* VAS 1 70 i 30, with *itti a-ḥa-a-meš* VAS 15 49:23, BRM 2 35:30, etc., cf. *ana muḥḥi a-ḥa-meš ul iturruni* Camb. 286:14, also ZA 3 224:19, *ul iturruma ana a-ḥa-meš ul i-gu-ur* TCL 12 8:19, *ana muḥḥi a-ḥa-meš ul inehhesu* VAS 5 105:48 (all NB); *pūt a-ḥa-meš ana murrūqu ... našū* they guarantee mutually to clear (the property) from claims Bab. 15 189 r. 17, and passim in LB leg., also *pūt murrūqu ... ana a-ḥa-a-meš našū* BRM 2 45:31; as long as they (husband and wife) live *palāḥ a-ḥa-iš eppu[šu]* they will treat each other with respect KAJ 7:13 (MA); *paḥat buqurrāna’e ša a-ḥa-iš la inaššū* they do not assume guarantee against each other’s claimant KAJ 10:9 (MA); *eme u ḥatānu a-ḥa-meš ul innū* father-in-law and son-in-law must not revoke (the agreement) against each other SBAW 1889 pl. 7 (p. 828) iii 38 (NB laws); *dīni ... it-ti a-ḥa-meš(!) iddabbub* they went to court

aḥāmeš 1b

against each other YOS 7 159:15 (NB); *bitāti ... it-ti a-ḥa-meš ušpīlu* they exchanged houses among themselves VAS 5 38:4 (NB), cf. *tilli-šunu ana a-ḥa-meš ušpīlu* (see *esēru* B mng. 1a-2’) CT 20 2r. 10 (SB ext.); PN *it-ti-ḥa-mi-iš* PN₂ *mi-it-ḥa(!)-ri-⟨iš⟩ izuzzu* HSS 5 74:14 (Nuzi), see also *zāzu* mng. 5c; *nikkassišunu ... KI a-ḥa-meš qatū* their mutual accounting is completed Nbk. 356:7, and passim in NB; *zēru atri u maḥi ... a-ḥa-meš ippalu* they will compensate each other according to whether the field is larger or smaller (than indicated) Dar. 321:29, and passim in NB; PN *u* PN₂ *ša ana a-ḥa-meš iqbu ... arku a-ḥa-meš išmēma* PN and PN₂ who said to each other (“we will work the field,” put the field under cultivation) after one had listened to the other BE 10 55:2 and 5 (LB); *arkāniš a-ḥa-meš iltammū* afterwards (after a claim had been rejected) they came to a mutual agreement TCL 12 14:9, cf. *a-ḥa-meš il-te-te-mu-ú* RA 25 78 No. 8:7 (NB Neirab); *mūšū ... ana a-ḥa-meš ul i-ki-li-e* they will not refuse each other egress TuM 2-3 2:21 (NB).

b referring to fighting and conflicts: *aḥu aḥa la igammalu lināru a-ḥa-meš* brother shall not spare brother, they should slay each other Gössmann Era IV 135, cf. they started a rebellion *a-ḥa-meš iddūku* ABL 349:12 (NB), cf. also (referring to ants) *a-ḥa-meš idukku* KAR 377 r. 29 (SB Alu); *lu aššāt šarri lu sinnišāti mādātu [ša ...] a-ḥa-iš idukkani* should either the king’s wives or the other women (of the harem) fight with each other (or utter blasphemies in their quarrels) AfO 17 279:57 (MA harem edicts); *šū kizūšu ... uptattiḥu a-ḥa-meš* he (and) his driver pierced each other (with their daggers) Streck Asb. 60 vii 37; *ina sunqi ḥušaḥḥi ēkulu* UZU *a-ḥa-meš* in the terrible famine they ate each other’s flesh Streck Asb. 68 viii 37; *ina tāḥaz šēri* GAB *a-ḥa-meš imḥašuma abikta a-ḥa-meš mādiš iškunu* they fought each other in an open battle and inflicted heavy losses on each other Wiseman Chron. 70:7; *qarābu i-sa-ḥa-IA-ši uppušu šābē ša a-ḥa-IA-ši idukku* they are battling with each other, killing men on each side ABL 645:10f. (NA); *ina muḥḥi nakās napsāte ša a-ḥe-iš idabbabuni* they

aḥāmeš 1c

think (only) of cutting each other's throats Wiseman Treaties 557; *ana libbi a-ḥa-meš kak-kēšunu iṣelli a-ḥa-meš urassapu* they sharpened their weapons against each other and murdered each other JRAS 1892 354 i B 19 (NB); the Assyrian and the Babylonian army *šaltu ana libbi a-ḥa-meš iṣušu* fought each other Wiseman Chron. p. 54:12 (Fall of Nineveh), and passim; *a-na-ḥa-mi-iš nintaḥ-ḥašmi* we fought with each other AASOR 16 72:10 (Nuzi); *it-ti a-ḥa-iš lu nimdaḥiṣi* we fought with each other KAH 2 84:40 (Adn. II); *šumma surdū u āribu KI a-ḥa-meš šalta iṣušuma surdū āriba idūk* if a falcon and a raven fight and the falcon kills the raven CT 39 30:35 (SB Alu); *it-ti a-ḥa-meš ittakkipa lala'iš* they (the princes) butted each other like young he-goats Borger Esarh. 42:44; [*anāku u šar Miš*]ri it-ti a-ḥa-mi-iš nirta'ub the king of Egypt and I became angry at each other KBo 1 10:69; see also *šabātu* mng. 8 s.v. *aḥāiš*.

c) referring to communication, etc.: *nakru mār-šiprišunu a-na a-ḥa-meš ul ittanallaku* they are enemies, their messengers do not go regularly from the one to the other KBo 1 10:53; *šulma ana a-ḥa-mi-iš nišappa[ra]* EA 7:38 (MB); *adi šar Bābili ana a-ḥa-meš iqribuma* (the enemy confederation) converged on each other as far as the (camp of the) king of Babylon OIP 2 88:46, also *ibid.* 43:55 (Senn.); *mātāti ana a-ḥe-iš iqabbūni [mā]* all the countries say as follows among themselves Craig ABRT 1 26:8 (NA oracles); PN *šatam Esaggil u Bābilaja puḥru ša Esaggil it-ti a-ḥa-meš immilku* PN, the *šatammu* of Esagila, and the citizens of Babylon (as) assembly of Esagila, deliberated (and said) BOR 4 132:8 (NB); *ana a-ḥa-meš iqabbū umma* they were saying to each other as follows ABL 520 r. 2 (NB); *nišē āšib libbišu anna ulla a-ḥa-meš ētappalu* the inhabitants living in it (Babylon) always answered each other insincerely (lit.: "yes" "no") (and spoke falsehood) Borger Esarh. 12:23, cf. *ištēn ana ištēn ištana'alu* (var. *išta'alu*) *a-ḥa-meš* one asked the other Streck Asb. 78 ix 69; *issi a-ḥa-a-iš nidbub* let us plead (the case) against each other ABL 168 r. 18 (NA); *šumma surdū u āribu KI a-ḥa-meš GÜ.DÉ.MEŠ* if falcons

aḥāmeš 1e

and ravens call each other CT 39 30:34 (SB Alu); *mērelta banīta ana a-ḥa-mi-iš ul iklū* they did not refuse each other felicitous requests EA 9:10 (MB).

d) referring to mixing ingredients, alloys: KI *a-ḥa-[me]š 𒄩.𒄩* you mix (various oils, river and well water) KAR 298 r. 33, cf. (referring to various medicinal plants) KI *a-ḥa-meš tasāk* AMT 31,4:17, *iš-tu a-ḥa-iš tasuak* Ebeling Parfümrez. p. 42 (pl. 7) VAT 9659:28 (MA); *šumma ki-i a-ḥa-eš ittanablakkutu* when they (the ingredients of the perfume) penetrate into each other *ibid.* p. 30 KAR 222 ii 15, and passim; one goblet weighs one mina [KÜ.G]I [UD].KA.BAR [KI] [*a-ḥa-l-meš sami[h]*] gold and bronze are mixed (in its alloy) MKT 3 p. 16 r. 13 (LB math.); *unūt kaspi ḥurāši siparri [...]-pu ultu muḥḥi* 1000 GUN *adi* 1 GÍN *šubšulimma a-ḥa-meš ... ale'i* I know how to fuse together silver, gold, bronze [...] into alloys for objects ranging from one thousand talents to one shekel OIP 2 141 r. 3 (coll., Senn.); *šammē annūti ana libbi a-ḥa-meš tusammaḥ* you mix these pharmaceuticals KAR 198:5 (SB med.).

e) other occs.: *šumma ušurāti ... ina 𒄩AR iššaknama a-ḥa-a-meš ippalama ... šalmat taqabbi* if (all) the signs are placed on the lung (to the right and the left) and balance each other, you may say it is good TCL 6 5 r. 37 (SB ext.); *ṭubta sulummā ... it-ti a-ḥa-meš išku[nu]* they established mutual friendship and peaceful relations CT 34 39 ii 28 (Synchron. Hist.), cf. *it-ti a-ḥa-mi-iš isal[la-mu]* MRS 9 151 RS 17.59:13, *it-ti a-ḥa-meš ussallimu* ABL 214 r. 11 (NB); *riksāni ina bi-rit-šū-nu ana a-ḥa-meš urakkisu māmitu ... ana a-ḥa-meš iddinu* together they came to terms and gave a sworn (and written) agreement to each other CT 34 38 i 3f. (Synchron. Hist.); *ana rišūt a-ḥa-meš ittakkuma* they trusted in each other's assistance 3R 7 i 43 (Shalm. III), and passim in Shalm. III, cf. *ana Á.MEŠ a-ḥa-meš ittakkuma* Layard 87:90, and passim; *tēma a-ḥa-meš iškunu* they agreed among themselves ABL 1339:9, and *ibid.* line 6, also *tēmšunu a-ḥa-meš* GAR.MEŠ CT 28 45:12 (SB ext.); *nindaggara a-ḥa-meš* let us be considerate to each other Streck Asb. 12 i 125;

aḫāmeš 2a

a-a iṭṭulu a-ḫa-meš (there should be such darkness that) they should not be able to see each other Unger Reliefstele 31; *aššum ana a-ḫa-mi-iš qerēbini* so that we should be related to each other EA 4:18 (MB), cf. *at-ta kī it-ti-ia a-ḫa-mi-iš nirtana'amu* you (and I) are on friendly terms EA 19:12 (let. of Tušratta); *ultu rēš adi qīt aḫḫē a-ḫa-meš nīni* in all situations (lit. from the beginning to the end) we should be brothers to each other CT 22 155:18 (NB let.); *ša a-ḫa-meš imattaḫuma* (acrobats) who lift each other CT 15 44:30; *nīšē māt Aššur māt Karduniaš it-ti a-ḫa-meš ib-ba-[al-lu]* the peoples of Assyria and Babylonia began to mingle freely CT 34 39 ii 37 (Synchron. Hist.), and passim in this text, see Borger, AfO 18 112, cf. *[it]-ti a-ḫa-meš ablulma* Lie Sar. 18, also *ummānātešunu ana šā a-ḫa-meš ismuḫuma* they consolidated their armies Wiseman Chron. 62 r. 60 (Fall of Nineveh); *šumma surdū u āribu KI a-ḫa-meš imta-nahḫaḫu* if falcons and ravens mingle CT 39 30:33 (SB Alu); *šumma surdū u āribu KI a-ḫa-meš kitpulu* if falcons and ravens appear in coveys CT 39 30:38 (SB Alu).

2. together, jointly — a) together: *ištēn ṭēnšunu u mimma ša la a-ḫa-meš ul ippušu* they are of one opinion and do nothing if not together ABL 1120 r. 10 (NB); 6 *šābē agā a-ḫa-meš nuttē[r]* we returned these six men together ABL 1010 r. 1 (NB), cf. ABL 965:17 (NB); *a-na-ḫa-a-[iš]* 62 PN together 62 (camels under) PN (63 under PN₂) ABL 631 r. 1 (= ADD 759, NA), note *a-ḫa-meš šunuma a-ḫa-meš ugalludu* they are together and (still) cause troubles for each other ABL 528 r. 5f. (NA); *ana pani a-ḫa-mi-iš uttērma [...]* I brought (the fields?) together again BE 17 68:11 (MB); 8 *[u]* 49 *a-ḫa-[meš TAB-ma]* add up 8 and 49 MKT 3 p. 16 r. 8 (LB), and passim in math., see Neugebauer, ACT index s.v. *aḫameš*; *dullini ki-i a-ḫa-iš nikrik nīpuš* together let us repeat our service ABL 433 r. 3 (NA); *gabbu amma ki-i a-ḫe-iš ina libbi adē lērubu* all of them should take the oath together there ABL 386 r. 9 (NA); GN ... *a-ḫa-iš iṣbutu* the (people of the) land GN banded together (at Mount GN₂) AKA 293 i 113 (Asn.), cf. *ibid.* 303 ii 24; *attunu* ...

aḫāmeš 2b

iš-tu a-ḫa-iš É [nak]amta [pi]tia open (pl.) the storehouse together KAV 105:10 (MA let.), and passim in MA; EN.MEŠ *eglāti iš-tu a-ḫa-iš iz-za-a-zu* the field owners will join forces KAV 2 vi 25 (Ass. Code B § 18), also *ibid.* 6 (§ 17); PN PN₂ ... *u šābēšunu a-na UGU a-ḫa-meš ina qašti 3(?)ME PN, PN₂*, (etc.) and their men, altogether three hundred (men with) bows ABL 520:16 (NB); 1119 LÚ.ERÍN.MEŠ KAL. MEŠ 5000-šú-nu ZI.MEŠ *ina UGU a-ḫe-iš* 1,119 able-bodied men, amounting to 5,000 people (men and dependents) all in all ABL 304:3 (NA); KÙ.BABBAR.MEŠ *ša pī tuppi la <bī>ri u x AN.NA.MEŠ ša pī tuppi annī it-ti-ḫa-mi-iš PN ana PN₂ utār* PN will return to PN₂ both the silver stipulated in the old contract and the x tin stipulated in the present contract HSS 5 12:17 (Nuzi); *is-sa-ḫe-iš ḫīta* weigh (pl.) (the silver for the whole work) together ABL 185:9 (NA), cf. *is-sa-ḫe-iš* ABL 652:10; as to the men from the tribes, whom the king has assigned to guard duty *maššartani it-ti a-ḫa-meš ninaššaru* we will do our guard duties together ABL 349 r. 9 (NB); *is-sa-ḫe-iš ina libbi kammusani* they live there together ABL 378 r. 2 (NA); *it-ti a-ḫa-meš lubburi* to grow old together ADD 644:8 (SB votive); *it-ti a-ḫa-meš ana pani qēpānu ša Eanna alka* go together to the trustees of Eanna YOS 3 67:30 (NB); NINDA.HI.A *šikara it-ti a-ḫa-mi-iš takkala* you eat and drink together EA 162:23, cf. *is-sa-ḫe-iš e-kul-lu* ... *išattiu* ABL 419:16 (NA).

b) jointly: *umma ninuma a-ḫa-iš lu niddimma ... nušākalam* we said, "We will give together and pay (the one mina of silver)" Contenau Trente Tablettes Cappado-ciennes 6:9 (OA); *dullu epinni a-ḫa-meš ippušu* they will do the plowing work jointly Watelin Kish pl. 15 W. 1929,141:8 (NB); *mārē ša PN u PN₂ it-ti a-ḫa-meš ušabšū* any children PN and (his wife) PN₂ will have together VAS 6 61:16, cf. *māru u märtu it-ti [a(!)-ḫa(!)]-meš ul niršu* Nbk. 359:6; *mimmašunu ina pani a-ḫa-meš jānu* they own nothing jointly (any more) Dar. 287:6; *mimma mala ina qāt sarrī inašši a-ḫa-meš šunu* (replacing *aḫāta*, q.v.) they own jointly whatever he will recover from the thieves TCL 12 26:6 (NB), cf. *nikkas-*

aḫāmeš 3

sīni . . . a-ḫa-meš šunu Nbk. 359:9; *ina utur a-ḫa-meš šunu* they have equal shares in the profit TuM 2-3 172:11 (NB); *ša a-ḫa-iš šunu* (the barley?) belongs to them in common KAJ 118:19 (MA); 2 minas of silver which PN, 2 minas of silver which PN₂ *it-ti a-ḫa-meš ana ḥarrāni iškunu* put jointly into the commercial venture Nbk. 88:5, also Dar. 280:5, and passim in NB partnership contracts, also *ḥarrāna . . . it-ti a-ḫa-meš illiku* Nbk. 116:4; *zēru bišu u babbānū it-ti a-ḫa-meš išaqqū išappilu* be the field good or bad, they jointly share in profits and losses Camb. 217:10, also VAS 4 11:7; *zēru birūt nārāti ša PN u PN₂ it-ti a-ḫa-meš kullani* the field, in the bend of the canal, which PN and PN₂ hold jointly BE 9 60:12, also *ibid.* 4; *amartu.MEŠ MU.MEŠ KI a-ḫa-a-meš* this common wall is joint property VAS 15 35:12.

3. severally, each in equal measure: *arḫi-šamma* ^a*Sin u* ^a*Šamaš ina tāmartišunu . . . annu kēnu etappalu a-ḫa-meš* every month the moon and sun each gave reliable, good omens when observed Borger Esarh. 18 Ep. 14:49; *ša kunnu palēa qibāma naplisa a-ḫa-meš* order (pl.) my rule to be firmly established, look with favor upon me, each of you (the addressed deities) PBS 1/2 106 r. 22, see Ebeling, ArOr 17/1 179; *aḫḫūšu urki a-ḫa-iš inassuqu ilaqqiu* his brothers, each in turn, will cast lots and take (their shares) KAV 2 ii 6 (Ass. Code B § 1), cf. AfO 12 53 ii 11 (Ass. Code § O); *šābē sīsē ina nagī [ša] šarri bēlija ana maššarti [x] x a-ḫa-meš sadru* men (and) horses are organized in shifts for guard duty in the province of the king, my lord ABL 503:13 (NA); *ša EGIR a-ḫa-meš ēpušu bēlūt Elamti* (kings) who in succession ruled over Elam Streck Asb. 82 x 18; *arkat a-ḫa-meš* one after the other Tn.-Epic “iv” 19; if two, three, or four *bibbu*-stars *arki a-ḫa-meš uššūnim* rise one after the other ZA 52 248:76; we are brothers *itti nakri ša a-ḫa-meš [lu nakrānu u itti] salme ša a-ḫa-meš lu salmānu* we should be the enemy of one who is an enemy to any one of us, a friend to the one who is a friend of any one of us KBo 1 10:58f.; *mušendū ša* ^a*Bēlti ša Uruk itti aḫāmeš imtalkuma a-ḫa-meš ū-za-’i-zu* the fowlers of the Lady-of-

aḫāmeš 4a

Uruk consulted with one another and divided (the deliveries to be made) equally YOS 7 69:12 (NB); in all my remaining fields PN *itti PN₂ ma-al-la a-ḫa-mi-iš i-za-az-[mi]* PN has an equal share with PN₂ JEN 352:15, cf. *ma-la a-ḫa-meš* TuM 2-3 206:9, *ma-la a-ḫa-meš* ḪA.LA *ša PN u PN₂* VAS 6 188:16, cf. *ma-la-al-la a-ḫa-meš* CT 22 191:29 (all NB); *šarru RN it-ti a-ḫa-me-eš tuppa ana ḥursān iṭturaš-šunūtima* the king Meli-Šihu wrote a tablet to each of them (ordering them to undergo) the ordeal BBSt. No. 3 iv 37, cf. the claimant informed the king and *it-ti a-ḫa-me-eš išālsunūtima* he (the king) interrogated them separately *ibid.* iv 18; *uṭṭuru TA IGI a-ḫe-iš* each of them has been paid ADD 155:6, and passim in NA leg., note TA IGI *a-ḫi-še* ADD 780:8 (= RT 20 203); *ŠE.BAR ki-i a-ḫa-mi-[i]š banāt* the barley is everywhere evenly fine BE 17 28:23, wr. *ki-i a-ḫa-mi-iš* *ibid.* 27:43 and 35:16, 23 (MB); *ina ištēt šatti meḥret a-ḫa-meš iškunu napištu* in the same year each of them died Streck Asb. 108 iv 64, cf. *meḥret a-ḫa-meš uššišun addū* Borger Esarh. 85 r. 48; *DIŠ ubānu rabītu šihirtu ma-la a-ḫa-meš mašā* if the thumb is as long as the little finger Kraus Texte 22 iii 9, cf. *kibrī inēšu a-ḫa-meš naṭlu* *ibid.* 24:14, also *la a-ḫa-meš zīza* not equally divided *ibid.* 12c iii 16’; note the exceptional formulation: *1-en.TA-’ a-na a-ḫa-meš ilqū* each has taken one (copy of this document) AnOr 8 60:21 (NB).

4. side by side, face to face, alike — a) side by side, face to face (referring to spatial relationships): *šumma tar-ši a-ḫa-meš šaknu a-ḫa-meš iṭṭulu* if they (the crevices) are placed facing each other, look at each other Boissier DA 12 i 42 (SB ext.), also *ibid.* 45, TCL 6 5 r. 23; *2-ta eqlāti parsēti [ša] tēḫ a-ḫa-meš la šakna* two separate(?) fields which are not lying side by side VAS 3 187:6 (NB), cf. *ana tēḫ a-ḫa-meš* *ibid.* 142:3, also *2-ta eqlāti ša ana a-ḫa-meš-šu qerbi* VAS 5 91:19; *emūqīšu kī upaḫḫir adū ina muḫḫi nāri ana tar-ši a-ḫa-meš nadū* he assembled his army and now they are encamped along the canal facing each other ABL 280 r. 23 (NB); *ina lumun [MUL.X].MEŠ ša ana a-ḫa-meš it-te-eḫ-ḫ[u-ū]* against the evil (portended) by stars which

aḥamma

approach each other BMS 62:19, see RA 48 8; 16 ŠA.NIGIN KI *a-ḥa-meš etellû* 16 intestinal coils are risen(?) to the same level(?) PRT 106:12 (ext.); *ešmātekunu a-na-ḥe-iš «ḥi» lu la iqarriba* may your bones never come together (after death) Wiseman Treaties 640; note *qa-[an]-ni a-ḥe-iš ittušûni ittalkuni* together (lit. side by side) they left and went off ABL 138:16, cf. *qa-an-ni a-ḥe-iš nizzaz nippaš* ABL 118 r. 10 (both NA); *šalam zikari u sinništi teppuš ana UGU a-ḥa-meš tanaddišunūti* you make figurines of a man and of a woman and put them one on top of the other KAR 70:7; GU.MEŠ UGU *a-ḥa-meš ilupūti* threads crossing each other CT 31 49:26 (SB ext.); *ina sikkāti ša siparri iš-tu a-ḥa-iš rapqu* they are riveted together by means of bronze pegs AFO 18 308 iv 15 (MA inv.); *sissiktašunu iš-tu a-ḥa-meš taka[ssi]* you bind the hems of their (the seated man's and woman's) garments together BBR No. 49 vi 10 (NA rit.); *šulpu ḥurāši mē qātē ... KI a-ḥa-a-meš inašši* he (the priest) lifts the golden *šulpu*-container and the hand water basin facing each other (or: simultaneously) (to [DN]) RAcc. 72 r. 5; UD.15.KAM ^d*Sin u* ^d*Šamaš it-ti a-ḥa-meš* IGL.MEŠ on the 15th day the moon and the sun met each other (in opposition) ABL 1448:2 (NB), cf. *is-sa-ḥe-iš innamerūni* ABL 24 r. 14 (NA), also, wr. KI *a-ḥa-meš* ABL 822:4, *it-ti a-ḥa-me-iš* IGL.LÁ ABL 1409:2, UD. 14.KAM ^d*Sin* ^d*Šamaš a-ḥe-iš étamru* ABL 818:8, also ABL 823:4, and passim in NA reports and letters, note DINGIR.MEŠ *a-ḥe-iš emmuru* ABL 359 r. 1; note (in a separative nuance) *ḥattu istu kāsī iš-tū a-ḥa-miš uššuru* the staff being kept separate from the goblet KAR 33:13.

b) alike: *sal-lu u mītu ki-i a-ḥa-meš [šunu]* how alike are a sleeping(?) and a dead person Gilg. X vi 33; *šammī ša šēri ša ana a-ḥa-mi-iš mašlu* (let them fashion ornaments in the shape of) wild-growing plants which are all alike EA 11 r. 11 (MB); (the medicinal plants) *a-na a-ḥe-iš la muš-lu* do not look alike ABL 1370 r. 12 (NA).

aḥamma (*aḥammu*) adv.; separately, apart, moreover; OA, OB, SB; *aḥammu* in SB; cf. *aḥu* B.

aḥamma

a. ga. ba = *a-ḥa-ma, i-diš-ši-šu* RA 16 167 iv 31, dupl. CT 18 30 r. ii 27f. (group voc.).

a-ḥa-am-mu = x-[...] Malku III 86.

a) in OA — 1' separately, alone: we asked PN, and he said *awēlam a-ḥa-ma ukallušu* they keep the boss in solitary confinement (referring to the arrest of a person by the palace, see line 5f.) TCL 19 71:12, cf. *a-ḥa-ma é alpī abīd* I passed the night alone in the stable KT Hahn 3:15; 4½ GÍN *kaspam* 2¼ GÍN *kaspam* 4½ GÍN *ka[spam] a-ḥa-ma* 3 *awilū ša GN ilqe'uma* three men from GN took separately 4½ shekels, 2½ shekels (and) 4½ shekels of silver respectively TCL 4 87:2.

2' in separate packages, as separate item (mostly in lists, referring to merchandise, silver, etc.): 8 *kutānū ... a-ḥa-ma darku* eight *kutānu*-garments packed separately TCL 19 43:42, also CCT 2 34:9; 26 TÚG *kutāni a-ḥa-ma* 1 TÚG *pu-ra-⟨am⟩ DIR ša PN* (I left) 26 *kutānu*-garments (and) separately one ... *pura'um*-garment belonging to PN CCT 1 20b:2, and passim; they owe me six shekels of silver *a-ḥa-ma* 4½ GÍN *kaspam ḥabbulunim* (and) separately they owe me 4½ (more) shekels of silver TuM 1 4b:14, cf. *ṭuppušu ša x kaspim ú a-ḥa-ma ša x kaspim lapit* BIN 4 61:62, and passim preceded by *u*; PN has brought you x silver *a-ḥa-ma x kaspam PN-ma ublakkum* (and) separately the same PN has brought you x silver CCT 4 23a:48, cf. Kienast ATHE 19:3, also *a-ḥa-ma* 3 GÍN *kaspam šiātimma* (and) separately three shekels of silver to the same woman TCL 21 202:13, and *ibid.* 6, 16 and 23; *a-ḥa-ma x ḥurāšam ... PN naš'akkunūti a-ḥa-ma x kaspam ... PN naš'akkunūti* BIN 6 31:22 and 26; note 40 TÚG.ḪI.A 2 TÚG *a-ḥa-ma kabtātum* forty garments, two garments separately, heavy (garments) Contenau Trente Tablettes Cappadociennes 1:4, and passim; I paid to your account (*aššumika ašgul*) x copper 30 LÁ 1½ MA.NA *a-ḥa-ma aššumika ... ašgul* CCT 3 12a:10; 4 GÍN (*kaspam*) *išti* PN 12½ GÍN *a-ḥa-ma išti* PN-ma TCL 20 82:8; note x *weri'am dammuqam x weri'am lammunam a-ḥa-ma* (I gave him) x refined copper (and) separately x crude copper BIN 4 172:2, cf. (at the end of the statement) CCT 3 29:29, MVAG 33

aḥammu

132 No. 146:23; x silver *kunkam šitti kaspim a-ḥa-ma kunrukma šēbilam* seal for me, the rest of the silver send me under separate seal CCT 4 2a:11; *a-ḥa-ma* x *annakam ana qaššim kurummassu addin* separately, I gave x tin for his living expenses to the *qaššu*-official CCT 1 26b:13; *u* I MA.NA *kaspam a-ḥa-ma ša . . . addinušuni* and in addition the one mina of silver which I gave him TCL 4 24:37, cf. *u* x *kaspam a-ḥa-ma . . . lušēbilam* CCT 3 3b:15, and passim; note the exceptional writing *a-ḥa-am-ma* BIN 6 166:6.

3' as introduction of a new topic: *a-ḥa-ma* 3 GÍN *kaspam ukulti šuḫārīšu u emārišu* in addition, three shekels of silver to feed his boys and his donkey (after the date) TCL 21 197:14, cf. *a-ḥa-ma* (after the introductory formula of a letter) BIN 6 51:3; *a-ḥa-ma* 22 TUG.ḪI.A . . . PN *iraddi* CCT 2 25:24.

b) in OB: *mimma . . . tušābalam a-ḥa-am-ma šūbilam* whatever you intend to send me, send it to me separately Tell Asmar 31 299:30; *uš-ta-ap-ta x-x-ū-um a-ḥa-am-ma* RA 45 172:23 (OB lit.).

c) in SB: *māru ašru sanqa a-ḥa-mu zārāšu i-ka[r-rab]* the father gives a special blessing to a humble, obedient son ZA 4 254 iv 13; see also lex. section.

M. David, OLZ 1933 213.

aḥammu see *aḥamma*.

aḥannā (*aḥennā*) adv.; this side, the nearer shore or bank; SB, NB, LB; *aḥennā* only in Asb.; cf. *aḥu* B.

a) in contrast to *aḥullā*: *a-ḥu-la-a ù a-ḥa-na-a-a ša nāri eššu* on the further and nearer bank of the new canal VAS 3 187:4 (NB); KUR.MEŠ *u mātu ša a-ḥa-na-a-a agā ša* ID *Marratu u a-ḥu-ul-lu-a-a ulli ša* ID *Marratu ša a-ḥa-na-a-a agā ša qaqqar šumāma'itu u a-ḥu-ul-lu-a-a [ul]li ša qaqqar šumāma'itu* the mountains and plains on this, the nearer shore of the lagoon, and on that, the farther shore of the lagoon, (as well as those) on this, the nearer side of the desert (lit. the region of thirst), and on that, the farther side of the desert VAB 3 85:8 and 10 (Dar.), also *ibid.* 16 and 18.

aḥānu B

b) other occs.: I put prisoners from Elam on boats *ana a-ḥa-an-na-a ušēbiramma* and ferried them to this shore (and made them march to Assyria) OIP 2 38 iv 43, cf. *a-ḥa-an-na-a ana* GN . . . *ušēbiruni* *ibid.* 76:100 (Senn.); *ina elippāte širāte a-na a-ḥa-an-na-a ušēbiruni maršiš* with much trouble they brought (the bull colossi) on large boats to this bank (of the river) *ibid.* 105:72; Tirhaqa left his fortress ID *Jaru'u ēbir[ma ina(?)] a-ḥe-en-na-a iškuna madaktu* crossed the Nile River and pitched camp on the near bank Streck Asb. 160:32.

aḥānu adv.; outside; NB; cf. *aḥu* B.

The Chaldean officials changed the border markers of the fields of the family estate *ana idi ramnišunu utirruma ištarraku a-ḥa-nu* appropriated them and gave (them) as grants outside (the family) BBSt. No. 10 r. 5, cf. any Chaldean official who would alter this gift *ana a-ḥa-[nu] išarra[ku]* *ibid.* r. 33.

For a similar phrase, see *aḥia*.

aḥānu A s.; (a type of worker); Mari*; cf. *aḥu* B.

aššum LÚ *a-ḥa-ni ina dūr bēlija libittam labānum bēli išpuram* LÚ.MEŠ *a-ḥa-ni kalašunu* PN . . . *itti* PN₂ *uštašbitma ana libittim labānim ana dūr bēlija attarad* my lord has sent me orders concerning unassigned workmen (lit. outsiders?) to make mud bricks in the fortress, (now) PN has put all the unassigned workers in a crew under PN₂, and I have dispatched them to the fortress to make mud bricks ARM 5 28:9 and 11.

aḥānu B s. pl. tantum; 1. arm fetters(?), 2. wings (? of a building); SB, NB; cf. *aḥu* B.

1. arm fetters(?): 2 MA.NA $\frac{1}{3}$ GÍN 2 *a-ḥa-anu* PN *rab bit kilī mahir ina pan* PN₂ *nappāḥ parzilli* PN, the prison warden, has received two (sets of) arm fetters (weighing) $2\frac{1}{3}$ minas from PN₂, the iron smith AnOr 8 36:9 (NB).

2. wings (? of a building): 16 bread offerings *pan ziqqurra u bit ili ša ziqqurra* 16 *šibtu pan a-ḥa-nu ša papāḥa* ^dAnu u Antu for the temple tower and the sanctuary on the temple tower, 16 bread offerings for the wings(?) of the chapel of Anu and Antu RAcc. 63 r. 32.

aḥarātu

Meanings suggested by contexts and etymology.

aḥarātu s.; the far bank of a river; Mari*; WSem. lw.

assurri inūma nawūm ša Hanā aqdamātam ša nārim ikkalu nakrum imaqutma hiṭitum ibbašši ulašuma nawūm šī ištu aqdamātīm ana a-ḥa-ra-tim ibbiram nakrum ša mātīm kali[š]u mimma epēšam ul i[l]i u nīnu annānum ul [nu]ptallas heaven forbid that so long as the Hanean camp continues to graze on the near side of the river the enemy might attack and a disaster might occur, but if, on the contrary, that camp crosses from the near bank to the far bank, then the enemy, (confronted with) the country in its full (strength), will not be able to do a thing, and here we will not even be troubled ARM 3 15:18; (a ship was lost when the Haneans were crossing the Habur) *inanna še'um ša ekallim u LÚ muškēnim ina a-ḥa-ra-tim nadi* and now both the grain belonging to the palace and to the commoners is left on the far side of the river ARM 2 80:11; *a-ḥa-ra-tam ištu* GN *adi niātīm burtim* LÚ.MEŠ *sa-ak-bu lišbuma* let the *sakbū*-men settle on the far side of the river, from Appan up to the well which belongs to us ARM 2 98 r. 4, cf. <ina> *a-ḥa-ra-tim* UDU.ḪI.A *nawūm* [...] *ibid.* 90:7; *Ia-[ap-tu]-rum ša a-ḥa-ra-tim* Japturum, which is on the far bank RA 42 71 No. 10:8.

There is no sufficient reason for concluding that the term denotes anything in Mari but the far bank of a river, irrespective of orientation.

von Soden, Or. NS 18 391f.; Kupper, ARMT 3 p. 114; J. Lewy, Or. NS 21 417.

****aḥarimu** (AHw. 18a) most likely to be interpreted as *aḥārīma* I will make ready YOS 3 147:23 (NB let.), cf. *ḥāru* B usage b.

aḥarriš (AHw. 18a) see *aḥurriš*.

aḥarrū adj.; later; OB*; cf. *uḥḥuru*.

aššum SU.SI.IG [ma]-t[im x x x] x panānum ša 500 U₈.UDU.ḪI.A *mahrūtam a-ḥa-ar-ru-[tam]* ana 1500 U₈.UDU.ḪI.A [at]-ra-ku concerning the . . . -official [...], from five hundred (head) of sheep and goats my responsibility

aḥāta

has (lit. I have) increased to 1,500 (head) of sheep and goats (inclusive of) earlier (and) later (countings?) (so I complained and said: the sheep and goats have become too numerous, I cannot handle them) YOS 2 52:8 (coll. Rivkah Harris).

For the SU.SI.IG official, see Kraus Edikt 115f.

aḥartiš adv.; forever; MB*; cf. *uḥḥuru*.

a-ḥar-ti-iš irimšu he (the king) deeded him (a certain field) in perpetuity (for rebuilding the temple tower of Borsippa) BBSt. No. 5 ii 29 (kudurru).

***aḥāru** v.; to be late; EA*; I (only stative attested); cf. *uḥḥuru*.

u inūma šabēšu u narkabātišu aḥ-ru-[n]im-mi and if his troops and chariots are delayed (Aziri will treat us as he treated GN) EA 59:26 (let. from Tunip).

The only attestation for *aḥāru* is in this letter where it is a solecism possibly due to a scribe whose native language was a West Semitic dialect. Elsewhere, in Akkadian context and in vocabulary entries only the stem *uḥḥuru* "to be late" is attested, q.v. For the OB staves cited AHw. 18a s.v. *aḥāru*, see *wu'uru* (*wu-'u₅-ur* CT 15 3 i 8, *wu-'u-ra-ku-[ma(?)]* ARM 5 27:36); the reading and mng. of *a-ḥUR* RA 35 48 No. 26:2 (Mari liver model) remains uncertain.

aḥāta (*aḥāti*, *aḥātu*) adv.; in equal shares; NB; cf. *aḥu* A.

lu-ú a-ḥa-a-tú ni-i-n[i] let us share and share alike BE 9 60:10, with corresponding *u šú-nu [a]-ḥa-a-tú šú-nu* *ibid.* 18, cf. *mimma mala . . . illa' a-ḥa-a-tú ni-i-ni* BE 10 44:5, also *a-ḥa-a-tú šú-nu* *ibid.* 8, *u šú-nu a-ḥa-a-tú šú-nu* *ibid.* 55:11; *a-ḥa-tu₄ šú-nu* VAS 3 149:8; *mimma mala ina ali u šeri . . . ippušū* PN *u* PN₂ *a-ḥa-a-ta šú-nu* in whatever assets they will acquire in town and abroad PN and PN₂ share and share alike Dar. 396:8, also *ibid.* 395:8, cf. (in similar contexts) Nbk. 88:7, Nbn. 653:9, *a-ḥa-<ta> šú-nu* TCL 13 160:15; *mimma mala ina muḥḥi ippušu a-ḥa* (var. adds *-a*)-*ta šu-nu* Nbn. 199:6, var. from dupl. ZA 1 203; *mimma mala it-te-ir a-ḥa-ta šú-nu* whatever is in excess belongs to (both of) them in equal

aḫāti

shares GCCI 2 84:11; *ina libbi uḫinnu ša inaššū a-ḫa-a-ta šū-nu* they (the two partners) share half and half in the *uḫinnu*-dates which they will acquire Nbk. 58:7; *akī zittišunu a-ḫa-a-tu₄ šū-nu* (see *zittu* mng. 1b) Peiser Verträge 108:10; *mimma mala . . . ippuš a-ḫa-ta šū-nu dullu malamališ ippuš* they share and share alike whatever they earn, one will do as much work as the other BRM 1 82:8, cf. BE 8 118:17, Nbk. 125:3, VAS 5 34:5, note the spelling *a-ḫa-a-ti šū-nu* VAS 4 11:6, (in broken context) *a-ḫa-a-ti* SBAW 1889 p. 828 (pl. 7) iv 46 (NB Laws).

The phrase *aḫāmeš šunu* (see *aḫāmeš* mng. 2b) is exactly parallel in meaning and structure to *aḫāta šunu*.

aḫāti see *aḫāta*.

aḫātu A s.; 1. (real) sister, also as component in the kinship terms *aḫātu rabītu* elder sister, *aḫāt abi* paternal aunt, *aḫāt ummi* maternal aunt, *mār aḫāti* nephew, 2. sister (as designation of a rank and status), 3. one (another); from OAkk. on; Akkadogram in Hitt. (see JCS 15 72); pl. in OA *aḫuātu* (BIN 6 182:7), OB *aḫḫātu*; wr. syll. and NIN; cf. *aḫu A*.

nin = *a-ḫa-tum* (var. *a-ḫat-tum*) Hh. I 96, nin.a. ni = [a]-*ḫat-su* Hh. I 112, cf. [ni-in] NIN = [a-*ḫa-tum*] S^b I 340; še.im = [nin] = [a-*ḫa-tu*] Emesal Voc. II 70.

alam ^dNa.ru.di nin.dingir.gal.gal.e.ne : *šalam* ^dNarudi *a-ḫat* DINGIR.MEŠ GAL.MEŠ the figurine of DN, the sister of the great gods AfO 14 150:208ff.; ^dA.ru.ru nin.[gal] ^dEn.líl.lá : ^dBēlet ilī *a-ḫat* GAL-[tu] šá ^dMIN BIN 2 22:89f.; Sum. restored from OECT 6 pl. 26 K.9310:9; [šeš].nin.bi.ta : *a-ḫa a-ḫa-ti* CT 16 43:50f.; ni.in.gi.e.du.da (var. gi ù.tu.ud.da) : *a-ḫat* ^dUTU ta(!)-*lim-tu* LKA 37:1.

ta-*lim-tum* = *a-ḫa-tum* Malku I 139; DUMU.SAL DINGIR-šū // *a-ḫas-su* Šurpu p. 50 Comm. B 19 to Šurpu IV 7.

1. (real) sister — a) in gen. — 1' in leg. and letters: PN *šalmat a-ḫa-da-ki sá-lim-da* the woman PN is fine, your two sisters are fine (too) MAD 1 185:8 (OAkk. let.); PN *a-ḫa-at* PN₂ A 30794 (OAkk. seal); the sons of Pušukēn *kīma raminišunu u kīma* PN *a-ḫa-ti-šu-nu gubabtim* in their own name and in the name of their sister, the *ugbaltu*-priestess

aḫātu A

PN Kienast ATHE 24:11, cf. *mer'ū* PN *u a-ḫa-sū-nu gubabtim* MVAG 33 11 No. 9:4; *ina mūti ummini u a-ḫa-ti-ni* at the death of our mother and sister (much was lost in our father's house) CCT 1 47b:9; PN *a-ḫa-sú qātātuni* (silver for which) his sister PN is a guarantor MVAG 33 205 No. 215:3; *ašam-mēma a-ḫa-at-kà eriat* I hear that your sister is pregnant KTS 42a:17; *mīnum ša ammakam a-ḫa-ti mer'ū* PN *umassaḫunima attānu tašta-puāni* how does it come that the sons of PN are vilifying my sister there and you keep silent? BIN 6 69:13 (all OA); *a-ḫa-at-ka imtūt ummaka maršatti* your sister died, your mother is sick TCL 18 81:4; *bītum šū jūm a-ḫa-ti ina libbišu wašba[t]* this house is mine and my sister lives in it Pinches Berens Coll. 99:7; PN *u aḫ-ḫa-tu-ša* PN and her sisters TLB 1 87:14, also, wr. *a-aḫ-ḫa-tu-ša* TCL 1 104:22; news from the *gagūm*-district *ša* PN LUKUR ^dUTU *a-ḫa-ti išpuram* which my sister PN, the *nadītu*-woman of Šamaš, sent me TCL 1 54:29; *ša la jāti mannum a-ḫa-at-ki uṭābkim* if it were not for me, who would be treating your sister kindly for your sake? BIN 7 53:22; *elēnukki a-ḫa-tam la išū* PBS 1/2 5:6; PN *a-ḫa-ti ašti* GAL.UNKIN.NA my sister PN, the wife of the GAL.UNKIN.NA-official PBS 7 100:10 (all OB); *mamman ina aḫḫiša u aḫ-ḫa-ti-ša* any of her (the legatee's) brothers or sisters (who contests the bequest) MDP 24 381:10; the share of PN *ša itti* LUKUR PN₂ *a-ḫa-ti-šu išū* which he holds with the *nadītu*-woman, his sister, PN₂ MDP 18 211:10 (= MDP 22 44); *mulla ša damī ša NIN-ti nāši idnammi* (should he say) "Give us the blood money for (our) sister!" MRS 9 146 RS 17. 318+:24'; *a-ḫa-ti-ia ša iddinakku abija ašrānu ittika u mamma ul imurši* my (Kadaš-man-Harbe's) sister whom my father gave you is there with you but nobody has ever seen her EA 1:12 (let. from Egypt), and passim in this letter; *ḫazannašunu dāku gadu a-ḫa-ti-ia u mārēše* they killed their regent together with my sister and her children EA 89:21 (let. of Rib-Addi); if a brother says *mā a-ḫa-ti . . . apattar* I will redeem my sister (within a month) KAV 1 vii 42 (Ass. Code § 48); PN *a-ḫa-az-zu* ^dPN₂ *ana aššūti ana* PN₃ *ittadin* Šilwa-

aḫātu A

Tešup gave his sister, Šuwar-Hepa, as wife to Zigi HSS 9 24:4, cf. *ina kaspi ša a-ḫa-ti-ia* ibid. 111:5 (Nuzi); PN PN₂ ŠEŠ.MEŠ-šú 2 NIN.MEŠ-šú his two brothers PN (and) PN₂ (and) two sisters (unnamed) of his ADD 231:5, cf. PN 3 ŠEŠ.MEŠ-šú NIN-šú *naphar* 5 ZI.MEŠ ADD 447:7; *aḫ-ḫa-a-ti-šu-nu ša ina bīt abi ašbama* their sisters who are (still) living in their father's house SBAW 1889 p. 828 (pl. 7) v 44 (NB laws), cf. PN u ¹PN *aḫ-ḫa-ti-šú* TuM 2-3 167:5; PN *šulum ša* ¹PN₂ NIN-šú *iša'al* PN sends greetings to his sister PN₂ ABL 1439 r. 6 (NB), note, wr. ŠEŠ-ti-šú CT 22 225:7; ¹PN NIN-ka NU.BAR-ti *bī innamma lu aššati šī* please give me your sister, the *kulmašitu*-woman, she should be my wife RA 25 81 No. 23:4 (NB Neirab).

2' in lit.: *šitta inū a-ḫa-tu šinama* the two eyes are sisters AMT 10,1 r. 25, cf. *ul illak a-ḫa-tu ana lit a-ḫa-ti-šá* one sister cannot go to meet the other sister ibid. r. 19; *samanūtu a-ḫat-su-nu* ^a*Narudi* the eighth (apart from the seven gods) is their sister, Narudi AFO 14 144:76 (*bīt mēsiri*); her second name is *a-ḫat DINGIR.MEŠ SIL.MEŠ* the Sister-of-the-Gods-of-the-Streets WVDOG 4 pl. 15 No. 1:3, also RA 18 198:2 (Lamaštu); ^a*Bēlet-Ninua* ^a*Ištar ša Arba'il kīma ummi u NIN litarrā[ka]* may the Lady-of-Nineveh (and) the Ištar of Arbela guide you (the king) like a mother (and) a sister ABL 923:6 (NA); *taprusi ittija še'u še'itu* ŠEŠ NIN *ibru tappū u kinattu* you have alienated from me male and female friends, brother and sister, fellow, comrade, and colleague Maqlu III 115, cf. *māmīt* ŠEŠ u NIN Šurpu III 5; NIN.MEŠ-šú BAD.MEŠ *kabāt qaḡ-ḡadi* his sisters will die—or there will be) honors CT 28 28:15 (SB physiogn.); GURUŠ *ana NIN-šú* TE a man had intercourse with his sister CT 29 48:14 (list of portents), cf. *ana NIN-šú iḫi* (as diagnosis) Labat TDP 108 iv 17, *ana a-ḫa-ti-ia lu aḫi* *Analecta Biblica* 12 285:86; *eḫem aḫi u NIN išbassu* the ghost of his brother or sister has seized him Labat TDP 114 i 34'; NIN-su *adi nadunnīša ma'di* his sister with her large dowry AKA 238:41, cf. SAL.NIN-su TA *nudnīša mādi* ibid. 342:124 (Asn.), also 2 SAL.NIN.MEŠ-šú *ištu nudnīšina* Scheil Tn. II r. 19; *ilānišu ummašu* NIN-šú

aḫātu A

aššassu qinnūšu Streck Asb. 72 ix 3, and cf. ibid. 198 iii 5.

3' in personal names: for *aḫātu* with personal suffixes see Stamm Namengebung 244; for other names with *aḫātu* see ibid. index s.v.

b) in kinship terms — 1' *aḫātu rabītu* elder sister: *ana NIN GAL-ti ugdallil* he offended the elder sister Šurpu II 36, cf. ibid. II 89, IV 58, VIII 59, and NIN GAL-tu KAR 39 r. 12.

2' *aḫāt abi (aḫāt ummi)* paternal (maternal) aunt: *a-ḫa-at abini* BIN 4 94:4 (OA), *māri NIN <a>-bi-šu . . . ana aplūtišu iškun* (when PN's son died) he made the sons of his father's sister his heirs TCL 17 29:19 (OB let.), cf. *a-ḫa-at a-bi-ja* CT 2 1:1, RA 9 22:16 (OB), also MDP 18 202:3 (= MDP 22 3); *A-ḫa-at-a* (text -e)-*bi* CT 29 21:15 (OB), ¹*A-ḫat-AMA-šú* Dar. 379:42; for other personal names, see Stamm Namengebung 302.

3' *mār aḫāti* nephew: *ma-ri a-ḫa-ti-ia* BIN 7 32:5, cf. DUMU *a-ḫa-ti-ia* TCL 1 2:8 (OB), PN DUMU NIN-šú *ša* PN₂ ABL 277 r. 3, and passim in NB letters of ABL; in texts from Elam or referring to Elam: DUMU.NIN *šā* PN MDP 2 pl. 15 No. 1:5, and passim in votive insers.; *Kuk-^aNašur sukkal Šušim* DUMU.NIN-šú *ša Temtiagun* PN, the *sukkallu* of Susa, the son of the sister of PN MDP 23 283:3, cf. ibid. 282:3, 284:2, MDP 28 396:3, 397:3; DUMU.NIN-šú *ša Tammariti* ABL 282:8, and cf. (referring to Ištarhundu), wr. DUMU *a-ḫa-ti-šú* CT 34 48 i 40 (Babyl. Chronicle), (to Tandanamanê) Bauer Asb. p. 56:8.

2. sister (as designation of rank and status) — a) referring to rank: *umma* RN [*šarru*] *rabū šar Mišri . . . ana* ¹*Pudu-Hepa šarrati rabīti* [*šarrat H*] *atti* SAL *a-ḫa-ti-ia qibīma* thus (says) RN, the great king, the king of Egypt, speak to PN, the great queen, the queen of Hatti, my sister KUB 3 63:2, and passim in this letter, cf. also KBo 1 29:2, and passim; *ana* ¹*Gilu-Hepa a-ḫa-ti-ia lu šulmu* EA 17:6, cf. EA 19:6, and passim; as polite form of address in letters: *u[mm]ātūa a-ḫu-a-tū-a attina* you are mothers and sisters to me BIN 6 182:7, cf. *šumma a-ḫa-ti atti mā kīnātimma tara'imini* if you are indeed a

aḫātu B

sister to me, so that you love me truly KT Hahn 5:3; *šumma a-ḫa-ti atti šumma beltī atti* BIN 6 14:3, cf. *a-ḫa-ti atti* CCT 4 20a:13, 26, and passim in OA; note in lit.: when the gods made a banquet *ana a-ḫa-ti-šu-nu* DN *išpuru mār šipri* they sent a messenger to their sister Ereškigal EA 357:2, cf. (Nergal addressing Ereškigal) *a-ḫa-[ti]* AnSt 10 118 iv 17', cf. also *a-ḫa-at-ki* ^a*Ištar* (var. *a-ḫa-ta-ki*) KAR 1:25, var. from CT 15 45:26 (Descent of Ištar).

b) referring to a girl taken into a family as an adoptive sister (Nuzi only): PN *a-ḫa-ti-ia ina sūqi iššabatmi ana aḫātūti ana jāši ite-pušmi* (see *aḫātūti*) AASOR 16 54:11; *tuppi mārūtūti ša PN u mārassu* ¹PN₂ *ana a-ḫa-ti-ia ana* ¹PN₃ *iddinaššu* document concerning the giving of a daughter in adoption by PN—he gave his daughter ¹PN₂ as a sister to ¹PN₃ HSS 13 15:3 (translit. only); *ana mulugūti ana* ¹PN *a-ḫa-ti-ia attadin* RA 23 p. 149 No. 31:15.

3. one (another, referring to a fem. substantive): *šumma 3 EŠ a-ḫa-tum eli a-ḫa-tim rakbat* if there are three gall bladders, one riding on the other RA 27 149:35 (OB ext.), cf. if a monstrous birth has two tails NIN UGU NIN *rakba[t]* KAR 403:24 (SB Izbu), cf. VAT 6036:14 cited AHw. s.v.; *a-ḫa-tum ana a-ḫa-tim ul iraggam* one will make no claims against the other (referring to two *naditu*-women) CT 6 42b:9f., also CT 8 22a:13 (OB).

For the sign forms nin and nin₉, see MSL 2 65 n. to line 421.

For CT 12 13 iv 4 (A VIII/2) see *ṣaḫātu* lex. section.

Ad mng. 1b-3': Koschaker, ZA 41 54. Ad mng. 2b: Koschaker NRUA p. 90f.; Speiser, in Altmann, ed., Biblical and Other Studies p. 19ff.

aḫātu B s.; bank, shore; SB; cf. *aḫu* B.

a) in omen texts: *šumma mē ša kīma mē marti ina nāri* DU-*ma ištu qabal nāri mēša a-ḫa-at [nāri]* *i'-lu-ma* (var. *im-lu-ma*) *ki-sal nāri naḫis* if water which is (colored) like the liquid of the gall bladder comes down the river, and its water coagulates(?) at the bank of the river away from the center of the river, while the *kisallu* of the river is backing up CT 39 16:49 (SB Alu).

aḫāzu

b) in hist.: *šadāni ša a-ḫa-at* ¹DN *Puratte* the mountains along the bank of the Euphrates AKA 352 iii 24 (Asn.); *Šitamrat ubān šadē ša a-ḫat* ¹DN *Puratti* . . . *ana dannūtīšu iškun* he made GN, a bluff on the bank of the Euphrates, his fortress 3R 8:69 (Shalm. III), see WO 2 146:47, cf. *šarrāni ša a-ḫat tāmḍi u šarrāni ša a-ḫat* ¹DN *Puratti* the kings along the shore of the (Mediterranean) Sea and the kings along the shores of the Euphrates 3R 8:39, and passim in the insers. of Shalm., but note *ina a-ḫat* KUR *Ebiḫ ina kišād Idiglat* KAH 2 26:3 (unidentified king).

aḫātu see *aḫāta*.

aḫātūtu s.; position of an adopted sister; Nuzi; cf. *aḫu* A.

a) in gen.: *tuppi a-ḫa-du-ti ša PN aḫassu* ¹PN₂ *ana a-ḫa-du-ti ana* PN₃ *ittadin* tablet concerning an adoption as sister according to which PN gave his sister PN₂ in a sistership relation to PN₃ JEN 78:1 and 4, also, wr. *a-ḫa-<tu>-ti* HSS 5 69:1 and 4; *irramanija ana a-ḫa-du-ti ana* PN *ittadin* with my consent he has given me to PN in a sistership relation JEN 78:23; *anāku a-ḫa-du-ti ana* PN I am in a sistership relation to PN (the man who has given the woman who made this declaration *ana kallūti* to another man) HSS 5 79:27.

b) *ana a. epēšu*: PN . . . *ana a-ḫa-du-ti ana jāši itepušmi* PN (my brother) adopted me as a sister (and can give me away in marriage) AASOR 16 54:13, also RA 23 149 No. 31:3, HSS 5 26:6, cf. *ki a-ḫa-du-ti ippušanani ana jāši* ibid. 11.

Koschaker NRUA 88; Speiser, in Altmann, ed., Biblical and Other Studies p. 19ff.

aḫāzu v.; **1.** to seize, to hold a person, **2.** to take a wife, to marry, **3.** to hold, possess, to take over, to take to (a region), **4.** to learn, to understand, **5.** to mount (an object in precious metal), **6.** in idiomatic phrases, **7.** *iḫuzū* to be interconnected, **8.** *uḫuzū* to mount an object in precious materials, to marry (pl.), **9.** *šūḫuzū* to teach, to educate, to inform, instruct, to incite, to make take a wife, to make hold, to have (an

ahāzu

object) mounted (in precious metal), to kindle a fire, to make a person liable for debts, (in stative) to have a claim on income, **10**. III/2 to be induced, influenced, to be set aflame, **11**. IV to be married, to flare up (said of fire); from Oakk. on; I *ihuz*—*ihhaz*, I/2, II, II/2, III, III/2, III/3, IV, IV/2; wr. syll. and (only for II in mng. 8) GAR; cf. *ahhāzu*, *āhizānu*, *āhiztu*, *āhizu*, *ahūzatu*, *ahzātu*, *ihzētu*, *ihzu* A and B, *ihzū*, *māhazu* B, *munnahzu*, *mušāhizu*, *muštahhizu*, *nanhuzu*, *tāhazu*, *tāhizu*, *uhhuzu*.

da-ab dÍB = *a-ḥa-zu* MSL 2 p. 151:37 (Proto-Ea); di-ib DIB = *a-ḥa-zu* (between *šabātu* and *bāru*) Idu II 293; [dib] = *a-ḥa-zu* Izi B vi 6; dib = *a-ḥa-zu* (in group with *tamāhu*, *sahāpu*) Erimhuš VI 92; da-ab dÍB = *šu-ḥu-zum* MSL 2 p. 151:35 (Proto-Ea); di.dib.ba = MIN (= *di-nu*) *šu-ḥu-zu* Izi C iv 12 and Ai. VII i 27.

ba.^{du}TUK = *i-ḥu-uz*(var. adds *-zu*), nu.ba.^{du}TUK = *ul i-ḥu-uz(-zu)* Hh. I 358f.; [tu-uk] [TUK] = [*a-ḥa*]-*zu* = (Hitt.) SAL-aš da-[a-u]-wa-ar to take a woman S^a Voc. AG 10; tuk, [tuk].tuk = *a-ḥa-zu ša* x.[x] Nabnitu A 207f.; du-ud-du TUK.TUK = *a-ḥa-zu-um*, *a-ḥa-az aš-ša-tim* Proto-Diri 46–46a; du-ut-tu TUK.TUK = *a-ḥa-zu*, *a-ḥa-zu ša* DAM Diri I 312 and 318; [tu-uk] [TUK] [*uh-ḥu*]-*zu* = (Hitt.) ḥa-li-eš-ši-ia-ar to cover with metal S^a Voc. AG 11.

la-ah DU.DU = *a-ḥa-zu* Diri II 21; laḥ₄ = *a-ḥa-zu* // *le-qu-u* BRM 4 33 i 2 (group voc.); zu-ú ZU = [*a-ḥa*]-*zu* MSL 2 p. 132 vii 42 (Proto-Ea); zu, sar = *a-ḥa-zu ša* NAM.DUB.SAR Nabnitu A 205f.; ri RI = *a-ḥa-zu* Ea II 295; [zi-i] ZI = *šu-ḥu-zu ša ša-īp-ri* Idu I 34; šu-u U = MIN (= *ṭup-šar-ru-tum*) *a-ḥa-zu*, *ih-zu*, *a-ḥa-zu* (followed by *kapādu*, *šarāmu*) A II/4:55ff.

[x].AG.a = *it-ḥu-zu ša* DAM to become married, said of a spouse Nabnitu A 271.

gú.gar.ra = *uh-ḥu-zu* Antagal F 151; gar.ra = *uh-ḥu-zu* Antagal N ii 28; giš.gu.za gār.ba KÙ.GI gar.ra = MIN (= *kussī*) *ša karšu hurāšu uh-ḥu-zu* a chair whose knob is mounted in gold Hh. IV 104 and similar ibid. 105ff.; [si] = *uh-ḥu-uz-zu* = (Hitt.) ḥa-li-iš-[ši-ia-u-wa-ar] to cover with metal Izi Bogh. A 196; kuš.si.ga = *uh-ḥu-zu ša* KUS to cover with leather Antagal F 152; [s]i.ig.ga = *uh-ḥu-zu ša* KUS Izi M ii 5; gi.pisan.kuš.sig₅.ga = *ša maš-ku uh-ḥu-zu* Hh. IX gap B b 41; giš.gir.gub.k[A.AM.SI].si.si.ga = *ša šinni pīri uh-ḥu-zu* Hh. IV 145a, cf. KA.AM.SI.si.ga = *ša šinni pīri uh-ḥu-zu*(text *-zi*) ibid. 208; [...] = [*šu-ḥu*]-*zu ša ḥa-ba-[t]i*, [...] = [MIN] *ša di-ni* Nabnitu A c 7 (in gap after line 208); [izi].lá, [izi].lál = *šu-ta-ḥu-zu ša* IZI Nabnitu A 272f., cf. [izi.x.x] = [IZI *šu*]-*ta-ḥu-zu* Izi I 23.

[...] ba.an.dib : *lamassi bitu puzra i-ta-ḥaz* the protective spirit of the temple went into hiding CT 16 39:7f., cf. [...] im.mi.in.dib.bi.e.ne :

ahāzu

[*puz*]rāti *i-taḥ-zu* CT 16 21:152f.; ba.dib.bi.en : *tu-šá-ah-ḥa-az* 4R 17:27f., cf. im.mi.in.dib.bi.dē : *ú-šá-ah-ḥa-zu* SBH p. 124 No. 72:15f.; for other bil. refs. with dib see mng. 6 sub *amatu*.

nam.dam.a.ni.šē ba.^{du}TUK : *ana aššūtišu i-ḥu-uz*(var. adds *-zu*) Hh. I 360, cf. dam.in.ni.in.TUK : *aššatu ú-šá-ḥi-i[s-su]* Ai. VII iii 21, nam.kar.kid.da.a.ni ba.ni.in.TUK : *ḥarmūssa i-ḥu-us-si* ibid. ii 24, nam.dam.šē in.TUK, nam.dam.šē ba.an.TUK, nam.dam.šē mi.ni.in.TUK (Akk. col. broken) ibid. ii 17ff.; guruš.líl.lá dam nu.TUK.a : *eṭlu líl ša aššatam la aḥ-zu* (contrast—said of a woman—dam.nu.tuk.a : *ša mutam la išú* in line 30) ASKT p. 88–89:31; [... d]am nu.TUK : *ša aššata la i-ḥu-zu* JTVI 26 153 i 15; dam nu.TUK.a.meš : *aššatu ul aḥ-zu* CT 16 15 v 41f.; nam.nu.gig.a.ni.in.ne.in.TUK.TUK : *qašdūssu i-ḥu-us-su* he married her (though) she was a *qadištu*-woman Ai. VII iii 10; dam.šā.ga.a.ni.ḥé.ni.íb.TUK.TUK : *mut libbišu i-ḥu-us-su* any man she wants may marry her Ai. VII iii 5.

lú ^dDIM.ME *šu.ḥa.za ba.an.da.gar.ra : ša ḏLamaštu i-ḥu-zu-šú* whom the Lamaštu had taken hold of 5R 50 i 53f., cf. [...] bí.in.ḥa.ḥa.za : [...] *puzrā*]ti *i-taḥ-zu* Lugale V 3; lú.ra ba.an.ur₄.ur₄ : *Lú ih-ḥa-zu* CT 17 29:7f.

eme.gi₇(K_U) a.na.i.zu nig.dul.bi ḥur.ra bur.ra i.zu.u : *i-na Šu-me-ri ma-la ta-ḥu-zu ka-tim-ta-šú ki-a-am [x x x] ti-di-e* do you know how to explain the secrets of all the Sumerian which you have learned in the same way? KAR 367:11f., restored according to B. Landsberger, Examination Text A; [nam.dub].sar.ra me.su(for .zu).gál lú.su(for zu).bi nu.un.DIRI.ga : [*ṭupšar*]rātu *la lamdat a-ḥi-is-sa ul i-ad-dar-šá*(for *-ši*) the scribal craft is not (easily) learned, (but) he who masters it no longer need worry about it TCL 16 pl. 170:3, dupl. OECT 6 pl. 36 Kish 1926–376+ :5f.; nam.dub.sar.a i.zu.a : *ṭupšarrūta ta-ḥu-zu* the art of writing which you have learned KAR 111 i–ii 7, cf. nam.dub.sar.ra mi.ni.in.zu.zu : *ṭupšarr[ūta ušāhissu]* Ai. VII iii 19, nam.dub.sar mi.in.zu.zu : *ṭupšarrūta ú-šá-ḥi-su* Ai. III iii 66.

níg.lul.la ab.zi.zi.e.a : *šu-ḥu-za surrāti* (the people) incited to be disloyal JRAS 1932 p. 37:28f.; a.áš.pa.la.ba.ki lú.gu.ur šu.ba.an.di.zi.da : *aš-šum er-re-tim ša-na-am ú-šá-ḥa-a-zu-ú* Sumer 11 110 pl. 16 No. 10:16f., cf. (Sum. only) UET 1 294:30, cf. also 4R 12 r. 27f.

na₄.SAL+LAGAR.bi tag.tag.ga KÙ.GI.ta gar.ra : NA₄ *ša pingušu hurāša uh-ḥu-zu* 4R 18* iv 7 and 10, see Müller, MVAG 41/3 p. 58, cf. giš.i[g].dib.bi šu.tag.dug₄.ga : *ana da-[lat] dippišu eššetim ša uh-ḥu-za* [...] SBH p. 92b:35f.; üz.sag.bi šu.u.me.ti : *ri-kis-ku*(var. *-su*)-*nu aḥ-zi-ma* guide them (lit. hold their rope) TCL 6 51:33f., see RA 11 144; [u]nú ^dNU(n).dím.mud.da lál.gar šu.bí.in.ti : *šubat ḏEa lalgar i-ḥu-uz* she took up residence in the abyss, the abode of Ea

aḥāzu 1a

LKA 23 r. 12f., cf. ibid. 8f. and, wr. *e-ḥu-uz* ibid. 10f.; 2 sukkal di.ri.a.bi.da.ke_x(KID) : *suk-kal-lu a-ḥi-iz de-e-ni* two viziers who give(?) judgment CT 24 2:43f. (list of gods); gud.gin_x(GIM) *usa ba.ab.sè.sè.ga.eš.àm* : *kīma alpi ūsa šu-ḥu-zu* to make (the primary stars) follow (their) paths like oxen TCL 6 51 r. 9f., see RA 11 149:30; *izi il.la.mu nu.te.en.[te.en]* : *išātu uš-taḥ-ḥa-zu ul ibelli* ASKT p. 126:27f., cf. *ū izi an.na.ab.ūs.e* : *u išāta tu-šā-ah-ḥa-za-šū* Lambert BWL 244 iv 18.

a-ḥa-zu = *ša-ba-tū* Malku IV 237; *a-ḥa-za* // *la-ma-du* CT 41 40:19 (Theodicy Comm.); RA = *a-ḥa-zu* STC 2 pl. 53 r. ii 25 (comm. to En. el. VII 129); [DIR]I.DIRI = *a-ḥa-zu* STC 2 pl. 51 i 20 (comm. to En. el. VII 4).

1. to seize, to hold a person — a) in leg. contexts: *tuppam . . . nilqīma rābišam ni-ḥu-úz* we took a(n official) document (issued by the City) and have secured a *rābišu*-official TCL 4 3:18, cf. *kīma mer'u PN u mer'at PN rābišam e-ḥu-zu-ni-ni-ma* since the sons of Pūšukēn and the daughter of Pūšukēn secured a *rābišu*-official against me (I sent a representative of mine to PN₂) OIP 27 57:33, cf. PN *rābišam e-ḥa-az-ma ana kārim Kaniš išapparma* Hrozny Kultepe 182:7, and *rābišam lá-ḥu-za-ku-nu-ti* ibid. 17:21, *rābišam la ta-ḥa-za-ma la tašapparanim* Kienast ATHE 44:20, cf. also (in broken contexts) *e-ḥu-zu-ma* KTS 34b:5, and CCT 4 46a:15 (all OA); I SAG. [İR] PN MU.[NI.IM] İR PN₂ KI PN₂ PN₃ *i-ḥu-uz* PN₃ took (to work for him) one slave, called PN, a slave of PN₂ (=Balmunamhe), from PN₂ AJSL 34 200:6, cf. (in the same context, also from Balmunamhe) YOS 5 115:6, 116:6; MN UD 7. KAM *i-ḥu-za* he (the man who hired a girl from her mother) took her over on the seventh of MN PBS 8/2 111:7 (all OB); *aḥ-ḥa-zu-um* (for *aḥāzu*, note *ammur* for *amur* in same line) *li-ḥu-uz* CT 6 23a:12 (OB lit.); note in lit.: *i-ḥu-uz-ma qarrādīša* she took her warriors CT 15 2 viii 7 (OB lit.).

b) referring to women (used as a euphemism): if a woman dislikes her husband *ul ta-ah-ḥa-za-an-ni iqtabi* and says, "You shall not touch me" CH § 142:61.

c) said of diseases and demons: *šumma amēlu qaqqassu ašā a-ḥi-iz* if a man's head is seized by the *ašū*-disease (cf., in same context, *šabit* in line 11) AMT 6,9:10, cf. AMT 64,1:15; *kal pagrija i-ta-ḥaz rimātu* collapse

aḥāzu 2a

has seized my entire body Lambert BWL 42:75 (Ludlul II); SAL.BI BE *iḥ-ḥa-as-s[i]* death(?) will seize that woman CT 38 43:72 (SB Alu); *minā ra'bāta a-ah-za-ta* why are you angry, seized (by rage)? KAR 63 r. 4, see Ebeling, MAOG 5/3 p. 17, cf. *ana kāša . . . rābāka aḥ-za-ka* ibid. r. 9; in broken context: *iḥ-ḥa-zu še-pa-šu* [...] AfO 19 56:52 (SB); see 5R 50, CT 17 29:7f., in lex. section.

2. to take a wife, to marry — a) said of the bridegroom — 1' in leg. and letters: PN ¹PN₂ *e-ḥu-úz ina mātīm DAM(?) šanītam la e-ḥa-az ina Ālim^{kl} qadištam e-ḥa-az* PN married ¹PN₂, he may not marry another woman abroad, he may marry a *qadištu*-woman in the City Hrozny Kultepe 3:3, 5 and 7, see Hrozny, Symb. Koschaker 108ff., and J. Lewy, HUCA 27 6ff., cf. *šumma aššatam šanītam e-ta-ḥa-az* TCL 4 67:11, and passim in OA; *šumma awilum mārāt awilim balum ša'al abiša u ummiša i-ḥu-si-ma* if a man marries another man's daughter without asking her parents (and without making a contract with them) Goetze LE § 27:32; PN *ana la teḥēm [u] la a-ḥa-zi-im [n]iš ilim izkuru* PN took an oath that nobody will have relations with or marry (her pledged daughter) YOS 8 51:7 (OB), see Landsberger, OLZ 1922 408; *inūma . . . arki* PN *illikuma* PN₂ *i-ḥu-zu-ú-ši* when afterwards PN came and married PN₂ YOS 8 141:8, cf. *i-ḥu-zu-ši-i-ma* ibid. 30; *ú-ul a-ah-ḥa-as-si* I will not marry her BE 6/2 58:12, cf. *māratka ul a-ḥa-az* CH § 159:42, *mārti ul ta-ah-ḥa-az* ibid. § 161:69; *mārti luddikkumma a-ḥu-uz* I will give you my daughter—marry (her) TCL 17 56:40; *ūm mutum i-ḥa-zu-ú-ši* UET 5 95:12, cf. CT 8 50a:8; *a-ḥi-is-sā e-ḥa-as-si* (see *ezēbu* mng. 3c) BIN 7 173:14, cf. *a-ḥi-is-sā i-ḥa-as-si* UET 5 87:11, and *a-ḥi-za-a-nu-um i-ḥa-a-za-ma* Meissner BAP 91:6; *ša . . . šanūm i-ḥu-zu-ši-ma ina bit a-ḥi-zi-i-ša warkīm ulissu* whose (mother) another man married and to whom she gave birth in the house of her second husband TCL 18 153:5f.; *ana aššūtīm u mu[tūtīm] . . . i-ḥu-us-[si]* TCL 1 61:8, cf. VAS 8 4:8, 92:7, Meissner BAP 89:5, 90:6, CT 2 44:5, CT 4 39a:6, 6 37a:4, Speleers Recueil 230:7; *nam.dam.šē in.tuk* BE 6/2 48:3, cf. *nam.dam.ni.šē in.tuk* PBS 8/2 155:2; PN

ahāzu 2a

ša ah-zu-ki PN who is married to you YOS 2 15:21 (all OB); for their youngest brother ša aššatam la ah-zu who is unmarried CH § 166:67; i-hu-ús-si aššat (wr. DAM) he has (formally) married her (and) she is a married woman Goetze LE § 28:36; šumma lu warad ekallim u lu warad muškēnim mārāt awēlim i-hu-uz-ma if a palace slave or a private slave marries the daughter of a (free) man CH § 175:61, cf. § 176:72; if this man ana SAL šu-gi₄-tim a-ḥa-zi-im panīšu ištakan plans to marry a šugītu-woman CH § 144:21, cf. SAL šu-gi₄-tam i-ih-ḥa-az ibid. § 145:37; PN ¹PN₂ izzibši aššatam šanūtam i-ḥa-az-ma should PN leave ¹PN₂ and take another wife MDP 24 380:13; in difficult context: [šu]mma mārāt Šuši a-ḥi-iz MDP 24 395:12; DAM šalušta[m] i-ih-ḥa-az Wiseman Alalakh 91:30 (MB); anāku RN gadu aššati šanūti ša a-ḥa-zu myself, RN, together with any other wife I would marry KBo 1 3 r. 30, and passim in this text; ¹PN . . . ana DAM-ti a-ta-ḥa-az u inanna ¹PN DAM-ia I took ¹PN as wife and now ¹PN is my (legal) wife RA 23 150 No. 33:4 (Nuzi); aššata šanūta la i-ih-ḥa-az esirta la issir he will not take another wife nor keep a concubine in his house HSS 9 24:8; šumma ḥašḥu PN-ma ana aššūta i-ta-ḥa-az-zu if he wants, PN himself can marry her JEN 432:11; allātu mārēja rabūti aššata i-ta-ah-zu-ú-mi u atta aššata la ta-ah-ḥu-uz-mi these older sons of mine have taken wives but you have not (yet) taken a wife AASOR 16 56:13f. (Nuzi); qadiltu ša mutū ah-zu-ši-ni a qadištu-woman whom a husband had taken as a wife KAV 1 v 61 (Ass. Code § 40), cf. nāikānša ih-ḥa-a-si her seducer can marry her ibid. viii 36 (§ 54); aššassu ša ana kīdi ah-zu-tu-ú-ni his wife who was married to an outsider ibid. vi 75 (§ 45); DAM EGIR-ti i-taḥ-zu-ma if he has married a second wife SBAW 1889 p. 828 (pl. 7) iii 25 (NB laws), cf. muti lib-bišu ih-ḥas-[si] ibid. iv 36; PN ¹PN₂ ih-ḥa-az PN will marry ¹PN₂ TuM 2-3 1:3; ¹PN aššati a-ḥu-uz-ma I married my wife ¹PN (but she bore no children) Hebraica 3 15:4, cf. ina ūmu PN ¹PN₂ undašširuma šanūtamma i-taḥ-zu when PN leaves ¹PN₂ and marries another woman Strassmaier Liverpool No. 8:12; LÚ GN ina LÚ Damunu u LÚ Gambula ih-ḥa-zu the people of

ahāzu 2b

Zanaki marry from among the tribes of the Damunu and the Gambulu ABL 846 r. 10; (list of children sent to the homes of natives of Babylon) 1-en DUMU-šú ana bīt PN iltapar ul i-ḥu-uz he sent one son of his to the house of PN, he is single (lit. has not married) ABL 969:4, and ibid. 6 and 8, cf. 1-et mārassu ana bīt PN iltapar ul ah-za-at ibid. 10 and 12 (all NB).

2' in lit.: i/ah-ḥa-az-ki Gilg. VI i 32, cf. ibid. 24; e ta-ḥu-uz ḥarimtu Lambert BWL 102:72; šumma šamnam ana aššatim a-ḥa-zi-im teppeš if you make an oil divination concerning marrying CT 3 2:14 (OB oil omens), cf. a-ḥa-az DAM Boissier DA 212 r. 21; aššat amēli ana muštarrigiša išanappar DAM GAZ-ma jāši ah-za-an-ni the man's wife will entreat her secret lover (saying), "Kill (my) husband and marry me" BRM 4 12:79, also Boissier DA 220:12 (all SB ext.); šumma MIN MIN-ma (i.e., if the husband leaves the wife) šá-nu-um-ma TUK-si (= ihussi) and another man marries her CT 39 45:44 (SB Alu); a-ḥi-sà idammiq he who marries her will be well off KAR 472:7 (SB physiogn.), cf. a-ḥi-is-sà MAR.ZA inazziq Kraus Texte 11c vi 30', cf. also ibid. 22', 25' and 27', cf. also ul ibār a-ḥi-is-s[a] Lambert BWL 102:80; DAM NU.TUK KAR 178 vi 19, and passim in hemer.; NA.BI ŠE-ma DAM TUK this man will have good luck, he will take a wife CT 39 3:10, and passim in iqqr ipuš; if a man divorces his wife DAM LÚ.TI TUK and marries the wife of a man who is still alive CT 39 46:48, cf. DAM LÚ.ŪŠ TUK marries a wife whose husband is dead ibid. 50 (SB Alu); RN šar māt Aššur mārāt RN₂ šar Karduniaš e-ḥu-z[u] CT 34 39 ii 34 (Synchron. Hist.); ḥa-mi-ri ša sinnišāte ih-ḥu-zu . . . mārē u mārāte ušabšú ABL 2:18 (read after Delitzsch Assyrisches Wörterbuch 164).

b) said of the father of the bridegroom: PN ana PN₂ māri <šu> kīma DAM a-ḥa-zi-im iddiššum PN gave his son PN₂ (a field) instead of obtaining a wife for him CT 6 37b:5 (OB); šumma awilum ana māri ša iršú (mistake for irbú) aššatim i-ḥu-uz ana mārišu šiḥrim aššatam la i-ḥu-uz if a man has taken wives for his sons who are grown up (but) has not taken a wife for his youngest son CH § 166:53 and 57; MU DUMU.SAL LUGAL a-na <LÚ> Rapiqim i-ḥu-zu the year in which he (the father

aḥāzu 3a

of the bridegroom) took the king's daughter as wife for (his son) the ruler of Rapiqum UCP 10 134 No. 61:11 (OB Ishchali).

3. to hold, possess, to take over, to take to (a region) — a) to hold, possess: ^aPA ... *a-ḥi-iz* DUB *ši-mat* [*ilī*] Nabû who holds the official tablet [of the gods] Thureau-Dangin Til-Barsip p. 143:6 (= RA 27 14); *sir-da-a-ki a-ḥu-zu* (var. -uz) I have held your (Ištar's) reins BMS 8 r. 6, see Ebeling Handerhebung 60, cf. *palāḥu a-ḥa-zu si-ir-d[u ...]* Winckler Sammlung 2 52 K.4730:5, see Tadmor, Eretz Israel 5 154; note: *e-ḥu-zu* IGI^{II} *namirtu* who has sharp eyes CT 27 38:42, also, wr. *i-ḥu-uz-zu* OECT 6 pl. 29 K.3507 r. 17, Küchler Beitr. pl. 13:57, and passim in Asb. colophons, see Streck Asb. 356, most likely a loan translation from Sum. TUK, and see mng. 9c.

b) to take over (money and merchandise): X GÍN KÙ.BABBAR PN *ana* SAG SAG *ù-la a-ḥu-uz* I did not take the x shekels of silver of PN for ... BM 54309 cited MAD 3 23; ŠÁM-*su-nu* X KÙ.BABBAR *išti* PN *u* PN₂ PN₃ *i-ḥu-uz* PN₃ took x silver from PN and PN₂ as purchase price for the house JCS 10 26 ii 2; MÁŠ.DA.RI.A PN *i-ḥu-uz* PN took (two rams and one goat) as *mašdarû*-offering BIN 8 146:6 (all OAkk.), see also the OAkk. refs. cited sub *ḥášu* E; *naphar šubātija ana awiltim aḥ-za-ma* take all the garments of mine for the lady CCT 2 25:36 (OA); *ṭuppi zununnē ša PN it <ti> abiša ... u ummiša ... i-ḥu-zu* (for transl., see *zununnû*) Iraq 11 145 No. 5:4 (MB).

c) to take to (a region): *a-ḥi-iz kišād tāmti šābit* KUR [...] (the Arameans) who occupy the seashore, hold the country [GN] Craig ABRT 1 81:6 (SB *tāmitu*); *íd Uqnû e-ḥu-zu šubat rūqti* (for a parallel, see *šabātu* mng. 4a) Lie Sar. 334; *šumšu lu aNēbiru a-ḥi-zu qerbišu* his name shall be Ford (star) (because) he occupies the central position En. el. VII 129.

4. to learn, to understand — a) in gen.: *ša NIG.ŠÁM kītum la i-iḥ-zu-ú* (Šamaš will inform him) who is not aware of the just price (of the commodities sold on the market place) MDP 28 p. 5:9 (Elam); *a-ḥi-iz tēmi u milki* (between *karaš tašimti* and *lamid šitūlti*) full of understanding and counsel Böhl Chrest-

aḥāzu 4c

omathy p. 34:8 (Sin-šar-iškun); *a-ḥi-iz nēmeqi* (after *muštālu*) full of wisdom VAB 4 88 No. 9 i 4, and passim in Nbk.; his young son RN *la a-ḥi-iz riddi* without intelligence *ibid.* 276 iv 39 (Nbn.), cf. *a-ḥi-iz riddi* STT 70 r. 10', see RA 53 133; TE NUN^{ki} *ša eršutu aḥ-zu* star of Eridu who is possessed of wisdom RAcc. 137:303; *dulliḥa tanittaša aḥ-za* learn (pl.) quickly of her (Ištar's) praiseworthiness! BA 5 628 No. 4:10 (= Craig ABRT 1 54); *sinni-šāte ša ina šiprišina tašimta aḥ-zu* (for -za) women experienced in their crafts KAR 321:6, cf. *a-ta-ḥaz mi-[ri-iš-ka]*, with comm. *a-ḥa-za // la-ma-du* Lambert BWL 72:45 (Theodicy); *ana la a-ḥi-iz x [...]* AfO 19 52 ii 109.

b) referring to specialized knowledge: ^fPN IGI.NU.[TUK/DU₈] *ana narūtīm a-ḥa-zi-im ana maḥrija ubluniš* they brought the blind woman ^fPN to me to learn the art of singing MCS 2 p. 39 No. 4:4 (OB); [*ṭup-ša*]r-ru-tam *damqiš aḥ-zu* he has learned the art of writing well (restoration based on the Sum. name of the person) ARM 5 73 r. 4; ^aNabû ... *a-ḥi-zu šukāmi* Nabû who knows the (cuneiform) signs 1R 35 No. 2:4 (Adn. III); *bārātu ... nēmeqi aŠamaš u aAdad i-ḥu-zu-ma* who understands the diviner's lore, the wisdom of Šamaš and Adad Boissier DA 232 r. 49, cf. *nisiq ṭupšarrūti ša ina šarrāni ... mamma šipru šuātu la i-ḥu-(uz)-zu* the highest level of scholarship, this skill which none of the kings (who came before me) has ever mastered BBR No. 26 r. vi 59, also TCL 16 pl. 171 No. 96 r. 21, JRAS 1932 39 r. 27, and passim in colophons of Asb., see Streck Asb. 356ff.; *a-ḥu-uz nēmeqi aNabû* (there) I studied the wisdom of Nabû (the entire extent of the scribal art) Streck Asb. 4 i 31; *a-ḥu-uz niširtu katimtu kullat ṭupšarrūte* I studied the sacred lore, the entire craft of the scribe *ibid.* 254:13.

c) referring to a specific instance: PN *ana a-ḥa-zi-šú SAR-ma* PN wrote (the tablet) for his own instruction (colophon) ACT 1 p. 17 No. 192:5; *ša kammu annā iḥ-ḥa-zu* (var. -su) who learns this tablet (by rote?) KAR 361 r. 3, var. from KAR 105r. 8; KI.DU.DU.MEŠ.EME.GI, EME.URI^{ki} *šite'a ta-aḥ-ḥa-zu* you will learn to do research in the rituals written in Sumerian and Akkadian KAR 44 r. 15; LÚ.A.

aḥāzu 5

BA *ša iḥ-ḥa-zu išēt ina māt nakri* any scribe who memorizes (this text) will be able to escape from an enemy country Gössmann Era V 55; obscure: *ummānu e-ḥa-zu lišme* CT 34 41 iv 27 (Synchron. Hist.).

5. to mount (an object in precious metal): GI.GÍD *šinnatam ša KÙ.GI aḥ-zu* a flute (and) a *šinnatu*-instrument which are set in gold (exceptional for *uḥḥuzu*, cf. mng. 8) LKA 70 i 18, see TuL p. 50.

6. (in idiomatic phrases, arranged alphabetically according to direct object):

abbūtu to intercede: [^aI-gi]-gu *gimras-sunu li-ḥu-zu a-bu-us-su* all the heavenly gods should intercede for him ZA 4 256 iv 19.

amatu (with *šūḥuzu*) to give orders: ^aNin.ildu(IGI.NAGAR.GÍD) *nagar.gal An.na.ke_x gù nam.mi.in.dé inim mu.un.dib.ba* : ^aMIN *nagargallum ša* ^aAnim *issīma a-ma-tam ú-šaḥ-ḥaz* he (Ea) called for DN, the master carpenter of Anu, to give (him) an order 4R 18 No. 3:38f., cf. ^aEn.ki *dumu.ni . . . gù nam.mi.in.dé inim mi.ni.in.dib.ba* (var. *mu.un.dib.ba*) : ^aĒ-a *mārašu . . . issīma a-ma-ta ú-šaḥ-ḥaz* (var. *-ḥa-az*) CT 16 20:132f.

dajānūtu (with *šūḥuzu*) to arrange judicial procedure: see *dajānūtu* mng. 2.

dīnu to take to court, (with *šūḥuzu*) to try a case: PN *di-i-ni* PN₂ *rē'i i-ḥu-uz-zu-ma umma* PN took the shepherd PN₂ to court claiming (he had taken away 27 of his sheep) RA 18 32 No. 35:2 (NB); *ištu* $\frac{1}{3}$ MA.NA *adi* 1 MA.NA LÚ *di-nam ú-ša-ḥa-zu-[š]u-[ma]* (in cases involving penalties) from one-third to one mina, they conduct the trial against the man (if it is a capital case, jurisdiction belongs solely to the king) Goetze LE § 48:43, cf. *di(!)-nam ša ina qātikunu ibaššú šu-ḥi-za* YOS 8 1:38; *dajānū dīnam ina bīt* ^aUraš *ú-ša-ḥi-zu-šu-nu-ti-ma* the judges conducted the trial against them in the temple of Uraš Gautier Dilbat 30:9, cf. Jean Tell Sifr 37a:9, YOS 8 42:4, 63:11 and 150:12, JCS 11 30 No. 18:5, and passim, (with refs. to specific legal procedures and decisions) YOS 8 66:7 and 10, CT 6 8:30, CT 8 45b:12;

aḥāzu 6

note *kārum dīnam ú-ša-ḥi-sú-nu-ti-ma* TCL 10 34:8, and (referring to the *rabiānu*) VAS 8 102:6, (to the *šakkanakku*) Gautier Dilbat 13:7; GAL.UNKIN.NA *di.kud.e.ne di.da di.bi.eš-ma* UET 5 247 tablet 8, as against GAL.UNKIN.NA ù DI.KUD.[E.NE] *di-nam ú-ša-ḥi-zu-šu-ma* case 7, and see Falkenstein Gerichts-urkunden 1 p. 9 n. 5, cf. also TCL 10 105:6, Riftin 46:15, Pinches Peek No. 13:6, PBS 8/2 264:10, Waterman Bus. Doc. 34:7; for OB letters see sub *šimdatu* mng. 2c, note without *dīnu*: *ina šanīm dīnim* PN PN₂ PN₃ PN₄ u PN₅ *dajān Bābili ina libbu kalakkim ú-ša-ḥi-zu-šu-nu-ti dīnam sātu ul ilqū* in the second lawsuit, the (named) judges of Babylon tried them in the subterranean sanctuary but they (the accused) did not accept this decision CT 29 43:22, cf. YOS 2 19:38, PBS 1/2 10:18 and 24, VAS 16 96:4, (wr. *li-ša-ḥi-iz-ne-ti*) BIN 7 27:22, and note [*di-in*] ^aŠamaš *šu-ḥi-s[ú-nu]-ti* VAS 16 71:10 (all letters); *aḥi dīnam li-ša-ḥi-is-sú-nu-[ti]* my brother should try them ARM 2 79:22.

eršu to take to one's bed: *a-ḥu-uz erša* I took to (my) bed Lambert BWL 44:95 (Ludlul II).

ḥarrānu to take the road: *ḥa-ra-nam a-ḥu-z[a-a]m* I have taken the road Gelb OAIC 53:9 (Oakk.).

lemnēti to side with evil: *ilu ša lemnēti i-ḥu-zu* the god who turned to evil En. el. IV 18.

marqītu to hide: *ana* GN *ša qirib tāmī innabitma i-ḥu-uz mar-qī-tum* he (the king of Sidon) fled to GN which is an island and went into hiding OIP 2 77:18 (Senn.); *nišē . . . iḥliquma ina eršetim* [. . .] *i-ḥu-zu m[ar-q]i-ti* the inhabitants (of Babylon) fled and took refuge in [an unknown] region Borger Esarh. 15 Ep. 9 ii 1, for var. see below mng. 6 s.v. *puzru*; RN *ana* GN *āl tukultišu innabitma e-ḥu-uz mar-qī-tú* RN fled to GN, his fortified city, and took refuge (there) Streck Asb. 24 iii 1, cf. *ša . . . išētūni e-ḥu-zu mar-qī-i-tu* those who escaped (death) went into hiding *ibid.* 36 iv 60, also *ša qereb šadē elū erubu e-ḥu-zu mar-qī-tu* *ibid.* 74 ix 39.

aḥāzu 7

nisāti to go abroad: *birta lullik ni-sa-a-ti lu-ḥu-uz* I will go . . . , take to distant regions Lambert BWL 78:137 (Theodicy), cf. *nišāšu ipparšāma i-ḥu-za ni-s[i-i]š* its (the Lebanon's) inhabitants had fled and gone far away VAB 4 174 ix 25 (Nbk.).

puzru to hide: PN *pu-uz-ra-am e-ḥu-ú-z-ma* PN went into hiding KTS 29b:22, cf. Hrozny Kultepe 83:14 (OA); *nišē . . . [ihliq]ma ina eršet la idū e-ḥu-zu pu-uz-ra-ti* the inhabitants (of Babylon) [fled] and took refuge in an unknown region Borger Esarh. 15 Ep. 9b:18, for var. see above mng. 6 s.v. *marqitu*; *ilū šūt dadmē i-ḥu-zu pu-uz-rat* Böllenrucher Nergal p. 50:10, see also CT 16 39:7f., 21:152f., Lugale V 3, in lex. section; *ašar la a-ma-ri pu-uz-ra uš-ta-ḥi-iz* who hides (the boundary stone) in an inaccessible place MDP 2 107 v 44 (MB), cf. *ša . . . pu-uz-ru ú-ša-ḥa-zu ašar la a-ma-ru išak-kanu* who hides it (or) places it in an inaccessible place VAS 1 37 v 31, *lu puzru ú-šaḥ-ḥa-zu* VAS 1 36 v 1 (NB).

qātāte to assume guaranty: ŠU^{II}.MEŠ-*ku-nu ša* 50 ANŠE ŠE.BAR . . . 12½ MA.NA *kaspi a-taḥ-za* I assumed surety for you for the amount of fifty homers of barley (also for plow and oxen and) twelve and one-half minas of silver VAS 1 96:11 (NA).

qātu to assist: *a-ḥu-uz šu-su puṭur aranšu* help him, absolve his sin AFO 19 59:151, cf. *aḥ-zi šu-su* ibid. 53:160; *[l]u-ḥu-uz qa-at-qa . . . lušbata šēpika* MDP 18 250:4 (lit.); *w'ad-dīma ramanuš ú-šá-ḥi-iz šu-su* he (Marduk) assigned (the mentioned powers) to himself, placed them into his (own) hand En. el. V 52.

tubqu to disappear: upon Ninurta's command GIG *dī'i lemnu iḥ-ḥa-zu tub-qa-a-ti* the bad headache(?) disappears JRAS Cent. Supp. pl. 2:5.

7. *ithuzu* to be interconnected: heaven and earth alike bring forth omens [*a-ḥi*]-*en-na-a ul* BAR.MEŠ *šamē u eršetu it-ḥu-zu* they cannot be separated from each other—heaven and earth are interconnected (a sign which is bad in the sky is bad on earth) Bab. 4 111:40 (SB instructions to the interpreter of omens); LÚ. NU.ĒŠ.MEŠ LÚ *ramkī* LÚ *surmāḥi šu-ut it-ḥu-zu*

aḥāzu 8a

nindanšun the *nēšakku*-priests, the pure ones, the chief *kalū*-priests, all those well-versed in their norms(?) Winckler Sar. pl. 36 No. 76:158 and Lie Sar. 76:12; for *ithuzu ša aššati*, see Nabnitu A 271, in lex. section.

8. *uḥḥuzu* to mount an object in precious materials, to marry (pl.) — a) to mount objects — 1' referring to individual objects: 1 *giš.banšur kù.gi.gar.ra* one table mounted with gold RTC 221 ii 1, cf. (with *kù.babbar*) ibid. ii 3, and passim in RTC 222, 223 and 224; 1 UD.KA.BAR *sag.kul na₄.nu_x(ŠIB).gal KA.ba KÙ.GI.gar.ra* TCL 2 pl. 31 5529:7 (all Ur III); [*ma-ša-pu-um . . . rupuqātušu ēnātušu KÙ.BABBAR a-ḥu-ú-z* (one) *mašappu*-object (with) its studs(?) and its beads, mounted in silver TCL 20 113:16 (OA); 2 *uš'ēn . . . sí-pá-ra-am ú-ḥi-iz* I mounted two . . . in bronze Belleten 14 224:15 (Irišum), cf. *paniša ḥu-ša-ra-a[m] ú-ḥi-iz* I edged its (the throne's) front with *ḥusāru*-stone(s) ibid. 8; obscure: *kaspam ana qabliāti[ka] a(text e)-ḥu-zi-im addin* TCL 20 107:25 (OA); *giš.gu.za . . . kù.babbar gar.ra* PBS 8/2 194 i 20, also 3 AŠ+ME *kù.babbar gar.ra* decorated with three silver sun disks ibid. ii 22, and note *kù.babbar nu gar.ra* ibid. iii 16 (OB); 1 *na₄.kišib.babbar.dil KÙ.GI gar.ra* one seal of *pappardillu*-stone set in gold YOS 12 157:10 (OB); twenty minas of silver <*ana*> *šalmika uḥ-ḥu-z[i-im]* to mount your statues ARM 1 74:4; 6 GÍR *siparrim ša KÙ.BABBAR uḥ-ḥu-za* six daggers which are mounted in silver ARM 2 139:14; 1 GIŠ.TUKUL UD.KA.BAR *muhḥašu KÙ.BABBAR uḥ-ḥu-uz* one mace of bronze, its top mounted in silver ARM 7 119:4, cf. GIŠ.TUKUL *kaptarū muḥḥašu u išissu KÙ.GI uḥ-ḥu-uz* Syria 20 112:4 (Mari); 1 *littu ša KÙ.BABBAR uḥ-ḥu-zu* one stool which is mounted in silver HSS 13 195:7; x goblets of refined silver *ša šapātišunu KÙ.GI uḥ-ḥu-za* whose rims are edged in gold HSS 14 589:9; *paššūru ša šinni-pira uḥ-ḥu-zu* table edged with ivory HSS 13 435:45 (= RA 36 157), cf. (tables) *ša šinni-pira u taskarinna uḥ-ḥu-zu* RA 36 136:7 and 16, cf. for wood used as edging, HSS 13 435:33 (= RA 36 157), RA 36 136:2, see also *išpatu* mng. 1b and *alkanniwe* (all Nuzi); *garnašunu . . . KÙ.GI aḥ-ḥu-za* their horns

aḥāzu 8b

(and the bases of their horns) mounted in gold AfO 18 306 iv 11 (MA inventory); *inanna* RN [šalmāni] ša GIŠ ú-te-eh-ḥi-iz-ma now RN has covered wooden [images] (with gold) (contrasted with *uppuqu* made of solid gold line 37) EA 26:41; 1 GIŠ.GU.ZA GAL ša ušī KÙ.GI GAR.RA EA 5:23, and passim in this text; 1 ḤAR ŠU ša parzilli KÙ.GI GAR one arm ring of iron mounted in gold EA 22 ii 3, and passim, wr. GAR, in this text; 1 *pisannu* ... KÙ.GI uḥ-ḥu-zu EA 14 ii 17, and passim in this text, EA 25 ii 57, etc., also *siparra* GAR EA 22 iv 32, NA₄ ḥiliba NA₄.ZA.GÌN.KUR GAR.RA ibid. i 51; note KÙ.GI uḥ-ḥi-za EA 120:17 (let. of Rib-Addi); in broken context: (with precious stones) *lu-ú uḥ-ḥi-zu-ma* 5R 33 iv 1 (Agum-kakrime); *appu u išdu ina ḥurāši ruššé annanna šugulti uḥ-ḥi-iz-ma* I mounted top and bottom in so-and-so much red gold Streck Asb. 290:21, see Bauer Asb. 2 p. 42 n. 5 and 90 n. 3; *ittamir appa išda u qabla ḥurāša tu-uḥ-ḥa-za* (for transl., see *ittamir*) TCL 6 49:8; *ina muḥḥi dalāti ša Esagil ana aḥ-ḥu-zi* concerning the mounting of the doors of Esagila (in gold) ABL 464:2, and cf. (in broken contexts) KÙ.GI aḥ-ḥu-zu ABL 476:14, KÙ.GI la aḥ-ḥu-zu ibid. 15 and 22 (both NA); GIŠ.GÌR ZA.GÌN.NA GAR.RA KAR 132 iii 16 (NB), see RAcc. p. 102; *dalāti ... iḥiz kaspi ebba uḥ-ḥi-iz-ma* I edged the doors (of wood) with shining silver VAB 4 158 vi 40, cf. *erēni šulūli ... kaspa uḥ-ḥi-iz-ma* ibid. 46 (Nbk.), also *dalāti ... ešmarā uḥ-ḥi-iz* ibid. 282 viii 50 (Nbn.).

2' referring to temples, buildings, etc.: *ḥurāša mala uḥ-ḥu-zi-ša u ḥišeḥtiša šūbila* send as much gold (as is needed) for its (the palace's) decorating and its (other) needs EA 16:17 (let. of Aššur-uballiṭ I); *ešrēt māhāzī ... kaspa ḥurāša uḥ-ḥi-zu-ma unammera kīma ūme* I decorated the cellas of the sanctuaries (with mountings) in silver and gold and made them shine like the sunlight Borger Esarh. 59 v 39, cf. *aṭmān Aššur ... ḥurāša uḥ-ḥi-iz* ibid. 87:23, also ibid. 94:29 and r. 16.

b) to marry (exceptional, due to the plural subject): women [ša] *kīdānu aḥ-ḥu-za-a-ni* who are married to outsiders AfO 17 272:22 (MA harem edicts).

aḥāzu 9a

9. *šūhuzu* to teach, to educate, to inform, instruct, to incite, to make take a wife, to make hold, to have (an object) mounted (in precious metal), to kindle a fire, to make a person liable for debts, (in stative) to have a claim on income — a) to teach, to educate, inform, instruct, incite — 1' to teach a specific craft: *šipir qātišu uš-ta-ḥi-zu* (if) he (the adoptive father who is a craftsman) has taught him his handicraft CH § 188:58, also § 189:61; *narūtam li-ša-ḥi-zu-ši-n[a-ti]* they should teach them (the girls) singing ARM 1 64 r. 7; PN *iḥzi narūtu šu-ḥi-zi-su* (for *šūhissu*) instruct PN in the art of singing BE 8 98:4 (NB); *šu-ḥu-zu rigim pitni* well instructed in the melodies on the *pitnu*-instrument KAR 334 r. 14; *ina ṭuppi u qan ṭuppi ina maḥar* ^aŠamaš u ^aAdad *utam-māšuma ú-šaḥ-ḥa-su Enūma mār bārī* he (the scholar) makes him (his preferred son) take an oath on tablet and stylus before DN and DN₂ and (only) then teaches him the "When the Diviner" series BBR No. 24:22, cf. ibid. No. 1–20:13.

2' to teach, educate, to instill a specific behavior: *ana šu-ḥu-uz šibitte palāḥ ili u šarri* to teach (the natives) good behavior (and) to serve the gods and the king Lyon Sar. 12:74, and passim in this phrase in Sar.; *šumi* ^aIštar *šūqur nišēja uš-ta-ḥi-iz* I taught my people to keep the names of the goddesses in high esteem (parallel: *mē ili našāri*) Lambert BWL 40:30 (Ludlul II); *tu-ša-ḥi-iz pī mātika la etēq [māmīti]* (see *etēqu* A mng. 2c) KAR 128:10; *puluḥtu ilūtišu širtu šu-ḥu-zu ilū u a[mēlū]* gods and men are well aware of the awe due to his supreme godhead PSBA 20 157:27; [...] *šu-ḥu-za šaptāja* (in broken context) Lambert BWL 82:204 (Theodicy); *ana* KUR *ūsīm šu-ḥu-zi-im* (Marduk sent me) to instill good behavior in the country CH v 18; *kibsi ilti šu-ḥu-za* Lambert BWL 76:86; *lišannīma abu māri li-šá-ḥi-iz* let the father recite (the poem) and thus teach (his) son En. el. VII 147; when assembled *ramanšunu ú-šaḥ-ḥa-zu nul-lāti* they communicate impious words to each other Lambert BWL 32:58 (Ludlul I); *la amrāti lummuḍu la naṭāti šu-ḥu-zu* (he) who knows improper things, has learned unseemly things

aḥāzu 9a

Šurpu II 64, cf. [la] [naṭ]ātu dajā[nu] ú-ša-ḥi-zu ibid. II 15 and p. 51 Comm. C 43.

3' to inform, instruct: *ana mala* PN ú-ša-ḥi-zu-kà according to all (the) instructions which PN gave you TCL 20 118:20, cf. *ammala tu-ša-ḥi-zi-ni* TCL 4 39:6, cf. also *ammala ú-ša-ḥi-zu-kà* CCT 4 45a:3; *kārum lu-ša-ḥi-iz-ni-a-ti* the *kārum* should instruct us TuM 1 20a:21, also ibid. 19b:20; *ašar ú-ša-ḥu-zu-ni kaspam iddunu* they deliver the silver wherever I instruct (them to do so) KTS 37a:28, cf. BIN 6 77:21; *saḥirtam ša ú-ša-ḥi-zu-šu-ni lištāmam* let him buy the merchandise concerning which I have given him instructions TCL 20 98:30; *kīma awātīm ša ekallim ammakam dannani maššarātum ša-ḥu-za-ni* that the palace (now) takes things here quite seriously and that the guards are instructed (accordingly) KTS 37a:13; *amtam ša-ḥi-za-ma* GIG *labīram ana kurummatim liṭēnamma* instruct the slave girl that she should grind the old wheat(?) to make bread CCT 3 7b:29, cf. *patrē ša ú-ša-ḥi-zu šēpiš* have the knives concerning which I gave instructions made TCL 20 101:23, also PN PN₂ *u mer'ušu uš-ta-na-ḥu-zu-ši* CCT 4 24a:13 (all OA); *dalāti ša tu-ša-ḥi-za-an-ni* the doors concerning which you have informed me TCL 17 1:31 (OB let.); *bēli bitam nadānam ú-ša-ḥi-iz-ma ul iddinušu* my lord has issued instructions that they give a house (to him) but they have not given (it) to him ARM 5 73 r. 6; *ša NIG.ŠAM kitum la iḥzū^d Šamaš li-ša-ḥi-is-sú* let Šamaš instruct him who is not aware of the fair price (through this stela) MDP 28 p. 5:10 (OB Elam); *Šamaš jattam u kattam lišāl li-ša-ḥi-iz* let Šamaš inquire in your affair and mine and let him give instructions Dossin, Syria 33 66:6 (Mari let.); *šābē ša ana muḥḥišu illikuni* [...] ú-šaḥ-ḥa-az *umma* ABL 1255 r. 7 (NB).

4' to incite a person to do something: *tāništum lamnat e ú-ša-ḥi-zu-šu* people are bad—one must not instigate them (to do evil) TCL 19 14:19 (OA); I do not know PN's murderer *anāku la ú-ša-ḥi-zu* and I have not incited (him, and I have neither taken nor even touched any possession of PN) CT 29 42:14 (OB let.); *aššum errētīm šināti šaniamma*

aḥāzu 9b

uš-ta-ḥi-iz if he incites somebody else (to do it) on account of these curses CH xlii 38, cf. *u aššum errētīm šaniam ú-ša-ḥa-zu* Syria 32 12 v 7 (Jahdunlim), *aššu arrāti šinātīm šanamma ú-ša-aḥ-ḥa-zu* MDP 10 pl. 12 iv 7, cf. also MDP 6 pl. 10 iv 25, BBSt. No. 7 ii 8, VAS 1 58 ii 5, (with added *ina lemnēti*) Hinke Kudurru iii 23, also *mamman ú-šá-ḥa-zu* VAS 1 37 v 25, *ú-ša-aḥ-ḥa-zu* (alone) BBSt. No. 3 v 36 (all kudurru), also (in hist. texts) *lu mamma šanā . . . ú-ša-ḥa-zu* KAH 1 3 r. 21 and AKA 10 r. 26, KAH 2 35:46, cf. AFO 5 99:78 (Adn. I), AKA 250 v 71 (Asn.); note (referring to sorcerers): *ša šanamma ú-šá-ḥi-za* Laessøe Bit Rimki 38:11, cf. RA 26 40 BM 78240:23 (SB rel.), and cf. Sumer 11 p. 110 in lex. section; *tu-šá-ḥi-za-na-ši-in-ma tušeškun tēšē* you have incited us, you have created the melee of the battle Tn.-Epic "ii" 5, cf. [an]anta tabtanā *tu-šá-ḥa-za* [em]uttu Lambert BWL 170:29; *alik pan um-māni ú-šaḥ-ḥa-za* (var. -zu) *lemuttu* he gives nefarious instructions to the commander of the army Gössmann Era IV 25; L[ú]ša[namma ana muḥḥi RN šaburta ul uš-ta-aḥ-ḥa-az he will not incite anybody against RN KBo 1 1 r. 29, see Weidner, BoSt 8 26, cf. *uš-ta-ḥi-iz-zu* (in broken context) KUB 3 89:5 (Akk. version of the Proclamation of Telipinu); *šumma ú-ša-ḥi-zu-ši-ni mā ina bitija širqi* I (the owner of the house who is taking the oath) did not instigate her (telling her), "Commit a theft in my house" KAV 1 i 61 (Ass. Code § 5); note the exceptional spelling in NA: *ša . . . siḥu bartu [la] tābtu la de'igtu amat lemutti . . . iqabbī ú-šá-qa-ba-a [i]dabbub ušadbaba ú-šá-an-ḥa-az-za* will he speak or make others speak, plot or cause to plot, or foment rebellion? Knudtzon Gebete 115:8 and 116:10, also, wr. [ú]-šá-an-ḥa-zum ibid. 115 r. 12; see also JRAS 1932 p. 37:28f., etc., in lex. section.

b) to obtain a wife for someone (causative of mng. 2a): for their youngest brother who has no wife *kasap tirḥatim išakkanušumma aš-ša-tam ú-ša-aḥ-ḥa-zu-šu* they set aside silver for the *terḥatu*-gift for him and they will enable him to take a wife CH § 166:73; PN PN₂ *DAM ú-ša-aḥ-az-zu* PN (the adoptive father) will obtain a wife for PN₂ (the adopted son) HSS 5 57:5, and passim in Nuzi; *DAM-zu*

aḫāzu 9c

ištu bitišunuma ú-ša-ḫa-zu-uš they will obtain a wife for him at their own expense JEN 649:32; PN will not leave the house of ¹PN₂ *adi mārēšu ša ¹PN₂ aššata ú-ša-ḫa-az-zu-šu* until the sons of ¹PN₂ have obtained a wife for him HSS 19 49:19; note, referring to a slave: PN *aššata* PN₂ (the slave) *ú-ša-ḫa-az-zu* JEN 611:7; *ina mahrika kurkizanna ul-ta-ḫi-is-s[u]* in front of you (Šamaš) I made him marry a piglet KAR 66:26; *ú-ša-ḫi-iz-ki kalba šalma qallaki* I have married your lowly (servant), the black dog, to you (Lamaštu) ZA 16 154:14, and passim in Lamaštu, (referring to an actual ritual act) *ibid.* p. 156:24, and see *ḫāru* A mng. 1d.

c) to make hold (an object), to make take over, accept, etc. (causative of mng. 3): *iššima miṭṭa imnašu ú-šá-ḫi-iz* he took the *miṭṭu*-weapon and placed it in his right hand En. el. IV 37; [...] *ú-šah-ḫa-zu* they make him (the novice diviner) hold [the cedar staff] BBR No. 1-20:17, cf. (referring to figurines) *[tu]-šá-ḫaz* *ibid.* No. 52:6; *Kiš a-ša-rí-su inī ālam ... u-sá-ḫi-su-ni* he restored Kiš and had them occupy (settle) the city (with Sum. correspondence *uru.bi.ki.gub.e.na.ba*) Afo 20 36 iv 34 (Sar.), also *ibid.* 43 ix 24; *šu-ḫi-iz-ti* LÚ.MEŠ-*ia elippāti ana pani šāb šarri bēlija* I had my people board ships in view of (the coming of) the army of the king, my lord EA 153:9 (let. from Tyre); when I come 10 *kutāni damqūtīm ša kīma jāti lu-ša-ḫi-iz-ma liddinu-šumma* I will hand over ten fine *kutānu*-garments to my representative that he may give (them) to him CCT 2 27:14 (OA); ŠE.BA *šu-ḫi-iz-za* let (them) obtain rations TCL 18 138:13 (OB let.); *ša Šamaš u Adad uznu rapaštu ú-šá-ḫi-zu-šú-ma* to whom Šamaš and Adad have granted wide understanding CT 20 42 r. 35, and passim, see Streck *Asb.* p. 3621, and cf. mng. 3a.

d) to have mounted in precious metal (causative of mng. 5): URUDU *šalam* EN ^dŠEŠ.[KI] *ḫurāšam ú-ša-ah-ḫa-az* I would like to have the copper statue of the en-priestess of Nanna mounted in gold UET 5 75:5 (OB let. of Kudur-Mabuk).

e) to kindle a fire: IZI *tu-ša-ḫa-az* you kindle a fire KAR 222 i 2, and passim in the MA

aḫāzu 9h

texts on preparation of perfumes, see Ebeling *Parfümrez.* p. 48 s.v., note (without IZI) *ibid.* p. 38:18, p. 19:18, and passim; *ab-ra tuš-ta-ḫaz* (for translit., see *abru* A usage b) 4R 55 No. 2:17; obscure: *[pi]-it pi-i-šú ^aGirra ú-šá-ḫi-iz-ma* Borger *Esarh.* 85 r. 52; see also *išātu* mng. 2a-2'a'.

f) to make a person liable for debts, etc. (OB, Elam, Nuzi): *[a]na bābtu u [ših]it ḫarrāni ummānu ul šu-ḫu-iz* the creditor is not liable for payments to the city quarter or for (loss through at³) attack during the overland transportation MDP 22 120:11, also, wr. *šu-ḫu-uz* *ibid.* 121:10(!), 123:10(!), MDP 23 270:5, 271:7, 272:8, cf. *um.mi.a nu.u.b.zu.zu* PBS 8/2 151:18 (OB); *ana ḫubullišunu* PN *ul šu-ḫu-az* MDP 24 333:21; *ana makkūri ašar āli u šēri būši bašiti ša ¹PN PN₂ ul šu-ḫu-uz* MDP 18 202:7 (= MDP 22 3); note *ana makkūri āli u šēri ... PN šu-ḫu-uz izzaz* PN is liable for any property in the city and abroad, he will be ready (to pay) MDP 23 286:10; *ul šu-ḫu-uz illakma* he is not liable and can leave MDP 28 401:23, *ul šu-ḫu-za-at* MDP 22 136:19, PN *u ¹PN₂ ul šu-ḫu-[z]u* *ibid.* 164 r. 8; PN LÚ *nāgīru ša GN kīmu 2 ANŠE.MEŠ ... ašar* PN₂ *šakin māti ú-ša-ḫa-za-an-ni-mi* if the town crier of Nuzi, PN, should make me liable for (the value of) two donkeys due(?) PN₂, the governor, (I will deliver the two donkeys to PN₂) SMN 3238:10 (translit. only).

g) (in the stative) to have a claim on income, etc. (OB only): *ina bitim eqlim kirim ... ¹PN ... ul šu-ḫu-za-at* PN has no claim to (an income from) house, field and garden Waterman *Bus. Doc.* 13:8, cf. *ša še'am la inad-dinu ina eqlim ul šu-ḫu-uz* he who does not deliver barley has no claim to the field *ibid.* 41:12.

h) rare and special mngs.: *sittūti inūšunu ú-šá-ḫi-iz* I allowed the other (natives, those who have not been placed in the Assyrian army) to exercise their crafts Winckler *Sar.* pl. 30 No. 64:24; *sarriš kala lumnu šu-ḫu-zu-šú* all evils are inflicted upon him as if he were a criminal Lambert *BWL* 88:285 (Theodicy); *puzru sattakku šu-ḫu-zu barirūka* your (the sun god's) rays reach constantly into secret places

aḥāzu 10

Lambert BWL 126:9 (hymn to Šamaš); 5 UŠ^d *Sin ana* ^dUTU.ŠÚ.A *tu-šah-ḥa-az* ACT 1 208 r. ii 21; 4 GIŠ.PA *ša* MA.NU.MEŠ *ana sikkāte ša-ḥu-za* four sticks of e'ru-wood, fit for pegs KAJ 310:50 (MA); *dim-tú šu-ḥu-za-at* [...] (between *šurrup libbī* and *adamnum* in broken context) Lambert BWL 288 K.2765:4, see discussion section.

10. III/2 to be induced, influenced, to be set aflame—a) to be induced, influenced(?) (passive of mng. 9a–4'): ^dIšam ^dNIN.LİL *ana* ^dŠamaš *ulidma uš-ta-ḥi-iz-ma ina šulim izibšu* Ninlil bore Išum to Šamas and she was induced (by someone) to abandon him in the street CT 15 6 vii 8 (OB lit.).

b) to be set aflame (passive of mng. 9e): for *šutāḥuzu ša išāti*, see Nabnitu A 272f., Izi I 23, in lex. section.

11. IV to be married, to flare up (said of fire) — a) to be married (passive of mng. 2): *šumma ittenmidu ... in-na-ḥa-zu* if (the drops of oil) run together they (the man and the woman) will be married CT 3 2:14 (OB oil omens); PN *u* PN₂ ... *in-na-aḥ-zu* PN and (the woman) PN₂ have been duly married MDP 24 383:4, also *ibid.* 13; *aššum riksa la tu-qa-i-ú-ni u ta-na-ḥi-su-ú-ni* because she had not waited (for the period per) contract but was taken in marriage (by that other man) KAV 1 v 13 (Ass. Code § 36).

b) to flare up (said of fire, cf. mng. 9e): *išātum ana bit DN ... imqutma in-na-ḥi-iz-ma kal mūšim ikul* (for transl., see *išātu* mng. 1a–1') Syria 19 121:6 (Mari, translit. only); *as-surri quturtum šī la in-na-aḥ-ḥa-az-ma la ištēt u ana ḥalaš Mari la imarraš* heaven forbid that this smoke become fire (probably quoting a proverb), not even an isolated one, and become dangerous for the district of Mari ARM 4 88:16; [*i*]nnadrūnimma *na-an-ḥu-uz-zu* (var. *na-a[n-ḥu]-zu*) *išātiš* they are furious at me, aflame like fire Lambert BWL 34:68 (Ludlul I); [^d]Nisaba] *elletu mārāt* ^dAnim [...] *ša ina kar-pat na-an-ḥu-za-at* [*i*]-[*ša-ta*(?)] the pure flour, daughter of Anu, which catches fire in the jar Maqlu II 221; see *munnahzu*.

aḥē

For the Akk. loan *šu.ḥu.uz* or *šu.ru.uz*, from *aḥāzu* III, in Sumerian, see *šamū* (*ša šabābi* and *šummū*), *kabābu* (*kubbubu*), *ḥamāṭu* (*ša kabābi*), *kamū*, (*šār*) *šumē*, *šumamtu*, **gu-bibtu*.

For AMT 102:37 (read *qutāra tu-<gat>-tar*), see sub *qatāru*. For BE 8 98:6, see sub *zamāru* v. mng. 3. For *būlka i-ḥa-az* (probably corrupt) YOS 10 46 iv 15, note the variant reading *būlka i-zi-ib* in the otherwise parallel omen YOS 10 43:12. For *dimtu na-an-ḥu-za-at ina inija*, *nanḥus dimta* (both cited *dimtu* mng. 1b–2'), see *naḥāsu*, on account of the spelling *i-ḥu-sa* (4R 27:39, OECT 6 pl. 4 K.4926:8), in spite of the ref. Lambert BWL 288 K.2765:4, cited sub mng. 9h, and the writings with *-za* in STT 65:20 and LKA 142:27.

Ad mng. 4: Meissner, OLZ 1906 309. Ad mng. 8: Bottéro, ARMT 7 303.

aḥē adv.; separately, individually, sporadically, apart; OB, Bogh., SB, NA; wr. syll. (AŠ-e KAR 454:28); cf. *aḥu* B.

dili dili.dili.ta inim.bal.a : *iš-te-en a-ḥe-e at-wa-a* speak (pl.) each separately (and) distinctly(?) CBS 11319 + N 4926 i 15ff. (unpubl. OB school text of unknown type, courtesy M. Civil). *a-ḥe-e // a-ḥa-meš* ROM 991 r. 29 (Izbu Comm. to CT 27 46 r. 11, see usage d).

a) separately: if you perform a divination with oil concerning the taking of a wife 1 *ša zikarim* 1 <ša> *sinništīm a-ḥe-<e> tanandīma* you separately drop one (drop) for the man (and) one for the woman CT 3 2:14 (OB); *šumma šitta ZÉ.MEŠ-ma maṣraḥšīna a-ḥe-e* if there are two gall bladders, and their ducts are separate (while their liquids communicate) KAR 423 iii 23 (SB ext.), cf. IGI-šī-na *a-ḥe-e šakna* KAR 450:16; note *šumma ina šumēl marti* AŠ-e (= *aḥē*?) GİR KAR 454:28; *šumma padānu 2-ma a-ḥe-e* ŠUB.MEŠ if the “path” is double (but) separately delineated (preceded by *iria šaknu* and *mithariš eṣru*) CT 20 30 ii 3 (SB ext.), and *passim* in this phrase, with comm. *ša iqbū* 1 *ina* 15 1 *ina* 150 GAR.MEŠ which is explained: one is placed to the right, one to the left CT 20 25 ii 23, cf. 3-(*ma*) *a-ḥe-e nadū* TCL 6 5:36, KAR 451:5, also (with 4-*ma*) CT 20 13 r. 8, (with 5-*ma*) *ibid.* 11, (with 6-*ma*) *ibid.* 14, also PRT 106:1; (various ingredients) *a-ḥe-e tasāk ina* KAŠ.SAG 1-*niš* [...] you bray separately and [mix] together into fine beer AMT 96,1:4, cf. *a-ḥe-e tasāk* AMT 13,6:19, cf.

aḥēiš

also KUB 37 5 r. 2, also (said of oils) *a-ḥe-e turaqqa 1-niš tuballal* (ḪI.ḪI) KAR 202 r. iv 13; *a-ḥe-e tamarraq 1-niš* ḪI.ḪI ZA 36 182:14 and 192:17 (glass texts); *a-ḥe-e tušākālšu* you administer (the herbs mentioned) to him separately KUB 37 43 i 19; *a-ḥe-e la tu-uš-...* do not [...] separately Lambert BWL 95 r. 3 (SB).

b) individually: *nūnē tāmtim maḥīr a-ḥe-e* KÜ.BI ½ MA.NA 3 GÍN salt-water fish at diverse prices (amounting) in silver (to) 33 shekels Boyer Contribution No. 111:5, also *ibid.* 8; *ina tarādika mithāriš la taḥarradaššunūti a-ḥe-e awēlam ana ramanišu ḫurdam* when dispatching (them) do not send them together, send them here individually, each man by himself LIH 41:18 (OB let.); sheep *ša ina a-ḥe-e illikunim* which came in separate groups TCL 11 178:9, cf. sheep *ša ... [i-n]a a-ḥe-e il-la-ku(text -ki)-nim-ma* JCS 2 104 No. 8:4 (both OB).

c) sporadically: *šumma kulbābē a-ḥe-e ina rēbēti ittanmaru* if ants appear on the square sporadically KAR 377:25, cf. (in similar context) KAR 376:46 (SB Alu).

d) apart: if the ribs are grown together (*tišbuta*) at the backbone *idi irti a-ḥe-e ibiša* but separated (lit. move apart) from each other at the breastbone YOS 10 49:1 (behavior of sacrificial sheep); *mātu a-ḥe-e ipparrar* the country will fall apart CT 27 46 r. 11 (SB Izbu), for comm., see lex. section.

von Soden, Or. NS 20 260 n. 3.

aḥēiš see *aḥāmeš*.

aḥennā (*aḥinnū*) adv.; each separately, singly; SB; cf. *aḫu* B.

dili.dili.ta = a-ḥi-in-na-a (kaspā uštamakkaru) each one (will use the money) separately (for business purposes) Ai. VI i 16.

^dNusku *inim.lugal.la.ke_x(KID) dili.dili.bi šu.a ba.an.na.an.gi : ^dNusku amat bēlišu a-ḥe-en-na-a uš[t]annā* Nusku repeated the command of his lord word for word CT 16 20:126f.; *gu₄.lu.lu a.ba (var. adds didli) na.an.ni.tu.tu.dē : [an]a alpē duššāti (var. duššūti) a-ḥi-na-a la terrub* (for transl., see *duššū* usage a) ZA 31 114:12, and similar *ibid.* 14.

^Aš^{di-el} *ku-ki-ū-ti, AŠ^{MIN} // a-ḥi-en-na-[a]* Izbu Comm. Y 232b.

aḥennā

a) *aḥennā: šipātu sāmātu šipātu pešātu a-ḥi-en-na-a teḫemmi* you spin separately one thread each of dark and white wool (and make seven knots in each of them) AMT 10,1 r. 15, also AMT 8,3:1 and AMT 11,1:37; DUR. MEŠ *a-ḥi-na-a* NU.N[U(!)] KAR 236 r. 14; 12 *šammē annūti a-ḥi-en-na-a [G]AZ [...]* you crush these twelve ingredients separately (and then mix them with tallow, etc.) AMT 43,1:9, cf. *a-ḥi-na-a tasāk* Kuchler Beitr. pl. 18 iii 3, also *ibid.* pl. 1:22, 16 ii 14; *a-ḥi-en-na-a ... ḪI.ḪI* (referring to several types of water) KAR 234:28; *maršu ina muḫḫi libitti a-ḥi-en-na-a [...]* (in broken context) AMT 2,5:2 (rit.); the portents [*a-ḥi*]-*en-na-a ul* BAR. MEŠ (see *aḥāzu* mng. 7) Bab. 4 111:40; I made an extispicy concerning the selection of either Assur, Babylon, or Nineveh as the site for the temple workshops UGU *mārē ummāni ēpiš šipri u šūrub pirišti qātāte a-ḥi-in-na-a ukīnma* and I placed (before the diviners) lists severally, concerning the experts who should do the work and the(ir) initiation (and all the omens gave identical answers) Borger Esarh. 82 r. 22; *rīḫti LÚ.ḪAL.MEŠ ša a-ḥi-en-na-a purrusu* the other diviners who were divided into groups Winckler Sammlung 2 53 r. 11, see Tadmor, Eretz Israel 5 156; *lamassāt erī maššāte ša a-ḥe-en-na-a pana u arka inaṭṭala* twin guardian genii of bronze, of which each pair was looking forward and backward Borger Esarh. 63 v 53; [...] *a-ḥi-in-na-a TA.ĀM ša ušē[bilu]* every one which he had sent EA 29:27 (let. of Tušratta); [*šumma*] *šārat qaqqadi apparri [...]* *šārassu a-ḥe-en-na-a [...]* if a man has matted hair [this means] his hair [is separated] in single strands CT 28 10 K.9222:16 (= Kraus Texte 17, SB physiogn.); note *māta a-ḥi-en-na-a nizūzma* let us divide the country (Egypt) among ourselves (lit. among each other) Streck Asb. 12 i 126.

b) *aḥinnū*: various ingredients *a-ḥi-nu-ú tasāk* AMT 9,1:34, also Kuchler Beitr. pl. 9 ii 40, *a-ḥi-nu-ú* GAZ AMT 49,1 ii 6; *a-ḥi-nu-ú* NU.NU Craig ABRT 2 11 ii 4; favorable days *lu šutēmudātu lu ē[dānū]tu lu šubbutūti ... lu ina maḫtari šanīmma a-ḥi-nu-ú šaṭrunikku* either corresponding(?) or singly, or grouped,

aḥennā

or listed for you separately in another text KAR 178 iii 72ff., dupl. KAR 179 i 3 and K.4093 r. ii 7 (series Inbu); *ṭuppa ana a-ḥi-in-nu-ū inandi <n>aššunūti* he gives a tablet to each of them (for context, see *dimtu* in *bēl dimti*) HSS 15 1:27 (= RA 36 115).

See also *aḥunē*.

For VAB 7 160:32, see sub *aḥannā*.

Landsberger, MSL 1 222f.

aḥennā see *aḥannā*.

****aḥḥarum** (AHw. 20a) see *āḥizānu*.

aḥḥāzu s.; 1. jaundice, 2. (a demon personifying the disease); Bogh., SB; wr. syll. and ^dDÌM.ME.KIL (in mng. 2); cf. *aḥāzu*.

aš.ru = *aḥ-ḥa-[zu]* (also *di'u* line 170A) Izi E 174; DÌM.ME.KIL = *aḥ-ḥa-zu* (after *Lamaštu* and *Labasu*) Lu Excerpt II 179c, also CT 24 44:144 (list of gods).

dù.dù ú.šim.gin_x(GIM) ki.a mu.un.dar : *aḥ-ḥa-zu kīma urqūti eršeta ipešša* the *a.*-demon is breaking through the ground like a plant Šurpu VII 5f., restored from K.16346, cf. ^dDù.dù = [. . .] (hardly *aḥḥāzu*) CT 24 33:30; ^dDÌM.ME.KIL ugu lú(!).ra šub.ba.a.[meš] : *a-aḥ-ḥa-_xzu* šá UGU LÚ *imaqqutu šu[nu]* they are (various evil demons and) *a.*-demon who befall man PBS 1/2 116:31f.; lú ^dDÌM.ME.KIL sa.ba.an.diḥ(DUB) : *ša aḥ-ḥa-zu i'ibušu* whom the *a.*-demon has afflicted with a rash (after *ša lamaštu iḥuzušu*, *ša labasu irmāšu*) 5R 50 i 57f.; ^dDÌM.ME.KIL dib.ba m[e.en] : *aḥ-ḥa-zu kāmū anā[ku]* I am the *a.*-demon who binds CT 17 49 i 22f.; ^dDÌM.ME ^dDÌM.ME.A ^dDÌM.ME.KIL : *la-maš-tu la-ba-šu aḥ-ḥa-zu* 4R 29 No. 1 r. 27f., cf. CT 17 34:17f., CT 16 35:37f., ASKT p. 90–91:62, and passim in such contexts, note the exceptional summary: ^dDÌM.ME ^dDÌM.ME *gab-bi* all DÌM.ME-demons CT 14 16 BM 93084 r. 6f.

1. jaundice — a) description of symptoms: if a man's face is yellow ŠĀ.IGI^{II}.šū SIG₇.MEŠ *išid lišāni šalim aḥ-ḥa-zu* and the whites of his eyes are yellow, the bottom of his tongue is black—(this is) the *a.*-disease Labat TDP 72:13, cf. if a man's body is yellow, his eyes are yellow and black, the bottom of his tongue is yellow *aḥ-[ḥa-zu]* MU.NE the name of it (the disease) is *a.* Kuchler Beitr. pl. 19 iv 26; *šumma amēlu aḥ-ḥa-zu ana ināšu illāma ināšu qē* SIG₇.MEŠ [. . .] ŠĀ.MEŠ-šū *našū akala u šikara utarra* NA.BI *uzabbalma [imāt]* if the *a.*-disease rises into the eyes of a man and his eyes [are veined with] yellow streaks (and) he

aḥḥāzu

refuses food and drink even though he has a craving (for it), this man will linger on and then die Kuchler Beitr. pl. 20 iv 43; if a man is sick in his stomach IGI^{II}.šū *aḥ-ḥa-za* DIRI and his eyes are full of *a.*-disease KAR 200 ii 11, cf. *šumma ina dabābišu illātušu illaku aḥ-ḥa-zu ināšu* (wr. IGI.MEŠ-šū) DIRI.MEŠ Labat TDP 178:16; *šumma amēlu aḥ-ḥa-zu mariš* (which means that his head, face, entire body, and the bottom [of his tongue are yellow/black], no physician should treat this disease) Kuchler Beitr. pl. 20 iv 45.

b) treatment: *šumma amēlu aḥ-ḥa-za mali* if a man is full of *a.*-disease (you bray *šūšu*-root, soak it in beer, let it stand overnight in the open, and he drinks it) Kuchler Beitr. pl. 19 iv 30, cf. *šumma amēlu aḥ-ḥa-za iṣbassu* ibid. pl. 20 iv 35, *aḥ-ḥa-za mali* (both prescribe fumigation and application of ointments) ibid. pl. 19 iv 31, also (oral medication) ibid. 28; after drinking the medication *aḥ-ḥa-zu ša libbišu* SI.SĀ-*am* the *a.*-disease in his body will go out when his bowels move ibid. pl. 19 iv 27; Ú SUḤUŠ *suluppī* : *šammi aḥ-ḥa-zi* : *sāku ina dišpi u šamni šaqū* the . . . -plant : a remedy for the *a.*-disease : to bray, to give to drink in honey and oil KAR 203 iv–vi 48, dupl. CT 14 34 80–7–19, 356:5; [5] Ú *aḥ-ḥa-zi* five remedies for the *a.*-disease CT 14 48 Rm. 328 r. ii 9; [Ú šā-mi] *aḥ-ḥa-zu* : Ú *nab-ru-qu* (var. -*šu*) (between remedies for *amurriqānu*-jaundice and *samānu*-disease) Uruanna II 42; *ana aḥ-ḥa-zi u amurriq[āni] damiq latku* (a list of weighed ingredients for a lotion) good for *a.*-disease and *amurriqānu*-jaundice, they are proved KAR 187:11.

c) other occs.: if the river is beet (colored) *ina māti aḥ-ḥa-zu* GĀL there will be *a.*-disease in the country (between “yellow *ašū*” and MUŠ.GAR) CT 39 14:8 (SB Alu); UD.7.KĀM *arrabu* NU KÚ *aḥ-ḥa-zu* (var. -*za*) GIG on the seventh he must not eat dormouse (or else) he will have the *a.*-disease KAR 177 r. ii 19, var. from KAR 147 r. 8, Iraq 21 52:38 (SB hemer.).

2. (a demon personifying the disease): *utukku šēdu rābišu eṭemmu lamaštu labasi aḥ-ḥa-zu* LÚ.LÍL.LÁ SALLÍL.LÁ *ardat lilī* Maqlu I 137, cf. Schollmeyer No. 18 r. 7, cf. also *asakku aḥ-ḥa-zu šuruppū ša zumrika* Maqlu VII 39,

****aḥḥimtum**

[lu] *lamaštu lu labašu lu aḥ-ḥa-zu* AAA 22 42 i 3, *lamaštu aḥ-ḥa-zu* RA 41 41:6; *ša* ^dDİM.ME (var. *Lamaštu*) *išbatušu* . . . *ša* ^dDİM.ME.A (var. *labaša*) *išbatušu* . . . *ša* ^dDİM.ME.KIL (var. *aḥ-ḥa-zu*) *išbatušu* Šurpu IV 54; ^d*Lamaštu* ^d*Labašu* ^d*Aḥ-ḥa-zu* DIB-uš KUB 29 58 iv 8, see G. Meier, ZA 45 206, cf. Maqlu II 54, V 70, KAR 56:17, 227 iii 35, see TuL 132:61, LKA 70 ii 19, and passim; note if he (the patient) is sick for four or five days ŠU ^dDİM.ME.KIL it is the hand of the a.-demon Labat TDP 150:39, cf. ibid. 26:71.

The symptoms of the disease described sub mng. 1 clearly point to jaundice, though the disease is designated by the name of a demon which has no ref. to jaundice, see mng. 2. The difference between *amurriqānu*-jaundice and *aḥḥāzu*-jaundice remains obscure.

****aḥḥimtum** (AHw. 20a) see *kamkammatu*.

aḥḥu s.; dry wood; lex.*

[giš]-e GIŠ.UD = *ni'-bu*, *aḥ-ḥu-um* Diri III 9f.

Possibly this is a Sumerian loan word, in view of the readings of UD as a-aḥ for *šābulu*, "dry," according to MSL 3 219 G₆ ii 4'.

aḥḥur adv.; else, in addition; NA; cf. *aḥḥuru* v.

a) in gen.: *la tašamme* [. . .] *ša ana šarri bēlija la ašam[me'u]ni ana mannimma aḥ-ḥur lašme* do not listen (when they say) that I do not listen to the king, my lord, to whom else should I listen? ABL 455:9; [*ana mannim*] *aḥ-ḥur ēnīni ša-ak(!)-na ana manni ibašši tābta kī jāši šarru ēpuš* upon whom else should I look (lit. should my eyes be directed)? Is there anybody to whom the king has been as kind as to me? ABL 604 r. 3; [*ia*]-*nu-um-ma aḥ-ḥur dullīni ša nippašuni* there is no other work left for us to do ABL 360:13; *ikkaka aḥ-ḥu-ur lu(!) la ikarru* do not be still more impatient (corrects the translation sub *ikku* A usage a-2') ABL 358:17, cf. ibid. 21; they should do the work *mi-nu aḥ-ḥur la tašiat* (but) do not neglect everything else KAV 112:13; *mī-i-nu aḥ-ḥur assaprakka la tašiat* do not neglect whatever else I have ordered you (to do) KAV 113:21, cf. *mī-nu aḥ-ḥur* KAV 215:6; *mi-nu-ú aḥ-ḥur mi-nu-ú aḥ-ḥur*

aḥḥūtu

adū altaprakkunūši lu pitqudātunu everything else, everything else (which) I have now ordered you (to do) is in your charge ABL 292 r. 12 (NB let. of Asb. to Bēl-ibni and the people of Nippur), cf. *akē aḥ-ḥur* ABL 1108:17; *šū gabbīšama laptat* TA a-a-ak *aḥ-ḥur šērē* NU TAR-[su] all this is entirely unfavorable, from where else . . . omen features? PRT 122 r. 13 (coll. Aro).

b) *ana aḥḥur* (wr. *a-na-ḥur*): *ša šatti gabbi a-na-ḥur šarru akala līreš* during the entire balance of the year, the king can enjoy food ABL 78 r. 6.

c) in difficult contexts: *aḥ-ḥur* ABL 82 r. 12, 158:20, *aḥ-ḥur aḥi* TA UGU *ana ul-lu-e isi-rāte attasha* Iraq 17 127 No. 12:35, cf. (in broken context) *aḥ-ḥur* Iraq 20 p. 183 No. 39:48, ABL 1176:10, *aḥ-ḥu-ra* ABL 1285 r. 11 (NB let. with many Assyrianisms).

The ref. from An VIII 56 cited sub *ḥurru* adv. should not be connected with the adv. *aḥḥur*, and the Akkadian explanation *ana šīāti* should not be used for the interpretation of the refs. collected here. Most likely *ḥurru* has to be connected solely with the gloss *ḥur* in the text discussed by Falkenstein, ZA 44 19.

The refs. ARU 96a:19 and 163:22 have to be read *im(!)-ḥur*, also 2 G_U.UN *im(!)-ḥur i-ša* he received two talents, it is insufficient ABL 639:14 (all cited AHw. 359b s.v. *ḥurri*).

(Ylvisaker Grammatik 72.)

aḥḥūtu s.; 1. brotherly relationship, brotherliness, 2. position of a brother (as legal term, *adoptio in fratrem*), group of persons of equal status, 3. brotherhood (referring to a political relationship); from OA, OB on; wr. syll. and ŠEŠ (in personal names also PAP) with phonetic complements; cf. *aḥu* A.

nam.šēš.a.ni.šè : *ana aḥ*(var. *a*)-*ḥu-ti-šu* Hh. II 45.

šu-ta-ḥu-tum : *a-ḥu-[tū]* CT 41 29 r. 17 (Alu Comm.).

1. brotherly relationship, brotherliness (between private persons): in tablet after tablet I am informing you that *ana a-ḥu-tim ašī'eka Aššur ili abika ušalla u liṭṭula kīma ana a-ḥu-tim ašī'eka* I have approached you

aḥḥūtu

(only) out of brotherly considerations—I beseech Aššur (and) the gods of your father, let them witness that I have approached you (only) out of brotherly considerations CCT 2 6:17 and 19 (OA); *ina annūt[im] a-ḥu-ut-k[a] lūmur* in this I would like to see your brotherly attitude PBS 7 4:29, also *ibid.* 19:21, *AJSL* 32 283:16, PBS 1/2 6:21, UCP 9 p. 345 No. 20 r. 19, (with *ammar*) TCL 17 62:36; *šumma aḥ-ḥu-ti tara'am* if you love to have brotherly relations with me Boyer Contribution 107:19 (all OB); note *aḥ-ḥu-zu piqat illakakkum tirik-tam ana mamman la tanaddin* even if his (entire) brotherhood comes to you — never mind — do not give an orchard plot to anybody TCL 17 60:25 (OB let.); *tābtaka rabītu ša abbātu u šEŠ-ú-tu ina muḥḥija šukun* bestow upon me your great kindness (borne by) fatherly and brotherly feelings CT 22 43:24; *a-ga-a-ia kī šEŠ-ú-tu u bēl-tābtūtu* is this in the spirit of brotherliness and friendship? YOS 3 26:5, cf. *akkī tābtu u akkī šEŠ-ú-tu* AnOr 8 14:18; *ḥarrāna agā ša šEŠ-ú-tu ša abūa ittija šabtu* these brotherly proceedings in which (you) my father have been engaged with me CT 22 188:7; PN *aḥūa šū ana šEŠ-ú-ti-ka tābi* PN is a brother of mine, he is worthy of your brotherly feelings BIN 1 8:16 (all NB); he (Šamaš-šum-ukin) closed the gates of Sippar, Babylon (and) Borsippa and *iprusa šEŠ-u-tu* thus he severed brotherly relations with me Streck *Asb.* 30 iii 108; in personal names: KI-^dEN-PAP-tū Dar. 379:50, TA-^dIM-ŠEŠ-u-te ADD 780:18, and see Tallqvist APN 108b.

2. position of a brother (as legal term, *adoptio in fratrem*), group of persons of equal status — a) position of a brother (*adoptio in fratrem*) — 1' in gen.: *ištu MU.3.KAM ina aḥ-ḥu-tim attasaḥšu* three years ago I removed him from the (legal) position of a brother (of mine) YOS 2 50:11 (OB); [*am*]lūssu *ēmurma* [*an*]a *aḥ-ḥu-ti-šu utēršu* he (the patron) checked his (the runaway's) status as a free man and (either) returned him to his status among his brothers (or he made him his heir by a written agreement) Ai. III iv 30 (Sum. broken); PN *ana aḥ-ḥu-ti ilqēšuma* he adopted PN as

aḥḥūtu

brother MDP 23 321:15, cf. *ana rašē makkūri-šu* PN *ana aḥ-ḥu-ti ilqi* *ibid.* 286:5; *ina kubussē ša aḥ-ḥu-tam aḥ-ḥu-tam u mārūtam mārūtam ša DN u DN₂ kubussā iškunuma makkūr ša PN abija [...]* *itturammi* according to the custom established by the gods Šušinak and Išme-karab, that an *adoptio in fratrem* is (as valid as natural) brotherhood and an adoption is (as valid as natural) sonship, the possessions of my father PN now belong to (lit. have turned to) me MDP 23 321:16, cf. *warki kubus[sē ...] aḥ-ḥu-ti aḥ-[ḥu-ti] ma-ru-t[am ma-ru-tam ...]* MDP 18 202:14 (= MDP 22 3); PN *kī ana PN₂ ana aḥ-ḥu-ú-ti la qerbu* since PN was not in a brotherhood relationship with PN₂ BBSt. No. 3 iv 42 and i 27, cf. PN ... *ana aḥ-ḥu-ú-ti ana PN₂ ul qurrub* *ibid.* iv 24 (MB).

2' in Nuzi: *ṭuppi aḥ-ḥu-ti ša PN PN₂ šEŠ ana aḥ-ḥu-ti itepuš* tablet concerning an *adoptio in fratrem* according to which PN made (his) brother PN₂ his brother (in a legal sense) JEN 87:1 and 4, also JEN 99:1 and 4, cf. *ṭuppi aḥ-ḥu-ti ša PN PN₂ ... ana aḥ-ḥu-ti ana zittišu ana kirišu ana bitāti itepuš* JEN 604:1 and 3, cf. *a-na aḥ-ḥu-ti il-qū-uš* JEN 570:8; *ṭuppi šEŠ.MEŠ-ti ša PN PN₂ šEŠ-šū itepuš* JEN 204:1.

3' referring to women: PN ... PN₂ *aḥat abišu ana aḥ-ḥu-ú-ti ilqīši* PN adopted PN₂, the sister of his brother, into the position of a brother MDP 18 202:4 (= MDP 22 3); see also sub *aḥūtu*, *aḥātūtu*.

b) group of persons of equal status: *Aššur u ilū a-ḥu-tim liṭṭula* may Aššur and the gods of the brotherhood look on (as witnesses) (for a parallel see *ibrūtu* mng. 3) Kienast ATHE 38:12 (OA); PN *a-ḥi a-ḥu-ú-tu aḥi* ŠE.NUMUN.MEŠ PN is a member of the collective of brothers holding the fields in common ownership Strassmaier, *Actes du 8^e Congrès International* No. 23:5 (NB); [*idi*]šunu *ša a-ḥu-ut-t[im] ittašū* (the hired men) have drawn their wages for the collective (account) UET 4 124:8 (NB).

3. brotherhood (referring to a political relationship) — a) between peoples: *šEŠ-tū-ku-nu ša itti mārē KUR Aššur^{ki} u kidin-nūtakunu ša akšuru* your (the Babylonians')

aḥḥūtu

brotherly relations with the Assyrians and your privileges which I (Assurbanipal) have confirmed (are very much on my mind) ABL 301:15 (NB).

b) between rulers: *awēl Ešnunna . . . a-ḥu-tam ištaparšu* the ruler of Eshnunna treated him in a letter as his equal (i.e., addressed him as *aḥi* “my brother”) ARM 2 49:11; *kī aḥ-ḥu-ti ul tašapparannāši kī ardānika tusannaqan-nāši* you do not write to us as if (we were) of equal status, you treat us as if (we were) your slaves! KBo 1 10:24 (let. of Hattušili); *ul a-aḥ-ḥu-ta-a u atterūta ša šāti nīpuš* did we not establish permanent relations on an equal standing and exchange of gifts? *ibid.* line 8 (= KUB 3 72); RN *u* RN₂ *ana šEŠ-ut-t[i] ana aḥāmiš raksu* RN and RN₂ are on a status of equality by mutual agreement KBo 1 1 r. 27 (treaty); two great countries have become one country *u* 2 LUGAL.MEŠ GAL.MEŠ *attūnu ana ištēt šEŠ-ut-ti tatturra* and you two great kings (Hattušili and Ramses) have become brothers KUB 3 24 + 59:8, see Edel, JKF 2 269; *atta ul aḥ-ḥu-ta-a u tābūta tube’ima* are you not interested in friendly and brotherly relations with me? EA 4:15, cf. *ibid.* 17, also *aḥ-ḥu-tu₄ tābūtu salīmu u amatu [banītu]* brotherhood, friendliness, reconciliation (and) [friendly] word(s) EA 11 r. 22 (both MB royal); [*aḥi*] *el abišu ra’amūta [u] a-ḥ[u-u]t-ta 10-šu lītettiranni* should my brother increase tenfold the friendship and brotherliness (between us) over (that maintained by) his father (then we will love each other very very much) EA 29:166 (let. from Egypt); *ana nadāni sulummā SIG₅ šEŠ-ḥu-ta SIG₅* to create happy peace and happy brotherly relations KBo 1 7:15, cf. *tēma damqu ša šEŠ-ut-ta u salāmi* KUB 3 47:10, *tēmi ša šEŠ-ut-ti damiqti* KBo 1 29:9, and cf. *ibid.* 14; *ana dummuqi salāma u šEŠ-ut-ti* for a better reconciliation and better brotherly relations KUB 3 70:20, cf. *šEŠ-ut-ti banīti adi darīti* *ibid.* r. 7; *aššum šEŠ-ut-tim u aššum tappūtīm* KBo 5 3 i 13, and *passim* in Bogh.; *a-ḥu-ut-ti* (in broken context) MRS 9 96 RS 17.79+ :10’ (treaty); the king of Urartu, whose royal predecessors *ana abbēja ištana-paruni šEŠ-ū-tū eninna . . . ištana-ppara bēlūtu* used to address my fathers as brothers, was

aḥirtu

now addressing me constantly as sir (as a son does his father) Streck *Asb.* 84 x 42.

For a Sum. ref., cf. *nam.šeš e.aka* Sollberger *Corpus* p. 43 Ent. 45 ii 10.

Ad mng. 2: Koschaker NRUA 88f., ZA 41 37ff.; H. Lewy, *Or.* NS 9 362ff.

aḥia adv.; outside, (in *aḥia aḥia*) at both sides; SB, NB; cf. *aḥu* B.

a) outside: *eqlētišunu ušannū ana a-ḥi-ia išarrak[u]* (if the king) changes the ownership of their fields, grants (them to persons) outside (the clan) Lambert *BWL* 114:40 (Fürstenspiegel).

b) in *aḥia aḥia* at both sides: *narkabāti u šubbānu a-ḥi-a a-ḥi-a [ša n]ēribi lu ušuzzu* the chariots and wagons should be stationed at both sides of the pass ABL 1237:17 (NB).

aḥinnū see *aḥennā*.

aḥirtu (*aḥištu*) s.; remainder, balance, (final) payment; OB, NB; *aḥištu* in NB, pl. *aḥrātu*; cf. *uḥḥuru*.

a) in OB math.: *ina libbi 4,49 2 taḥar-rašma 2,49 a-ḥi-ir-[t]um* from 4,49 you subtract 2 and 2,49 is the remainder MCT 45 B:14.

b) in Elam: *qī-ri-iš-sū i-pa-al-ma a-ḥi-ir-ti kaspišunu ileqqū* he (the tenant) will make his *qiršu*-payment, and they (the owners of the field) will take the remainder of the silver (i.e., the income from the field) MDP 22 125:9.

c) in NB: (due to PN₂ PN has suffered imprisonment without cause, in consequence PN₂ has been sentenced to have a hand cut off, instead of which he has agreed to make payments to PN) PN *a-ḥi-iš-tum itti* PN₂ *ana muḥḥi batāqa ša rittu ša* PN₂ *u šibtēti ša* PN «PN *itti* PN₂» *itepuš* PN has made a settlement with PN₂ with regard to the balance (of the fine) in the matter of cutting off PN₂’s hand and PN’s imprisonment ZA 3 224:11; *kī aḥ-ra-x(perhaps erasure)-tum [. . .]* (in broken context) TuM 2–3 258:9, cf. *dib-bišunu gabbi it-mu aḥā[meš . . .] a-ḥi-iš-tum it-mu aḥāmeš* BE 8/1 144:9.

aḫiṣ

aḫiṣ adv.; (mng. uncert.); SB*; cf. *aḫu* B.

šumma MUL *Dilbat širḫa* NU TUK SIG₅ *a-ḫi-iš manzassu ušallamma* DU-*ma* if the planet Venus has no sheen (it is a) good (sign), . . . it stays at its station for the expected time and then moves off(?) ACh Istar 5:4.

aḫištu see *aḫirtu*.

aḫīta see *aḫītam*.

aḫītam (*aḫīta*, *aḫītamma*) adv.; aside, off, sideways, awry, separately, elsewhere; OA, OB, Elam, EA, Nuzi, SB; cf. *aḫu* B.

ki.bar.ra al.gub.ba : *it-ta-ziz a-ḫi-ta* JRAS 1932 35:30f.

a) in OA: do not give the garments *qāti ummeānī a-ḫi-ta-ma i-zi-iz u šit šubātī u kaspim dugul* as to the shares of the merchants — stand outside and watch the taking out of the garments and the silver CCT 3 3a:23.

b) in OB: *še'am . . . a-ḫi-tam-ma šu-ku*-IN put the barley aside TCL 1 27:14; 10 ŠE.GUR KI.UD *ša a-ḫi-tam-ma ad-du-ú ad-di-iš* (I took the cows) and threshed on the threshing floor ten gur of barley which I had set aside (for this purpose) A 3524:21, cf. *ša teptitīm a-ḫi-tam-ma addi* I set aside (the matter of) the newly broken ground TCL 1 45:12; *šim[da]-tum ana jāšim a-ḫi-ta-am šaniat* has the royal regulation been set aside for me only? TCL 17 21:30 (OB let.); *šēnum ša awiltim ši-pa-ti-na* (for *šipātīšina*?) *a-ḫi-i-ta* as to the flock of the lady, (keep) their wool separate TCL 18 116:18, repeated *ibid.* 20 (OB let.); he removed the brickwork of sun-dried brick *ša erimti i-pu-uš a-ḫi-i-ta* and built of baked brick elsewhere MDP 2 120:4 (Elam).

c) in EA, Nuzi: *šumma* ŠE.MEŠ *teleggīmi u a-ḫi-tam-ma-mi tubukmi u kunukmi* if you get the barley, store it separately and seal (the storehouse) HSS 13 286:13 (translit. only); *ul tāmuršunu a-ḫi-tam* you did not see them elsewhere EA 1:90 (let. from Egypt), also *ibid.* 92.

d) in SB: the sin of my father *ana ramanija aj ithā a-ḫi-tam-ma lillik* should not

aḫītu

attack me, should go elsewhere BMS 11:25, see Ebeling *Handerhebung* p. 74, cf. NAM.BÚR. BI HUL.[. . .] *šutuqi[mma] a-ḫi-tam-ma alāki* STT 72:55; *ittāti lemnēti a-ḫi-tam-ma šubi'a* make (pl.) the evil omens pass by (me) PBS 1/2 106 r. 20, see Ebeling, *ArOr* 17/1 179; [. . .] *ibēš a-ḫi-tam* withdrew Lambert BWL 208 r. 4; *inum la-mas(text -šá)-si mišari izzizzuma a-ḫi-tu[m]* when the luck-bringing protective spirits withdrew (and the *šedu* of the temple became afraid, then the enemy plundered the treasures) JTVI 29 88:6 (Kedorlaomer text); *mešrētūa suppuḫa itaddā a-ḫi-tum*(for *-tam*) my limbs are splayed and put awry Lambert BWL 44:105 (Ludlul II).

aḫītamma see *aḫītam*.

aḫītu s. fem.; 1. misfortune, 2. secrecy, hiding, 3. falsehood, slander, 4. outside, outskirts, side, 5. circle of acquaintances and dependents, 6. additional payment, 7. adverse feature (in an extispicy); from OA, OB on, Akkadogram in Hitt.; pl. *aḫāti*, *aḫiātu*, but *a-ḫi-ta-te* Borger *Esarh.* 109 r. iii 26; wr. syll. and BAR; cf. *aḫu* B.

ba-ár BAR = *a-ḫi-tu*, *enītu* A I/6:207f.; ba-ár BAR = *a-ḫa-tú*, *kamātu*, *itiātu* *ibid.* 200ff.; ba-ar BAR = *a-ḫa-tú* (var. *a-ḫa-a-tu*) Ea I 332; bar = *a-ḫa-a-tu* Nabnitu E 76; [bar] = *a-ḫi-a-[um]* A-tablet 601; du-ur KU = *a-ḫi-a-tum* MSL 2 150 App. 2:14 (Proto-Ea).

kù ù m[áš.b]i [b]ar.[t]a bi.i[n.gar.re].eš. a : *kaspa u šibtaša i-na a-ḫi-te išakkanuma (nīmela . . . izuzzu)* they put the silver and its (accrued) interest "aside" (and divide the profits) Ai. VI i 25; šà.bi líl.lá.àm bar.bi líl.lá.àm : *libbašu zaqīqu a-ḫa-tu-šu zaqīqumma* (for translit., see *zaqīqu* mng. 2a) SBH p. 62:25ff.; nam.erim hul.gál bar.šè hé.im.ta.gub : *māmūt lemuttu ina a-ḫa-a-[ti] lizziz* the evil curse should stay away Šurpu V-VI 166f., cf. nam.tar hul.gál dib.ba.a.ni.ta bar.šè hé.im.ta.gub : <namtaru> *kamūšu ina a-ḫa-a-ti lizziz* CT 17 30:40f., cf. CT 16 47:220f., and *passim*; ama.^dInnin.a.ni . . . bar.šè ba.da.gub : *ištaršu . . . ina a-ḫa-a-ti ittaziz* his goddess has stepped aside Šurpu V-VI 13f.; udug.hul ḫa.ba.ra.è bar.ta.bi.šè ḫa.ba.ra.an.gub.ba : *utukku lemnu lišīma ina a-ḫa-a-ti lizziz* the evil spirit should depart, step aside ASKT p. 99:41f., and *passim*; giš.nu_x(šr) bar.šè gál.la (var. giš.nu_x igi.bar.ra.šè ì.gál.la) : *ša niš nūr inīšu ana a-ḫa-a-ti šaknu* (young man) whose shining eyes are directed toward the outside(?) Lugale XI 38, cf. bar.ra kin.kin.e : *a-ḫa-ti ištene'e* KAR

ahītu

161:4f., bar.šè ba.an.gu₄.da : ina a-ḥa-a-ti ištahit 4R 18* No. 6 r. 7f., bar.bi.ta ḥé.en.zi : ina a-ḥa-a-ti linnasih OECT 6 p. 54:23ff.; e.ne.è.m.mà.ni šà.bi nu.un.zu.a bar.bi al.ús.sa : amassu qiribša ul illammad a-ḥa-a-ti i-da-a-aš (for transl., see dášu lex. section) SBH p. 8:68f., cf. ibid. 70f., and dupl., see Böllenrücher Nergal p. 34; for other bil. refs., see below mng. 4.

bi-rīt bi-rīt = ana a-ḥa-a-te Izbu Comm. 216; na-mu-u = a-[ḥa-tu₄], še-[e-ru] Izbu Comm. 82f. (commenting on CT 27 9:13).

1. misfortune: a-ḥi-tám tašpuram umma attama you sent me an unfortunate message saying BIN 6 206:4 (OA); ina(?) a-ḥi-ti-ia muššurāku I am left in my misfortune BE 17 24:34 (MB); a-ḥi-ta UŠ.ME-šú misfortune will follow him constantly Lambert BWL 112:3 (Fürstenspiegel); šumma a-ḥi-tum ina zumriša ibašši if something untoward is on her body (context obscure) VAS 16 37:22 (OB let.).

2. secrecy, hiding — a) in Mari: ina a-ḥi-ti-ia kī'am ešme umma I heard as follows through my secret sources ARM 2 26:7, cf. annītam ina a-ḥi-ti-ia ešme ibid. 10, also ibid. 27:3', 43:6, and passim; ina a-ḥi-ti-ia awatam kī'am ešme ARM 2 40:4, cf. ARM 4 70:5; tēm ina a-ḥi-ti-ia almadu ana šēr bēlija ašpuram I have sent my lord news I have learned through my secret sources ARM 2 40:16.

b) in Bogh. — 1' in Akk., in the idiom aḥītišu šaḥāḫu: I took away all his land RN a-ḥi-ti-šu iltahit RN disappeared (possibly: went into hiding) (I took his mother, brothers, and sons and brought them to Hatti) KBo 1 1:38 and 2:20; [...] a-ḥi-ti-šu KBo 1 15+19:23, see ZA 49 208.

2' in Hitt.: for A-ḤI-TI-ŠU (Akkadogram referring to hiding) Goetze Madduwattaš (= MVAG 32/1) p. 14:56 and KUB 30 10:16, see Güterbock, Oriens 10 362.

c) in NA: šarrašunu ina a-ḥi-te-šú ina libbi édānē ēte[li] šadū iššabat their king went off, in secrecy (and) alone(?), he took to the mountains ABL 646 r. 1.

3. falsehood, slander — a) in sing.: šaḥšāhu ... iqabbi nikiltumma itamma a-ḥi-i-ta the tale-bearer speaks only out of cunning and wants to spread slander Lambert BWL 218:12; ultu ullānumma kalbu a-ḥi-ta

ahītu

[...] the dog [utters] falsehood from of old ibid. 202 F 6; ša ... ipaššitu išappiru EME-šú a-na BAR-ti uštennū who would efface (the inscription), scratch out, falsify its content (lit. change its wording into falsehood) AKA 250 v 72 (Asn.).

b) in pl.: nullāte tatammā tušašqara a-ḥ[a-ti] you are speaking foolishly, you are uttering slander Lambert BWL 170:30.

4. outside, outskirts, side — a) outside — 1' in sing.: arrat lemutti ... ana a-ḥi-ti liskip (the charm) should ward off an(y) evil curse BMS 12:68, cf. GISKIM.BI ina (var. ana) a-ḥi-ti GUB CT 39 27:13 (SB Alu, namburbi), var. from LKA 127 r. 12, cf. STT 63:11.

2' in pl.: āla tumašširma tattaši ana (var. ina) a-ḥa-a-ti you abandoned the city, you went outside Gössmann Era IV 20, cf. [...] è bar.ra : [...] ana a-ḥa-a-ti šūši 4R 23 No. 4:12f.; lišānu lemuttu ana a-ḥa-ti lizzizu Iraq 18 62:31 (SB rel., Hama); MUL ša BAR-a-ti (beside MUL ša urkāti) TCL 6 21:12, see RA 11 21, Gössmann, ŠL 4/2 p. 100 No. 264; note MUL a-ḥa-ti KUB 4 47 r. 43; ma'dūte MUL a-ḥi-a-ti [...] OECT 6 pl. 12:17, see Ebeling, TuL 163; ilānišu ittišu iznū umašširušu iš-ba-tū a-ḥa-a-ti his gods became angry with him, abandoned him, and withdrew CT 35 14:21, see Bauer Asb. 2 p. 79, cf. šabit a-ḥi-it (in broken context) BHT pl. 5 i 18 (Nbn. Verse Account), see also SBH p. 8:68ff., Šurpu V-VI 13f. and ASKT p. 99:41f., in lex. section.

b) outskirts, side — 1' referring to a city: ina a-ḥi-at ālim išātum innappaḥ fire will flare up in the surroundings of the city YOS 10 42 iv 32 (OB ext.); ina šu-be a-ḥat URU lemniš liqtassu may he (the god invoked) ... him direly in the ... outside of the city MDP 10 pl. 12 iv 18 (MB kudurru); uru.šà.ba uru.bar.ra edin edin.na : šà URU a-ḥat URU ši-i-ru ba-ma-a-ti inside the city, the surroundings of the city, the desert (and) the high-lying lands 4R 20:3f. (MB lit.); note: ukabbisu ina sūqi ētamaru ina a-ḥa-a-ti (what) I have stepped upon in the streets, seen in the side streets Maqlu VII 127; bar.ra(var.adds.àm)nigin.e bar.ra ki.ba.ra. ni.e ḥé.ni.īb.túm.mu.dè : ša ina a-ḥa-a-ti(var. -tū) issanaḥḥuru ina a-ḥa-a-ti ašar la

aḫītu

a-ma-ri līrūšu they should take (the demon) who wanders about in outlying regions to outlying regions (contrast: *é.a.ni* line 41) CT 17 35:45ff., cf. *bar.ta.bi.šè nam.mu.un.da.nigin.e.ne: ina a-ḫa-a-ti la tas-sanahhuršu* (contrasted with *ina libbi āli* line 28) CT 16 11 vi 29f., also *ibid.* 26 iv 29f., 17 3:18.

2' referring to a country: *a-ḫi-a-tu-ka* (var. *a-ḫi-tu-k[a]*) *ša[ima]* your border provinces are safe YOS 10 49:16, var. from *ibid.* 48:44, cf. *a-ḫi-a-ti-ka* (var. *a-ḫi-ti-ka*) *nakrum ileqqi* the enemy will take (away) your border provinces *ibid.* 49:19, var. from *ibid.* 48:47 (OB ext.), cf. *ina BAR-ti nakri teleqqi* CT 20 50 r. 9 (SB ext.), also *a-ḫi-ta-am nakrum it-ta-at-ṭa-al* (obscure) YOS 10 31 xi 40 (OB ext.); NA₄.MEŠ *ša muḫḫi kalamme ù a-ḫi-a-te laššu* the stones from the top of the . . . and of the borders(?) are missing KAJ 310:8 (MA).

5. circle of acquaintances and dependents — a) in sing.: *ina a-ḫi-it-ti a[wi]lim [ma]m-man imât* somebody will die in the circle of acquaintances of the man RA 44 34 (pl. 3) MAH 15874:5 (OB ext.), also KBo 7 5:3a, also *ina BAR-it LÚ BE imât* (BE) CT 39 3:23 (SB Alu); SAL *a-ḫi-it LÚ BA.BE* a woman known to the man will die KUB 37 217:2 (liver model).

b) in pl. — 1' in omen texts: *ina a-ḫi-at LÚ ma-ma-na imât* YOS 10 17:50 (SB ext.) with identical protasis as RA 44 34 cited above.

2' in OB: x ZÍD.DA *a-na KI.BI.GAR LÚ Muti-a-ba-al*^{kl} LÚ *Ki-sur-ra*^{kl} [*ù a*]-*ḫi-a-tim* ZI.GA ŠA É A.SLRUM flour (rations) from the prison account expended in lieu (of other rations) to a man from GN, a man from GN₂ and dependents VAS 13 47:5, cf. (referring to LÚ *Mutiabal* LÚ *Sú-tu-um*) *ibid.* 41:6, also *ibid.* 51:5; *ana kurummat bīti u a-ḫi-a-tim* for the support of the house and the dependents VAS 13 52:3, 53:3 and 55:3; x ŠE.GUR *ana kurummat ERÍN birti GN u a-ḫi-a-tim ša ITI MN iḫḫaššeḫ* x gur barley is needed for the support of the contingent of the fortress of GN and the dependents during the month MN LIH 56:9 (let. of Ammiditana).

6. additional payment (referring to a due, tax payment or perquisites, OB only) —

aḫītu

a) in administrative contexts: 12½ of silver (adding up four payments to named persons among whom the RÁ.GABA—five shekels—and the *redū*—1½ shekels) *ša a-ḫi-a-at* PN PN₂ AD.DA.NI *īpulu* which as the additional dues of PN, his father PN₂ had paid in full Grant Bus. Doc. No. 50:6 (= YOS 8 118); referring to barley: 1227½ ŠE.GUR *na-ap-ṭ[á-ra-tim]* NÍG MU 7.KAM 425 ŠE.GUR *ša a-ḫi-a-tim* ŠU.NIGÍN 1652½ ŠE.GUR (referring to annual payments of *naptartu* deliveries from large fields) YOS 5 202:22; *u ana a-ḫi-a-ti-im ša-ni-a-tim* 30 ŠE.GUR . . . *iddinu* they paid as supplementary *a*-deliveries thirty gur of barley TCL 17 21:12 (let.); *ina pani a-ḫi-a-ti-šu ana GN ul ūtiqam* he (the merchant with his boat loaded with wool) could not proceed to Babylon on account of the additional payments (demanded of) him VAS 16 158:20 (let.), cf. also, in difficult context: *eqlam šātu x x a-ḫi-ti-ia ilqi* TCL 1 44:10 (let.); don't you know that from of old *bīti naptarija šisām u a-ḫi-tam la kullumu* the calling up (for normal corvée work) and (the claiming) of additional *a*-duty has not happened to my *naptaru*-estate? CT 4 29c:3.

b) in private contexts: I ḪA.LA . . . *ana x kaspim . . . a-na a-ḫi-a-ti-šu* [. . .] . . . *aḫḫūšu iddinušum* ḪA.LA PN one share at the amount of one mina (and) 23 shekels of silver which his brothers gave him as his additional *a*-payment is the share of PN (eldest brother) TCL 11 174:16, and see Matouš, ArOr 17/2 164f.; in lawsuits concerned with the termination of partnerships: *a-ḫi-a-ti-šu-nu ū-up-pi-lu-ū-ma* (missing on tablet) Jean Tell Sifr 37a:11, also *a-ḫi-a-t[im]* (referring to animals and their wool) YOS 8 102:12, and see Ai. VI i 25 in lex. section; *ina 4½ GÍN kaspim ša PN ma-ri-a-kitum ù a-ḫi-a-tum iḫḫarraš* the . . . and *a*-dues will be deducted from PN's 4½ shekels of silver (annual wage share of the hired-out slave, they will not be deducted from the share kept by his master) CT 33 32:14; PN *ša ana a-ḫi-it* PN₂ . . . *sanāqim aṭrudu* PN whom I have sent to check on the *a*. of PN₂ VAS 16 149:5; *kanīkam itezbu[nimma]* *ana a-ḫi-ti-šu-nu izzizzunim* they made out a sealed document to me guaranteeing (the

aḥītu

delivery of) their additional payment TCL 1 50:22 (OB let.), cf. *adi* ... *ina* GN *wašbāta a-na a-ḥi-ti-šu i-zi-iz-zu* as long as you stay in Sippar, guarantee for(?) him his additional payment (or service) PBS 7 122:15 (OB let.); difficult: KÙ.BABBAR *aḥ-wa-a-tu* MĀŠ NU.TUK the silver (borrowed) is *a*-(silver), there is no interest MDP 24 345:4, cf. (loan from Šamaš) *aḥ-wa-a-tu ša* ^dŠamaš MDP 23 181:20.

7. adverse feature (in an extispicy) — a) in OB reports: *ana ta'itiša šulmu a-ḥi-ta išu* it is favorable for its (the extispicy's) query, (but) it has adverse features JCS 11 93 No. 4 CBS 1734:12, also *ša-al-ma-ta a-ḥi-tam išu* *ibid.* 91 No. 8 YBC 11056:23, also *ana tawitiša šalmat a-ḥi-tam išu* *ibid.* 93 No. 9 MLC 2255:17; *ana šulmi šalmat a-ḥi-tam piqittam išu* it is favorable for the well-being (of PN), but it has adverse features and a checking (i.e., repetition of the extispicy is required) *ibid.* 90 No. 3 CBS 1462b:15, cf. Bab. 3 pl. 9:16; *a-ḥi-is-sà ša warkātim parāsi* its adverse features call for reconsideration JCS 11 92 No. 6 CBS 1462a:14.

b) in SB commented texts: *ana a-ḥi-ti qabi* (the features mentioned in the protasis) are counted as adverse (parallel: *ana* SIG₅ *qabi* pl. 38 ii 11) CT 31 39 i 17, cf. *ana* BAR-ti DUG₄-ú Boissier DA 45:14, *kīma* BAR-ti *iqbū* *ibid.* 17, also *ša* MIN (= *iqbū*?) BAR-tum (replacing *šāru šārumma* of the dupl.) CT 20 22 81-2-4, 279:2', dupl. *ibid.* 29:13; *ša ana a-ḥi-ti iqbū* Boissier DA 18 iii 17, also *ša ana* BAR-ti *iqbū* (followed by *ša ana* SIG₅ *iqbū* line 10) CT 20 21 81-2-4,397:9; [*ša iqbū*]ú BAR-tum CT 31 17:12; *šá* BAR-tum MIN (= *iqbū*?) CT 31 38 i 16; *ana māṭ nakri tallak* SIG₅ ... *nakru irruba* BAR-tum you will go against the country of the enemy, favorable, (opposite protasis:) the enemy will enter into your (country), adverse CT 28 49 K.6231:8, dupl. CT 30 19 r. i 11; *ina šalimti* SIG₅ *ina lapitti* BAR-tum Boissier DA 12:32, cf. *ibid.* 228:41, 226:18, 228:46, also *ina la šalimti* BAR-tum *ibid.* 226:13, and cf. CT 31 37 K.7971:6; BAR-tum (as complete apod.) CT 30 22 K.6268 i 13, Boissier DA 11 i 18, dupl. CT 30 25:17, BAR (after drawings representing features of the exta) CT 20 26 r. 7 and 9, and dupl. 28 r. 1'ff., contrasted with SIG₅ for which

aḥlamatti

see *damqu* adj. mng. 7; exceptionally in other omens: BAR (beside SIG₅ and ŠA₆) Bab. 4 125 K.139:2, 3, etc., (beside SIG₅) Labat TDP 16:81.

For *ša aḥīti* adverse (in contrast to *damiq*) see Nougayrol, RA 44 4 n. 3 and the passages cited there CT 31 49:26 (with its dupl. CT 31 18 r. 18+K. 3978), etc. Ad mng. 8b: note that BAR-tum as apodosis may also be read *uššurtu*.

aḥīu see *aḥū* adj.

āḥiziānu (*āḥiziānu*) s.; person who is taking a woman in marriage, bridegroom; OB, MA; cf. *aḥāzu*.

a) person who is taking a girl or widow in marriage (OB, MA): *a-ḥi-zi-a-nu-um i-ḥa-a-za-ma* PN *ul i-ra-⟨ga⟩-am* PN will not sue if another man marries her Meissner BAP 91:5; *šumma* LÚ *a-ḥi-za-a-[nu š]a sinnilti* ... *rugummānā irtišuniššu* if a claim has been raised against the man who took the woman in marriage, (he pays the full price for the woman) KAV I v 36 (Ass. Code § 39); if a posthumous child *ina bit a-ḥi-za-ni-ša irtibi* grows up in the house of the man who took her (the widow) in marriage *ibid.* iv 4 (§ 28).

b) bridegroom: (OB Ešnunna): *lu a-ḥi(!)-za(!)-n[u-u]m [lu] kallatum ana šimtim ittalak* (if) either the bridegroom or the bride should die Goetze LE § 18:17.

āḥiziānu see *āḥiziānu*.

aḥiztu s.; (mng. unkn.); SB*; cf. *aḥāzu*.

[x].TA = *a-ḥi-iz-tu* CT 41 34:10' (Alu Comm.).

āḥizu s.; (mng. unkn.); Mari*; cf. *aḥāzu*.

As soon as I arrived 1 LÚ *a-ḥi-za-am ana bēlija ušārēm u inanna šanēm* 1 LÚ *a-ḥi-za-am uštārēm* I sent one *a*-man to my lord and now I am sending another *a*-man ARM 2 96:9 and 12; my lord should question him 1 *nāširam ša a-ḥi-za-am ireddēm bēli lipqissu* and my lord should entrust him to a guard who can bring the *a*-man here (safely) *ibid.* 16.

aḥlamatti adv.; in Aramaic (writing); NB*; cf. *aḥlamū*.

ša rittišu akkadattu aḥ(!)-la-ma-at-ti [ana] šumi ša PN *šafratu* (a slave) whose hand had the name of PN written on it in Akkadian

aḥlamû

(i.e., in cuneiform) (and) in Aramaic (alphabetic writing) Camb. 143:8 (coll.).

(von Soden, WZKM 55 49.)

aḥlamû adj.; Aramaic (language); plant list; cf. *aḥlamatti*.

Ú *bu'ušu* : Ú *atkam* (var. *aktam*) *ina aḥ-la-me-e* CT 37 32 iv 17 (= Uruanna I 217); Ú *ia-bu-tu* : Ú *ēdu ina [a]ḥ-la-me(!)-e(!)* CT 37 30 iii 22, cf. also, wr. *ina aḥ(!)-lā-me-i* ibid. 28 i 14.

aḥmaḥu s.; each other; Elam; cf. *aḥu* A.

PN PN₂ u PN₃ *eqlam šapūltam ana aḥ-ma-ḥi-im ipušu* PN (and) PN₂ exchanged fields with PN₃ MDP 24 366:14; *aḥ-ma-ḥa-am iqab-biru* each of them will provide the other with burial MDP 28 425:14.

For MDP 22 120:7, see *aḥmāmu*.

aḥmāmiš adv.; equally, in equal shares; Elam; cf. *aḥu* A.

ina ebūri še'am u tibnam mala aḥ-ma-mi-iš i-zu-iz-zu at harvest time they will share equally in the barley and straw MDP 22 128:10, cf. [*aḥ-m*]a-ni-iš *izuzzu* cited Scheil, MDP 24 p. 68.

See also *aḥmāmu*.

aḥmāmu s.; each other, one like the other; Elam; cf. *aḥu* A.

a) in gen.: *šunu ana aḥ-ma-mi u mārūšunu ana aḥ-ma-mi ul itebbū* neither they (who received shares in a division of property) nor their children will raise claims against each other MDP 24 335:12 and 14, and passim in texts of this type, wr. *ana a-aḥ-ma-mi* MDP 22 11:11f., note the variant: *awilum ana awilim ul itebbu mārūšunu ana aḥ-ma-mi-im u[l] iraggamu* MDP 23 171:9; *awata eli aḥ-ma-mi ul išū* MDP 18 214:16 (= 22 14).

b) with *zāzu*: *nēmel ibāššūma mala aḥ-ma-mi izuzzu* they share equally in whatever profit will accrue MDP 23 271:10, and passim in texts of this type, cf., wr. *mala aḥ-ma-ma* MDP 22 126:10, *mala aḥ-ma-[a]m* ibid. 120:7; *še'am ... mala aḥ-ma-mi-im izuzzu* they will divide equally the barley (and the straw) MDP 22 129:9 (= MDP 18 226), cf. *ina ebūri ... še'am u tibnam ma-al-lu aḥ-ma-mi izuzzu* MDP 22 281:11, and passim in texts of this type;

aḥrātu

ina nāšim ša bēlini [an]a aḥ-ma-mi-im [niz]ūz we divided (the house) among ourselves during the lifetime of our master MDP 22 4:14.

See also *aḥmāmiš*.

von Soden, ZA 41 130 n. 1.

aḥrātaš adv.; in the future; SB; cf. *uḥḥuru*.

a) alone: [*aḥ*]-ra-taš *la immaššā [š]i lu ittu* this shall be a mark not to be forgotten in the future En. el. V 76; *puḥassu ana la mašē ēziba aḥ-ra-taš* I left behind the fear of him (Aššur) never in the future to be forgotten TCL 3 152 (Sar.); *musarē ... ina uššišu ēzib aḥ-ra-taš* in its (the palace's) foundations I left a memorial tablet for the future OIP 2 100:53 (Senn.), cf. ibid. 102:92 and 154:16; *maḥar Ištār bēltišu ukīn aḥ-r[a-taš]* BA 5 651 No. 15 r. 4 (Asb. colophon), cf. *aḥ-ra-taš* ZA 4 254 r. iv 6 (SB rel.); *kala epšētija ... ina narī ašturma ukīn aḥ-ra-ta-áš* I inscribed all my deeds on a stela, and set it up for the future VAB 4 74 ii 48, cf. also 110 iii 2, and passim in Nbk.

b) with a substantive: *aḥ-ra-taš ūmē la mašē lizzakkira alkassu* until the last days, without ever forgetting (it), they shall praise his achievement En. el. VI 108; *aḥ-ra-taš ūmē ina ṭub libbi u bu'āri qerbuššu erēbi* in order always to enter it (the temple) in good spirits and good health Lyon Sar. 8:54, cf. OIP 2 153:19 (Senn.); *aḥ-ra-taš* (var. *-ta-áš*) *nišī labāriš ūmē unto* (the last days of) mankind, when even the days have grown old En. el. VII 133, cf. *nišī aḥ-ra-ta-áš* AfO 19 60:202 and 204; *zēru dārū ša Bēl-bāni mār Adasi [...]* *šiti aḥ-ra-taš* the eternal seed of RN, son of RN₂, the latest (born) offspring BBSt. No. 10:14 (NB kudurru).

aḥrātu (*aḥriātu*, *aḥritu*) s. pl. tantum; 1. future, 2. posterity, progeny; from OB on; cf. *uḥḥuru*.

ba-ár BAR = *aḥ-ru-i[ú]*, *aḥ-ra-tú* A I/6:195f.; si.ra.bal = *aḥ-ra-tu* Erimhuš IV 227.

nam.maḥ nam.kala.ga.ni a.ga.ud.da.šē pa.bí.in.ē : *narbī dunnīšu ana aḥ-ri-a-at ūmī ušēpi* he made the greatness of his might shine for all future time LIH 60 iv 2ff. (= CT 21 42, Hammurapi); [si.a] a.ga.ba nī ḥé.ri.in.di.di : *šitpīma aḥ-ra-t[i x x] adnātum littā'idka* (see *adnātu* lex. section) RA 17 154 K.7645:1f.

aḫrātu

aḫ-ra-[tum], *immati*, *matima*, *ullá* = [...] Malku III 81ff., cf. aḫ-ra-[tum] = MIN (= [ar-ka]-tú) ibid. 79; *dar-ka-tum* // aḫ-ra-a-tú Šurpu p. 50 Comm. B 11 to Šurpu III 9.

1. future — a) in gen.: *Marduk bēli bita šātu līmurma ana mānaḫtija li[qī]ša ana mārija ana māri mārija ana zērija u zēr zērija a[na] aḫ-ra-ti likinnamma* may Marduk, my lord, look (with favor) on this (tomb), and grant it to me as a place of rest, and keep it for all future time for my sons, my grandsons, my progeny, and the progeny of my progeny AOB 1 40 No. 2 r. 6 (= AKA p. 390, Aššur-uballit I); *ša . . . lišsu ana aḫ-ra-⟨ti⟩* (var. *aḫ-ri-ti*) *ušāpū* who made his triumph forever famous Weidner Tn. 14 No. 6:22; *ina abulli DN [. . .] ana aḫ-ra-ti uš[ziz]* I erected (the copper statue) for all time in the gateway of the god DN Winckler, Mitteilungen des Akademisch-orientalistischen Vereins zu Berlin 1887 p. 19 No. 6 r. 7' (late copy of an inscription of Adad-šum-ušur?); *itti šumišu šēruššu lišturma līzib aḫ-ra-a-ti* may he inscribe (my name) on it (the stela) together with his own, and (thereby) leave (it) to posterity Streck Asb. 292 r. 12; *zikir šumiša ina aḫ-ra-a-ti linnabá ina damqāti* may my name be mentioned with blessings in future VAB 4 176 x 36 (Nbk.); *ana aḫ-ra-a-tim* CT 23 3:12 (SB inc.), and dupl. AMT 31,2:12.

b) in apposition to a substantive: see LIH 60, in lex. section; *li₅-ú.MEŠ birim kunukkišu an aḫ-rat umī iknuksi* he deeded to her for all time (by means of several) wooden tablets provided with the imprint of his seal MDP 10 p. 88 i 18, cf. DUB.MEŠ *birim kunukkišu ana aḫ-rat umē iddinši* ibid. viii 22 (MB kudurru); *ana aḫ-rat umē ana um šāti* AKA 22:11 (Aššur-rēš-iši I), *ana aḫ-rat umē* AKA 103 viii 37 (Tigl. I); *eprīšu ēsipamma ina abulli ālija Aššur ana aḫ-rat umē lu ašpuk* I gathered up its (the conquered city's) earth, and made a heap of it at the gate of my city, Assur, (to keep) for all the future (the proof of my victory) AOB 1 116 ii 13 (Shalm. I); *matima ina aḫ-rat umē rubū arkū ša ina palīšu . . . innahu anḫūssu luddiš* any time in the future, let a later ruler in whose reign (this chapel) becomes dilapidated restore it Borger

aḫrušḫu

Esarh. 76:20, cf. ibid. 75:36, also Streck Asb. 242:49 and 246:77; *aššu aḫ-rat umī qaqqar āli šuātu . . . la mušši* so that in future time the emplacement of this city (Babylon) should not be recognizable OIP 2 84:53 (Senn.); note *matima ana arkāt umī ana ni-ši aḫ-ra-a-ti* whensoever in days to come, until (the time) of future people BBSst. No. 4 ii 13 (MB kudurru), cf. *ana tāmarti* UN.MEŠ *aḫ-ra-a-ti* OIP 2 138:46 (Senn.), also *a-na aḫ-rat* UN.MEŠ *a-pa-ti* Hinke Kudurru iii 18 (Nbk. I); *aḫ-rat* BALA ACh Supp. 2 Ištar 84:6.

2. posterity, progeny: *nišī maḫrâte tanittaka lišmâ lidbuba [. . .] el aḫ-ra-a-te liḫbma* may the people of the present (day) hear your praise, and speak your [. . .], may it be pleasing for posterity KAR 104:20 (SB rel.).

With the exception of the variant *aḫrītu* (see Weidner Tn. 14 No. 6:22 = AfO 9 44 n. 11), see also *aḫrītiš*, all refs. are in the plural. Therefore, emend *aḫ-ra-⟨ti⟩* in Weidner Tn. loc. cit., and, for CT 11 40a r. 4, see A I/6:195 sub *aḫrātu*.

aḫriātu see *aḫrātu*.

aḫrītiš adv.; in future; OB*; cf. *uḫḫuru*.

aḫ-ri-ti-iš UD-mi la tamaššū il[ka] that in days to come you never forget your god RB 59 240 pl. 8:18' (lit.); *aḫ-ri-ti-iš UD-mi labāriš bitum* in days to come, as the building becomes old AAA 19 105 iii 11 (Šamši-Adad I).

Possibly to be interpreted as a pl. *aḫrētiš*, var. of *aḫrātaš*.

aḫrītu see *aḫrātu*.

****aḫrū** (AHw. 21a) see *aḫrātu* s. and *aḫrātu* discussion section.

aḫrūn adv.; after; EA*; WSem. gloss.

EGIR-šu // *aḫ-ru-un-ú* EA 245:10 (let. from Megiddo).

The final *u* is the WSem. pronominal suffix.

aḫrušḫu s.; (a container); Alalakh, Bogh.; Hurr. word.

a) in Alalakh: twelve *ḫuprušḫi*-vessels, one hundred large vessels 3 ME DUG *aḫ-ru-uš-ḫi ša šamna u i.šAḫ ma-⟨ú⟩-lu-ú* 300 a.-vessels

aḥrûtu

which are filled with oil and lard Wiseman Alalakh 126:13 (OB), cf. (beside sixty large vessels) 1 ŠU.ŠI DUG *aḥ-ru-uš-ḥu* ibid. 36; [x] *aḥ-ru-uš-ḥ[u]* (among silver objects) ibid. 432:11 (OB); note with Hurrian pl.: 4 *aḥ-ru-ruš-ḥé-na-«na»* ibid. 438:6 (MB).

b) in Bogh. — **1'** in Hurr. context: *a-aḥ-ru-uš-ḥi ḥu-u-up-ru-uš-ḥi* (and other vessels among the deified paraphernalia of Hepat) KUB 25 44 ii 18 and dupl. KUB 32 95:8, cf. DUG *aḥ-ru-uš-ḥi ḥu-u-up-ru-uš-ḥi* (for Ištar-Šauška) KUB 27 1 iii 7.

2' in Hitt. context: *a-aḥ-ru-uš-ḥi* (containing oil) KUB 12 15 vi 9, also, wr. *a-⟨aḥ⟩-ru-uš-ḥi* ibid. 4, see Vieyra, RA 51 131 and 135, also (in similar context) DUG *aḥ-ru-uš-ḥi* KUB 11 31 i 8 and 21; 1 NINDA SIG A-NA *aḥ-ru-uš-ḥi paršija . . . ḥuprušḥi dai* he breaks a loaf of bread into the *a*-container and places it on the *ḥuprušḥi* KUB 27 16 r. iv 8, and see Vieyra, RA 51 91 and 96; a small piece of food put DUG *aḥ-ru-uš-ḥi-ti* (Hurr. form) A-NA Ī.GIŠ-*kán* into the *a*., into the oil KUB 25 42 v 16.

Ad usage b: Friedrich Heth. Wb. 17 and 319; Kammenhuber, OLZ 1959 33; von Brandenstein, ZA 46 89.

aḥrûtu s.; posterity, progeny; lex.*; cf. *uḥḥuru*.

ba-ár BAR = *aḥ-ru-ṭ[ú]*, *aḥ-ra-tú*, *uḥ-ḥu-ru* A I/6: 195ff.; *aḥ-ru-ú-tum* = MIN (= *ši-iḥ-ḥi-ru-tu*) CT 18 15 r. ii 18.

aḥšadrapannu s.; satrap; NB; Old Pers. lw.

anāku pūt mimma dīni u ragāmu u la šūmudu ša PN ana šarri LÚ aḥ-šá-ad-ra-pa-nu u dajāni ana muḥḥika la ušammadu našāku I bear responsibility against any kind of lawsuit, contestation, and also that no charge be brought, (namely) a charge which PN might bring against you before the king, the satrap, or a judge PBS 2/1 21:7, cf. ibid. 11, also *akī šipirtu ša PN LÚ aḥ-šá-da-ra-pa-nu* PBS 2/1 2:6, *ina pani* LÚ *aḥ-šá-da-ra-ba-an-nu* BRM 2 56:19.

For the Old Persian *xšaçaḗpāvan*, see Kent Old Persian 181a, and Eilers Beamtennamen 36f.

aḥu A

aḥu A s.; **1.** (real) brother, also as component in the kinship terms *aḥu rabū* oldest brother, *aḥu šiḥru* younger brother, *aḥi abi* paternal uncle, *aḥi ummi* maternal uncle, *mār (mārat) aḥi* cousin, *mār (mārat) aḥ abi* nephew (niece), **2.** brother, colleague, associate (as term for a specific social, political, legal, or emotional relationship), **3.** *aḥu aḥa*, *aḥu ana aḥi*, etc., one another, **4.** *aḥu rabū* (also *rabi aḥi*) (title of a functionary of the palace or temple); from Oakk. on; note *ana a-ḥa-im* HSS 10 223:4 (OA), pl. *aḥḫū*, WSem. pl. *aḥāte* (see mng. 1a-2') Smith Idrimi 5; wr. syll. and ŠEŠ, in OB also ŠEŠ.A.NI (ŠEŠ.A.NI-ša TCL 1 90:5, 5 ŠEŠ.A.NI MCT 99 Q 8, TMB 99 No. 197:4, cf. ibid. 98 No. 194:4, Grant Smith College 260:7), for LÚ.ŠEŠ in LB, NA, see mng. 1b, also VAS 15 40:27, Strassmaier, Actes du 8^e Congrès International 32:2), PAP (in personal names and in NA, rare in NB, e.g., TCL 9 141:3, AnOr 9 20:19, 23f. and 31, TCL 13 232:25); cf. *aḥāta*, *aḥātu* A, *aḥātūtu*, *aḥḫūtu*, *aḥmaḥu*, *aḥmāmiš*, *aḥmāmu*, *aḥū*, *aḥūtu*, *šutahū* adj., *šutahūtu*.

ši-eš ŠEŠ = *a-ḥu* S^b II 277, cf. še-eš ŠEŠ = *a-ḥu* Recip. Ea A iv 33; šeš = *a-ḥu*, šeš.gal = *šu-lum*, šeš.gu.la = *a-ḥu ra-bu-u*, šeš.bān.da = MIN *ša-aḥ-ru*, šeš.a.ni = *a-ḥu-šu* Hh. I 107ff.; šeš.šeš.gin_x(GIM) = *a-ḥu ki-ma a-ḥi* Hh. I 335; pa-a PAP = *a-ḥu*, pa-ap PAP = MIN A I/6:9f.; pa-a PAP = *a-ḥu* Ea I 263; [pa-a]p PAP = *a-bu*, *a-ḥu* S^b I 100f.; lú = *a-ḥu* Lu I 6; ba-ár BAR = *a-ḥu* A I/6:203.

a-ša-ri-id IGI.DU = *a-ḥu-um ra-bu-ú* Proto-Diri 103a; pa-li-lum IGI.KU.DU.ERIM = *a-ḥu-um ra-bu-um* Proto-Diri 104d; [PAP].šeš = *ra-bi a-ḥi*, *a-ša-ri-du* (followed by *nešakku*, *šitimāḥu*) Lu IV 76f., note pa-ap PAP = *ra-bu-u šá* ŠEŠ.GAL A I/6:13, cf. PAP.šeš = *ra-bi a-a-ḥi* (in group with *kudurru*, *aplu*) the foremost in the fraternity Erimhuš V 33.

na₄.šam.a (var. na₄.šam) šeš.a.zu (var. šeš.zu) zì.gin_x(GIM) ḥé.mu.e.dub.bu.dè.en : *šam-mu* ŠEŠ.MEŠ-*ka ki-ma zì lit-bu-ku-ka* O *sammu*-stone, your fellows will scatter (lit. pour) you like flour Lugale X 11; é.mu é.šeš.mu.e.ne.šè ḥé.[. . .] : *bi-ti ina bi-ti ša aḥ-ḥe-[ia]* (preceded by urú.šeš.mu.ne.šè : *ina a-li ša* ŠEŠ.MEŠ-*ia*) Angim IV 20; šeš.mu^aUtu.ra : *ana a-ḥi-ia* *šamaš* SBH p. 98:27f., see Delitzsch AL³ 135; alam.dingir ki.šeš.bi nam tar.tar.e.ne : *šalam šū itti ilī* ŠEŠ.MEŠ-*šū šimit šimu* the function of this image has been established together with its fellow gods KAR 50:13f., see RAcc. 24; šeš.mu nī.zu nu.suḥ.e.en : *a-ḥi ramanka la tanassaqa* do not give yourself airs, dear brother BA 10/1 99

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No. 20:2f. (bil. Edubba text); lú.du₁₁.du₁₁.ga nu.me.a im.ri.a.šè mu.un.šub.ba : ša la qabītam el a-ḥi inaddū who accuses his brother of unspeakable things Lambert BWL 119:9f.; šeš.mu mu.lu am.gin_x ná.a.ra : ana a-ḥi-ia ša kīma rīmi irbišu on account of my brother who lies like a wild bull (I cannot sleep) Langdon BL No. 8 r. 9f., cf. ki.sikil.mu šeš.mu : ardatu a-ḥi-mi (the city of Nippur where) the young woman (says) “My brother” 4R 28* No. 4:50f., also u₄ mu.lu. mu.ra mu.un.zal.[zal . . .] : ūmu ša ana a-ḥi-ia uštābrū [. . .] OECT 6 pl.15 r. 7f.; sib.ta šeš.gal.la : elāt a-ḥi GAL-i preference share of the oldest brother Ai. VI i 2, sib.ta mu.nam.gal.la : MIN šu-um a-ḥi GAL-i ibid. 3, cf. Ai. III iv 7 and 9; šeš.gal.mu nu.mu.un.pà : ŠEŠ ra-bu-u ul ukallimanni (do not say) “My elder brother (referring to the teacher) did not show me (how to do it)” BSOAS 20 258 r. 6 (bil. Edubba text).

a-ḥi-e BAR.MEŠ // i-zu-zu brothers will divide, // a-ḥi-e // ŠEŠ.MEŠ // BAR // zāzu Tablet Funck 2 r. 6 (Alu Comm.).

ma-šu-ú, ta-li-mu, im-nu = a-ḥu Malku I 136ff., cf. maš-šu-u, ta-li-mu, tu(!)-a-mu, [. . .]-nu, [. . .]-ru, at-ḥu-u = a-ḥu (var. ŠEŠ.MEŠ-i) LTBA 2 1 vi 53ff. and 2:390ff., var. from CT 18 24 K.4219 vi-vii 7-10; ḥa-a-lu = a-ḥu-um-mu Malku I 125.

1. (real) brother, also as component in the kinship terms aḥu rabū oldest brother, aḥu šiḥru younger brother, aḥi abi paternal uncle, aḥi ummi maternal uncle, mār (mārat) aḥi cousin, mār (mārat) aḥ abi nephew (niece) — a) in gen. — 1' in letters and leg. : miššu ša ana bitim patā'em ummi u a-ḥi ikallūkani how does it happen that my mother and my brother are detaining you for (or: from) the opening of the strong room? CCT 3 30:37 (OA); ana PN u a-ḥi-šu mer'e PN₂ against PN and his brothers, PN₂'s sons MVAG 33 No. 9:12 (OA); a-ḥa-am aršīma war-kāti ul iparras I have a brother, but he does not take care of me Boyer Contribution No. 119:29 (OB let.); ana aḥ-ḥi-šu mārīšu u mārī nišī ilišu išpuruma they sent word to his (the governor of Suhi's) brothers, sons, and his coreligionists (and they incited the country to rebel) CT 4 1a:5; a-ḥi awēlim mitma the principal's brother died VAS 16 2:6; ana a-ḥi-ia u aḥātiya qibīma VAS 16 173:1, cf. [ana] a-ḥi-ia qibīma (let. of a woman) VAS 16 124:1 (all OB letters); a-ḥi rēdīm mahriki wašīb the brother of the rēdū-soldier stays with you Frank Strassburger Keilschrifttexte

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17:9, and passim in this let. (translit. only); anāku kīma a-bi-im u a-ḥi-im abaššékum I am like a father and a brother toward you (and you are like a fiend and enemy toward me) Syria 33 65:7 (Mari let.); mamman ina aḥ-ḥi-šà u aḥ-ḥa-ti-šà ša ana PN ul nadikki iqabbūma anyone among her brothers and sisters who would assert, “(the property) has not been granted to you” MDP 24 381:9; u aḥ-ḥu-šu mārē PN MDP 23 320:4; they asked him, “Tell us the name of your father,” he did not know his father's name šum a-ḥi-šu išālušuma šum a-ḥi-šu jānummi iqbi they asked him for his brother's name, he said (that) his brother had no name BE 14 8:7f. (MB); tuppi mārūti ša PN u ša PN₂ 2 ŠEŠ-ḥi DUMU PN₃ JEN 401:2, and passim in Nuzi; amur anāku u atta ŠEŠ.MEŠ mārē ša ištēn amēlim ŠEŠ.MEŠ-e nīnu look, you and I are brothers, the sons of the same man, we are brothers indeed (why should there be bad feelings between us?) MRS 9 132 RS 17.116:22' (let.); ištu ŠEŠ.MEŠ-šu pūršu iṣalli he (the oldest brother) casts lots with his brothers KAV 2 ii 14 (Ass. Code B § 1); anāku aradka u mārēja u ŠEŠ.MEŠ-ia ardūtu ša šarri bēlija I am your servant, and my sons and brothers are the servants of the king, my lord EA 160:7; the king should know inūma izibūni gabbi ŠEŠ.MEŠ-ia that all my brothers have left me RA 19 106:19 (EA); PN mār PN₂ qadu ŠEŠ.MEŠ-šu ina Dumašqa EA 107:28; anāku qadu šābēja u narkabātiya u qadu ŠEŠ.MEŠ-ia u qadu LÚ.MEŠ SA.GAZ.MEŠ-ia u qadu Sūtēja EA 195:26; šabta GN u errar ŠES-ia u enaššar GN ana šarri should GN be taken, then I shall curse my (own) brother but protect GN for the king EA 179:25, cf. amurmi ŠES-ia ša epašše ana GN look what my brother is doing against GN EA 179:14; eqil PN LÚ.ḤAL munutuké ŠEŠ-ia the field of the diviner PN, my brother (who died) without issue BBSt. No. 3 iv 33 (MB); RN ŠEŠ.MEŠ LÚ qinnišu(!) u rabūti Tammaritu, his real brothers, and officials ABL 284:7 (NB); qinnu annū ša bit abišu ša PN šunu ŠES.MEŠ-šū-nu mārēšunu [. . .] MEŠ aḥātišunu this family belongs to the paternal lineage of PN, they (and) their brothers, sons, and [the sons] of their sisters

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ABL 1074:10 (NB); *dibbi ... ša la šEŠ agā idbubakkunūši* the words which this unbrotherly brother of mine told you ABL 301:4 (NB let. of Asb.); *ṭuppi ṭuppi mar-šu-ka* PN ŠEŠ-ú-a *undašširanni* u PN₂ *mārūa ihteliqanni* I am constantly ill, my brother PN left me, and my son PN₂ ran away from me VAS 5 21:4 (NB leg.); ŠEŠ.MEŠ-ku-nu DUMU-ku-nu u LÚ.ERÍN.MEŠ-ku-nu ... *piqda'* put your brothers, sons, and people (who are fit to watch the barley) in charge (of the barley)! TCL 13 152:14 (NB).

2' in hist.: *aḥ-ḥé.ḤI.A-ia ša UGU-ia GAL. GAL.ḤI.A ittijama ašbu* my brothers, who were older than I, lived with me Smith Idrimi 7, cf. LÚ.MEŠ *aḥ-ḥé.ḤI.A-ia* u LÚ *ibrūteja* ibid. 75; note the WSem. pl. in the meaning "relatives": LÚ.ḤI.A GN *a-ḥa-te.ḤI.A ša ummija* the people of Emar are relatives of my mother Smith Idrimi 5; ŠEŠ.MEŠ-šu *ana gurunnē lu amtaḥaš* I cut down his brothers in heaps KAH 2 83:13 (Adn. II); *ālāni ... ša ŠEŠ.MEŠ-šú zēr šarrūtišu ina libbišunu šūšubuma* cities in which his (the king's) brothers of royal descent were (compelled to) reside TCL 3 278 (Sar.); *šāšu aššassu mārēšu mārātešu ŠEŠ.MEŠ-šú zēr bit abišu* himself, his wife, sons (and) daughters, his brothers of royal lineage OIP 2 30 ii 63 (Senn.); *ina puḥur ŠEŠ.MEŠ-ia SAG.MEŠ-ia kēniš ullima* (for transl., see *elū* v. mng. 5b-1') Borger Esarh. 40 i 11, cf. *ša ŠEŠ.MEŠ-ia rabūti ŠEŠ-šú-nu šihru anāku* ibid. 8; TA *libbi ŠEŠ.MEŠ-šú GAL.MEŠ TUR.MEŠ* (for transl., see *šihru* mng. 2c-1') Wiseman Treaties 55; PN *šEŠ nakri* (var. *šEŠ la kēnu*) Šamaš-šum-ukin the hostile (var. faithless) brother Streck Asb. 34 iv 6, cf. *šEŠ LÁ GIN PRT 109:18*; RN *šEŠ-šu šalšaja* his third brother, Tammaritu Streck Asb. 26 iii 48; *ša RN agāšú ŠEŠ-šu PN ištēn abušunu ištēt ummašunu* the brother of this Cambyses was Barzia, they had the same father and the same mother VAB 3 15 § 10:12 (Dar.); ŠEŠ.MEŠ-šú DUMU AMA-šú his uterine brothers Wiseman Treaties 94, 171 and 270.

3' in omen texts: *a-ḥi a-we-lim* (var. LÚ) *maršum iballut* the man's sick brother will get well YOS 10 51 ii 11, var. from YOS 10 52 ii

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10 (OB ext.), cf. *imātma arkišu ŠEŠ-šú [imāt]* he will die, afterwards his brother will die Labat TDP 84:40, also *lu ŠEŠ NA lu aššat amēli imāt* CT 28 44 K.717:7, and dupl. CT 30 12 K.1813 obv.(!) 19 (SB ext.); *ŠEŠ-šú mimmušu itabbal* his (own) brother will take his possessions away CT 28 40 K.6286+ r. 15, cf. CT 38 17:106 (SB Alu); *ana šarri ŠEŠ.MEŠ-šú ana lemutti ZI.MEŠ-šú* as to the king, his brothers will come with evil intentions against him CT 31 17:15 (SB ext.); *[a]ḥ-ḥu-ú [an]a kussi [a]bišunu [i]ššannanu* the brothers will compete for the throne of their father YOS 10 31 i 52 (OB ext.); *itti ŠEŠ-šu NAM.GÚ.BI ŠU.TI* he will receive an indemnity from his brother for damages suffered CT 40 10 i 13 (SB *iqqur ipuš*); ŠEŠ *ŠEŠ-šú ru'u ru'ašu ina kakki irassip* brother will smite his brother, friend his friend CT 13 50:16 (SB prophecies), cf. ŠEŠ *ŠEŠ-šú ibār* KAR 212 ii 32, for emendation see CT 40 p. 6 (*iqqur ipuš*); as diagnoses: *ana ŠEŠ.MEŠ-šú ihtatṭi* he has sinned against his brothers CT 28 29:9 (SB physiogn.), *eṭem ŠEŠ u aḥāti iṣbassu* the spirit of a dead brother or sister has seized him Labat TDP 114:34'; note in protases: *šumma amēlu aššat ŠEŠ-šú uzna šaknassu* if the wife of a man's brother has her mind set on him CT 39 43 K.3134:4 (SB Alu), and cf. *[šumma] amēlu ana mārāt ŠEŠ.A.NI illik* if a man has intercourse with his brother's daughter ibid. 2.

4' in lit.: *Ištar muštamḥiṣat ŠEŠ.MEŠ mitgurūti* who makes brothers who have lived in harmony fight with each other STC 2 75:9; *bita bitu ... ŠEŠ ŠEŠ la iqammalu lināru aḥāmeš* Gössmann Era IV 135; *itti ŠEŠ ŠEŠ-šú iprusu* (who) estranged brother from brother Šurpu II 26, cf. *lu ŠEŠ lu NIN lu ardu lu amtu lu kimtu nisūtu salātu lu mudū lu la mudū* KAR 228:9, also *ḥiṭit arni abi ummi ŠEŠ NIN māri mārti ardi u [amti]* JRAS 1929 283 r. 11; ŠEŠ.MEŠ-e *libkū elika* JCS 8 93:22 (Gilg. VIII); *aḥ-ḥu u ibrū ištānabbusu [elišu]* brothers and friends are always angry at him PBS 1/1 2 ii 29 (OB); note in math.: ŠEŠ UGU *šEŠ kijā ūtelelli* how much did (the share of) one brother exceed (that of) the (next) brother? MCT 50 D r. 16, cf. *a-ḥu-um e-li a-ḥi-im li-te-le-li* ibid. 99 Q 10 (OB).

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b) as identification of a person: PN ŠEŠ PN₂ HSS 10 39:4, HSS 10 153 iv 18, UCP 9 210 No. 89:10 (all OAkk.), also (on seals) Corpus of ancient Near Eastern seals 290, Delaporte Catalogue Louvre A 191, note PN ŠEŠ LUGAL CT 21 1 BM 89137:2; for the Ur III period, see Eames Coll. p. 141f., also Falkenstein Gerichtsurkunden 1 34 n. 4; PN *a-ḫu-ú* PN₂ BIN 4 19:38, cf. PN ŠEŠ PN₂ TCL 19 26:16, also PN *a-ḫu* PN₂ MVAG 33 No. 155:10, note *kunuk* PN *a-ḫu rabi simmiṭtim* TCL 21 254 seal a 2; *lu ša kaššim u PN a-ḫi-šu* CCT 2 30:9, note also *išti kaššim u a-ḫi-šu* KT Hahn 36:16 (all OA); PN ŠEŠ PN₂ TCL 10 109:9, 115:24' and 36', 117:20; PN *a-ḫi* PN₂ VAS 16 196:8, YOS 2 96:5, (witness) BIN 2 92:9, etc., note PN GUDÚ ^dInnin PN₂ ŠEŠ GUDÚ ^dInnin BIN 2 75:35f., also *ana PN a-ḫi* UGULA MAR.TU-*ka* VAS 7 192:9 (all OB); IGI PN ŠEŠ PN₂ MDP 23 312:10, IGI PN *a-ḫi* PN₂ MDP 22 101:22, also IGI PN IGI PN₂ *a-ḫi-šu* MDP 23 190:12, and passim in Elam; PN ŠEŠ-*šu* *ša* PN₂ JEN 390:8, cf. IGI PN IGI PN₂ ŠEŠ-*šu*-*ma* JEN 555:12, and passim in Nuzi; IGI PN ŠEŠ-*šu* *šu* LÚ *ḫazannu* ADD 326 r. 9, IGI PN LÚ.ŠEŠ-*šu* *ša* PN₂ ADD 385 r. 14; IGI PN PAP LÚ *ša muḫḫi kizāte* ADD 112 r. 2; PN *turtānu šaniu* ŠEŠ-*šu* *ša* PN₂ ABL 144:14 (all NA); PN *u* PN₂ PAP-*šu* *ērib biti kilallē* ABL 475:5 (NB), PN LÚ.ŠEŠ *ša* PN₂ *apil* *ša* PN₃ BE 10 15:7, cf. BE 10 67:14 (LB); note (in Assyrian king list) RN ŠEŠ-*šu* *ša* RN₂ AfO 4 4 ii 30, dupls. JNES 13 216 ii 34 and 217 ii 26; Ramses *šar* URU.KI *Ana* ŠEŠ *ša* ^d*Ḫa-a-ra* king of On (i.e., Heliopolis), brother of Horus KUB 3 66:3; ^dLUGAL.MARAD.DA *ša* *Ma*[*rad*^{ki}] ŠEŠ-*šu* *ša* ^d*Nabû* ŠEŠ-[*šu*] *ša* ^d*Nergal* *šu* DN of Marad is the brother of Nabû (and) the brother of Nergal ABL 853:6 (NB).

c) in legal context — 1' in OB: *warkassa* *ša aḫ-ḫi-ša-ma* her inheritance belongs solely to her brothers CH § 180:59, also § 181:75, cf. *aplūssa* *ša aḫ-ḫi-ša-ma* CH § 178:18, also *aḫ-ḫu-ša ul ibaqqaruši* CH § 179:41, *aḫ-ḫu-ša ileqqūma* CH § 178:80, and passim; *ina aḫ-ḫe-ša ana* *ša tarammu aplūssa inaddin* she gives her inheritance to the one she loves among her brothers CT 2 41:30, cf. CT 4 1b:19(!); *ina bitim* *ša ibaššū kīma ištēn* ŠEŠ.A.NI *ileqqe* she (the daughter who became a *qadištu* of Adad)

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will take a share like any of her brothers from whatever there is in the (paternal) estate Grant Smith College 260:7; UD *a-ḫu-um* BA.E_x (DU₆.UD.DU).DÈ PN *u* PN₂ BA.NI.IB.GI₄.DÈ.EŠ when (another) brother appears, PN and PN₂ (the brothers who made the division) will satisfy him (division of property) YOS 8 74:7 (= 75:7), cf. *ana a-ḫi-šu-nu* *ša illakuni izzazzu* TCL 1 89:16, also (referring to a slave given to a daughter in addition to her dowry) ŠEŠ.A.NI.E.NE *u mamman la ibaqqaruši* neither her brothers nor anyone else will claim (the slave) from her YOS 8 71:9; PN *u* PN₂ *a-ḫu-ša ul a-ḫu-ia attunu iqabbīma mimma annīm ul inaddiššim* PN and PN₂ are her brothers, if she says, "You are not my brothers," he (PN₃) will not give her anything CT 6 21c:12.

2' in MA: *šumma* ŠEŠ *iqabbi mā a-ḫa-ti adi* 1 ITI UD.MEŠ *apaṭṭar* if the brother says, "I shall redeem my sister within a month" KAV 1 vii 41 (Ass. Code § 48), cf. *ištēn ina* ŠEŠ.MEŠ-*ša iša'al* ibid. 39; for other refs., see *zīzu* in *la zīzu*; PN *u* ŠEŠ.MEŠ-*šu mārē* PN₂ *mār* PN₃ KAJ 10:4, cf. KAJ 161:6; PN *u* ŠEŠ.MEŠ-*šu ana* ^tPN₂ *la iraggumu* PN and his brothers have no claims against the woman PN₂ (for whom they have received a replacement) KAJ 167:11, cf. *pāḫat ištu* ŠEŠ.MEŠ-*šu zakku'e* PN-*ma naši* ibid. 15.

3' in NA, NB: *immatima ina arkāt umi ina* ŠEŠ.MEŠ *mārē kīmti nišūti u salāti* should (anyone) among the brothers, sons, near and remote relatives (raise a claim) in the future IR 70 ii 2 (kudurru), and passim in NB legal texts dealing with the transfer of real estate, always mentioning brothers before sons, e.g., BBSt. No. 9 i 30, BE 8 137:10, AnOr 8 2:21, and passim in AnOr 8, TuM 2-3 8:15, 9:16, Dar. 26:25, etc., note *lu mārēšunu lu mārēšunu lu* PAP.MEŠ-*šu-nu* TCL 9 58:38 (NA sale of real estate), also *lu mārēšu lu* PAP.MEŠ-*šu* ADD 187:10 (NA sale of a slave); *ina ušuzzi* *ša* ŠEŠ.MEŠ-*šu eqla iknukma* he made out a sealed document concerning the field in the presence of his brothers BBSt. No. 9 i 25; PN *u* ŠEŠ.MEŠ-*šu mārē* *ša* PN₂ *apil* PN₃ Dar. 527:3, cf. VAS 6 66:18, YOS 7 145:5; *zittašu* *ša itti* PN ŠEŠ-*šu* his share which (he holds) in common with

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his brother PN Dar. 144:10, cf. *zittašu ša itti* «ša» ŠEŠ.MEŠ-ŠÚ Dar. 235:6, see also *zittu* in *bēl zitti* usage b, *zāzu* mng. 5c.

d) in personal names — **1'** referring to the deity: see Stamm Namengebung 53ff. and 241.

2' referring to the child or his brothers: see Stamm Namengebung 43ff.

e) in kinship terms — **1'** *aḫu rabû* eldest brother — **a'** in leg.: see Hh. I 109, Ai. VI i 2f., Ai. III iv 7f., in lex. section; see also *šešgallu*; for *šeš.gal* in Ur III, see Falkenstein Gerichtsurkunden 1 113 and 2 166, note the sequence: *šeš.gal*, *šeš.usa*, *šeš.3.kam* and *šeš.tur* BM 13924 cited Figulla Cat. 1 154 (Ur III); *umma attama a-ḫi ra-bi₄-um atta* you said, "You are my older brother" TCL 4 87:50, cf. *a-ḫu-ni* GAL CCT 2 33:30 (both OA); they said PN *a-ḫu-ni ra-bu-[um] ḫablanniāti* "PN, our older brother, has been doing us wrong" LIH 92:11; for *sīb.ta nam.šeš.gal.šè* in Nippur texts, see BE 6/2 1:5 and 26 i 16, PBS 8/2 115:4, 133:5, PBS 13 67:2; even if the adopting parents will have children of their own PN *a-ḫu-šu-nu ra-bu-um* PN (the adopted child) will be their oldest brother VAS 8 127:12; PN *ibila šeš.gal PN₂ šeš.a.ni ù PN₃ šeš.a.ne.ne* PN, the heir, (i.e.) the eldest brother, his brother PN₂, and their brother PN₃ BE 6/2 48:7f. (all OB); prison term for PN *aššum ŠEŠ-ŠÚ GAL imḫašu* because he struck his elder brother PBS 2/2 116:15 (MB); PN *a-ḫu-ia* GAL JEN 392:10 (Nuzi); PN ... *u PN₂ ŠEŠ-ŠÚ ra-bu-ú ša ištēt ummašunu* AnOr 8 48:27; *zittu ša PN apilšu ša PN₂ ŠEŠ GAL-ú TuM 2-3 7:8*, also BRM 2 24:14; *annâ zittu ša PN PN₂ u PN₃ ša ina pan PN₄ ŠEŠ-ŠÚ-nu GAL-ú paqdu* this is the share of PN, PN₂, and PN₃ which is entrusted to their oldest brother, PN₄ BE 8 123:12, cf. *pūt zittišunu ša itti* PN ŠEŠ-ŠÚ-nu GAL-i Evetts Ev.-M. 22:12, also PN ŠEŠ-ú-a ra-bu-ú ABL 460 r. 3, cf. VAS 5 87:5, cf. also ABL 1309 r. 21 (all NB).

b' in lit.: ŠEŠ-ŠÚ-nu GAL-ú *ālik panīšunu Memandaḫ šumšu* their oldest brother and leader is named Memandah AnSt 5 100:40 (Cuthean legend); ^dLAMA ŠEŠ GAL-i u NIN GAL-

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ti ittami he has sworn by the protective deity of the oldest brother or the oldest sister Šurpu II 89, cf. *arrat abi u ummi* ŠEŠ GAL-ú NIN GAL-tu ibid. IV 58, also *áš šeš.gu.la.a.ni ḫé.me.a: lu arrat* ŠEŠ-ŠÚ (var. *a-ḫi-šú*) GAL-i ibid. V-VI 46f.; *ana benni dāšātu ana* ŠEŠ GAL-i *zīrāti* Šurpu II 35; ŠEŠ *ra-ba-[a]* Lambert BWL 100:54; [*ar*]ni ŠEŠ.GAL-e NIN GAL-tu KAR 39 r. 12, see JRAS 1929 765; note ŠEŠ-ŠÚ GAL *imât* his older brother will die CT 28 28:11 (SB Izbu); note *ra-bi a-ḫi* Lambert BWL 84:247 (Theodicy), see, for the title *aḫu rabû* (also *rabi aḫi*), mng. 4; ^d*Sin a-ḫu-um ra-bu-um ina ilī aḫ-ḫi-šu* DN, the oldest brother among the gods, his brothers Syria 32 17 v 16f. (Jahdunlim), cf. (Enki) *šeš.gal.dingir.re.e.ne.me.en* WZJ 9 233:70.

2' *aḫu šiḫru* (*saḫru*) younger brother: for *šeš.bàn.da*, see Hh. I 110; *ūmam anāku ana a-ḫi-kà ša-aḫ-ri-im ša kinātamma atūruma* now indeed have I become a younger brother of yours? KTS 15:32 (OA); the oldest (adopted) son will take a two-thirds share *aḫ-ḫu-šu šiḫḫirūtum aḫum kīma aḫim izáz* his younger brothers will take share and share alike (from the remainder of the estate) ARM 8 1:25; what did I do that the king despises me *ù DUGUD // ju-ka-bi-id* ŠEŠ.ḪLA-ia *šiḫrūtum* but honors my younger brothers EA 245:40, cf. ŠEŠ-ia TUR *ištu jāti* my brother (who) is younger than I EA 137:16; PN *ištu* ŠEŠ.MEŠ-ŠU TUR.TUR-ti *qāta miḫḫar* PN is on the same level as his younger brothers with respect to (his) share KAJ 1:23 (MA); *annâ zittu ša* PN ŠEŠ *ša-ḫar* this is the share of the younger brother PN (preceded by the share of the elder brother line 14) BRM 2 24:22 (NB); for other refs., see *šiḫru* mng. 1c-1'; for *aḫu talīmu* twin brother, see *talīmu*; for *aḫu tuppusu* second oldest brother, see *tuppusu*.

3' *aḫi abi* paternal uncle: *a-ḫu a-bi-kà* CCT 3 46b:6 (OA); PN *u PN₂ aḫ-ḫi a-bi-ia eqī ib-ta-aq-ru-ni-in-ni* my uncles, PN and PN₂, claimed the field from me TCL 7 12:7, cf. A.ŠA *aḫ-ḫi a-bi-ia šabtu* OECT 3 16:11; *a-ḫi AD-ki kīma imuru* when he saw your uncle CT 4 38b:9, *šeš.ad.da.e.ne* BE 6/2 10:8, and passim in OB; *ša itti* ... ŠEŠ.MEŠ

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AD-šú-nu la zu'uzu TuM 2-3 168:5; *zittu ša* PN ŠEŠ AD-šú *mītānū* the share of his deceased uncle PN *ibid.* 144:10 (= BE 9 48), *zittašu ša itti* ŠEŠ AD-šú YOS 7 162:3, and *passim* in NB; 2 ŠEŠ.MEŠ-šú 3 ŠEŠ.MEŠ AD-šú 2 DUMU.MEŠ ŠEŠ-šú ABL 280:14f. (NB); ŠEŠ (var. *a-ḫu*) AD-ia *irammi šadā* my uncle dwells in the wilderness CT 13 42:2, see King Chron. 2 88 (Sar. legend); *lu ina* ŠEŠ.MEŠ-šú ŠEŠ.MEŠ AD-šú PRT 44:4, cf. ŠEŠ.MEŠ AD.MEŠ-šú Wiseman Treaties 214, ŠEŠ AD-šú-nu Streck Asb. 108 iv 82, ŠEŠ AD.MEŠ-ka ABL 1217 r. 21 (NA); note *ūmū ana muḫḫi* PN ŠEŠ AD AD *ša* PN₂ *šatru* the days (of the prebend) are assigned to PN, the granduncle of PN₂ YOS 7 167:17 (NB).

4' *aḫi ummi* maternal uncle: PN ŠEŠ AMA-šú YOS 7 42:17, cf. LÚ.DIN.TIR^{ki}.MEŠ ŠEŠ.MEŠ AMA-ia ABL 1106:20, ŠEŠ AMA-ia ABL 859:15 and 18 (all NB); as personal name: *A-ḫi-um-mi-šu* UCP 10 131 No. 58:17 and 178 No. 107:21 (OB Ishchali).

5' *mār aḫi, mārāt aḫi* nephew, niece: *lu* ŠEŠ-ia *lu* DUMU ŠEŠ-ia *lu* *ḫatāni*[ja] KBo 1 8:40, cf. *lu* ŠEŠ-šu *lu* DUMU ŠEŠ-šu *lu* DUMU. SAL [ŠEŠ]-šu KUB 3 8 + KBo 1 8:35, cf. also [DUMU.MEŠ] ŠEŠ KAV 1 vii 60 (Ass. Code § 48), *lu* DUMU.MEŠ-šú *lu* DUMU.PAP.MEŠ-šú ADD 210 r. 2, wr. A.MEŠ PAP.MEŠ-šú-nu ADD 318 r. 1, DUMU PAP-šú ABL 830:4 (NA); 2 DUMU. MEŠ ŠEŠ-šú ABL 280:15 (NB), DUMU ŠEŠ-šú Dar. 165:7, and *passim* in NB legal texts and letters.

6' *mār aḫi abi, mārāt aḫi abi* cousin: *šumma lu ina a-ḫi-ia lu ina ma-ar a-ḫi a-bi-ia mamman bitam udabbab* (for transl., see *dabābu* mng. 8b-2') TCL 17 19:24f. (OB let.); DUMU ŠEŠ AD-šú *ša* PN ABL 131:6, 16 and r. 11, DUMU ŠEŠ.MEŠ-ka DUMU ŠEŠ AD.MEŠ-ka ABL 358 r. 16, and *passim* in NA; DUMU ŠEŠ AD-šú BIN 1 93:10, and *passim* in NB, note A.MEŠ ŠEŠ AD-šú VAS 6 242:32; in lit.: DUMU ŠEŠ AD *ša* PN Streck Asb. 66 viii 2; *aplūt* DUMU. SAL *a-ḫi a-bi-ia* PBS 7 55:6, also *ibid.* 18 (OB let.).

2. brother, colleague, associate (as term for a specific social, political, legal, or emotional relationship) — a) in letters —

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1' in royal correspondence, treaties: when your father and I made the alliance *u ana* ŠEŠ.MEŠ *ṭābūti nitūru* [an]a ŠEŠ.MEŠ *ša* UD.1. KAM *ul nitūr* and when we became loving brothers we did by no means become brothers for a day KUB 3 72 (= KBo 1 10):7f., cf. *lām ana* ŠEŠ.MEŠ *nitūru* before we became brothers KBo 1 10 r. 70; *M[isri] qadu Ḫatti u salmu* ŠEŠ.MEŠ *kī nīnu adi dārīti* Egypt and Hatti are at peace and brothers forever, like (the two of) us KBo 1 7:21; RN *lu* ŠEŠ-šu *u lu miḫiršunu* RN will be their(!) brother and equal in rank with them KBo 1 1:66; *salmāku* ŠEŠ-ḫa-ku *itti šar Ḫatti* ŠEŠ-ia I am at peace and in a brotherly relationship with my brother, the king of Hatti KUB 3 69 r. 4, also, wr. *aḫ-ḫa-a-ku* KBo 1 29:18; *šunu salmu ina salāmi banī u šunu* ŠEŠ-ḫu-ú they are at peace and on excellent friendly terms and brothers KUB 3 70 r. 6, cf. ŠEŠ-a-ku *ittišu u salmāku ittišu* KBo 1 7:16, also *aḫ-ḫi-ú-ni* KUB 3 73:4; *ana Ḫattušili ...* ŠEŠ-ia *qibīma umma Kadašmanturgu ...* ŠEŠ-ka-ma KUB 3 71:2 and 4, cf. KUB 3 72:2; *ana* RN ŠEŠ-ia *q[ibīma] umma* RN₂ ŠEŠ-k[a-ma] *ana muḫḫi* ŠEŠ-ia *lu* [šulmu] say to my brother, RN (the king of Ugarit), your brother RN₂ has the following (message), "Peace be to my brother" MRS 9 111 RS 17.315:1ff.; *umma ana* ŠEŠ-ia-ma *ša* ŠEŠ-ú-a *išpura umma* thus (I answer) my brother since my brother wrote me as follows KBo 1 10:36, cf. *ina ūmē ullāti* ŠEŠ-ú-a *šihir* *ibid.* 34; *ina māti* *ša* ŠEŠ-ia *sisé el tibni mād* in my brother's country there are more horses than straw *ibid.* 41, and *passim* in this let.; *ana Nipḫururija šar Mišri* ŠEŠ-ia *qi[bīma] umma Burraburijaš šar Kara[dun]ijaš* ŠEŠ-ka-ma EA 8:2 and 4, cf. the letters EA 1, 3, 6 and 7, etc., note *ana šarri Mišri* ŠEŠ-ia *umma šar Alašija* ŠEŠ-ka EA 33:1f., also *umma šar Alašija ana šarri Mišri* ŠEŠ-ia-ma EA 34:2, also EA 41:3 (let. of Šuppiliuma to the king of Egypt); *ana šarrāni ša Kinahḫi ardāni* ŠEŠ-ia to the kings of Canaan, the servants of my brother (referring to the king of Egypt, see line 4) EA 30:2; *ana* RN *šar Mišri* ŠEŠ-ia *ḫatānija ša arammuš u ša ira'amanni qibīma umma* RN₂ ... ŠEŠ-ka *emūka u ša ira'amukama* EA 21:2 and 6, and

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passim in the letters of Tušratta; *ana* PN ŠEŠ-*ia umma Aziri* ŠEŠ-*ka-ma* (let. to a high Egyptian official) EA 166:1f.; ŠEŠ-*hi atta* (introducing a new section) EA 38:13 and 35:19, cf. *šanītu a-ḫi* EA 35:23, 27 and 43; *ṭuppi RN šar Elamti ana* RN₂ *šar Aššur lu šulmu ana* ŠEŠ-*ia* ABL 879:3; *ṭuppi ša Aššur-bāni-apli* MAN LUGAL KUR ^dAššur^{ki} *ana* RN MAN *Elamti* ŠEŠ-*šu* letter of King Assurbanipal, king of Assyria, to his brother RN, king of Elam ABL 1151:3 (NB), cf. *ṭuppi Aššur-aḫ-iddina* MAN KUR ^dAššur^{ki} *ana* RN LUGAL *Elamti*^{ki} ŠE[Š-*ia*] ABL 918:2 (NA); *ana šarri* ŠEŠ-*ia ṭuppi Šamaš-šum-ukin* ABL 426:1 and 1385:1.

2' in official and private letters — a' in OA: *awīlum a-ḫu-kà ša kinātīmma* the principal is truly your brother TCL 19 6:9; *šumma a-ḫi attama kinātīmma athūāni* if you are my brother, (if) we are indeed in a brotherly relationship BIN 6 16:6; *a-ḫi atta [la] tubāšanni* you are my brother, do not put me to shame TCL 20 100:19; *atta la tidē kīma a-ḫu-ni lamnuni* do you not know that our brother is wicked? TCL 14 40:29; *a-ḫi atta anāku a-ḫu-kà ula ša awātīm anāku* I am your brother and you are mine, I am not a man of (many) words CCT 3 27b:13f.; *kīma ša a-ḫa-am ina kārīm la išū* as if I had no brother in the *kārum* BIN 4 25:37; *mamman ina barīni a-ḫi-ni awīlum la damqum* one among us brothers is not behaving well CCT 3 15:11; *i(na) kārīm nubāška u atta ana la a-ḫi-ni tatu'ar* we shall put you to shame in the *kārum* (if you do not pay) and you will not be our brother any more (lit. become our non-brother) TCL 19 1:34; *a-ḫi-kà u ib-ri-kà ša kīma kuāti la tadaggal ša kaspam ištānaku-
<nu>nini* do you not have brothers and colleagues who are your proxies who can deposit silver for me? TCL 14 41:35, for other refs. to *aḫu* parallel to *ibru*, see *ibru* usage a-1', also *allānukka a-ḫa-am u ibram ula išu* BIN 6 24:4; *a-ḫi atta allānukka ammannim taklāku* TCL 19 20:44; *a-ḫi atta ammannim šanīm ammakam taklāku* TCL 14 15:21; *a-ḫu-ú-a bēlūa att[unu]* TCL 4 54:4, cf. Kienast ATHE 60:6, *a-ḫi atta bēli atta* TCL 14 12:21, *a-ḫi atta mer'i atta* Böhl Leiden Coll. 2 41 No. 1205:4, *a-ḫi atta* ^dŠamši *atta* BIN 6

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256:7; note (on case of a letter) *ana* PN *kunuk* PN₂ *a-ḫi-šu* CCT 4 45b case 3.

b' in OB: *qaqqadi kubbitma ina birīt a-aḫ-ḫi-ia qaqqadi la iqallil* do me honor so that I be not despised in the eyes of (lit. between) my peers CT 2 48:25; *ina puḫur aḫ-ḫi-[ia] šumi bit abi la azakkaru* (you have treated me so) that I cannot mention the name of the family among my peers TCL 1 18:10; *kīma a-ḫa-am u qerbam la išū epšeku* I am treated like one who has neither a colleague nor a relative TCL 17 21:31; *maḫar aḫ-ḫi-ia aškunma umma šunuma damiq* I placed (the tablet) before my colleagues and they said, "It is good" Sumer 14 62 No. 36:6 (Harmal); *šumma a-ḫu-ia mimma udabbibu ṭemšunu šupram* if my colleagues have been complaining, write me their opinion TCL 17 50:18; *kīma a-wi-li-e aḫ-ḫi-šu kīma* PN PN₂ PN₃ *u* PN₄ *eqlam apulšu* assign a field to him exactly as to his honorable partners PN, PN₂, PN₃ and PN₄ TCL 7 53:9, cf. *kīma a-wi-li-e aḫ-ḫi-šu* *šukūssu apulšu* ibid. 71:6, note *a-ḫu-šu ālik [idiš]u* ibid. 8; write *ana a-wi-li-e dajāni aḫ-ḫi-ka ša awātija išmū* to the honorable judges, your colleagues, who heard my case PBS 7 106:31; *kīma aḫ-ḫi-ka-ma* M^A.N^I.DUB *la takalla* as your colleagues (do), do not keep the cargo boat back VAS 16 83:7; *aššum ḫubtim ša a-aḫ-ḫi-ia* (see *ḫubtu* mng. 1a) TCL 17 53:7; referring to the addressee: *a-ḫi atta kīma rabūtika warkatam purus* dear brother, be so kind as to take care of the matter VAS 7 201:13, cf. *a-ḫi atta* ibid. 22, TCL 18 85:19(!), also *a-ḫi* (as vocative) PBS 7 53:6 and 7, *šihram a-ḫi ṭurdam* my brother, send me the youngster VAS 16 28:14; *a-ḫi atta kīma rabūtika . . . šūbilam* VAS 7 200:21, note *ana maḫar a-ḫi-ia kâta* ibid. 19, *a-ḫi kâta liballīḫuka* VAS 7 196:5; *ul tidī kīma ullānukka a-ḫa-am la išū* don't you know that I have no brother but you? TCL 17 55:5; *šumma ina kittim a-ḫi atta* TCL 1 13:5, and passim, note *šumma a-ḫi ina kinātīm [atta]* CT 33 23:14, *šumma a-ḫu-ú-a [attunu]* PBS 7 20:17; in letter headings: *ana* PN *qibīma umma* PN₂ *a-ḫu-ka-ma* TCL 17 18:4, also PBS 7 11:4 and 56:4, VAS 16 63:3 and 72:4, and passim, *umma* PN *u* PN₂ *aḫ-ḫu-ka-a-ma* YOS 2 1:4, note *ana*

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PN *a-bi-ia qibīma umma* PN₂-*ma a-ḥu-ka* CT 29 38:3, *a-na a-ḥi-ia . . . qibīma umma* PN *a-ḥu-k[a-ma]* PBS 7 71:1 and 3.

c' in Mari: these five men have left their work gang and have come to me *u annānum aḥ-ḥu-šu-nu še-em u eqlam paqdu* and here their tribesmen have been assigned barley and field(s) ARM 4 1:18, cf. *ibid.* 27, cf. *aḥ-ḥu-šu mādūtumma ša ana Mari naḥḥu* tribesmen of his who were deported to Mari are numerous ARM 5 73 r. 12'; *tubbabšunūtima a-ḥu-šu-nu* LÚ.MEŠ *Ra-ab-ba-wa . . . išemmūma imarrassunūšimma* if you clear them (the DUMU.MEŠ-*jamin* tribe), their tribesmen, the GN people, will hear of it and it will be hard on them ARM 1 6:9; *isimmānam* (wr. zì. MUNU_x) *qātāt* LÚ.MEŠ *Ḥanī aḥ-ḥi-šu-nu lim-taḥharu* let them (the Hana people I sent to you) receive the provisions that are the share of their fellow Hana men ARM 1 134:16, and passim in Mari.

d' in peripheral texts: *šEŠ attā u narām ina ašrimma jānuma* you are (my) brother and there is no other friend in (your) place Hrozny Ta'anek No. 2:3, see Albright, BASOR 94 20; [*ana*] *mullē ša dēki šEŠ.MEŠ-šū ileqqū* his fellows will accept (x silver) as compensation for the murdered man KBo 1 10 r. 18 (let.); should they kill a merchant of the king of Ugarit in Carchemish and arrest his murderers, then the inhabitants of Carchemish *unūtešunu gabba kī ša šEŠ.MEŠ-šū-nu iqabbūni akanna ušallamuni* will replace all his merchandise according to what their fellow (merchants) indicate MRS 9 155 RS 17.146:10, also *ibid.* 158 RS 18.115:9 (both treaties), cf. also *šEŠ-ia tamkāra ša šar GN tadūkā* *ibid.* 171 RS 17.42:3, also *ibid.* 5.

e' in NA: *lu PAP.MEŠ-ku-nu lu bēl ṭābāte-kunu [nišē] māti gabbu* either your fellows or your friends, all the people of the country ABL 1239 r. 22; *ina gabbi a-ḥi-ia asseme adi ešrišu* I have heard (it) ten times (already) from all my colleagues ABL 358 r. 29; *ṭuppi PN ana PN₂ PAP-u-a šulmu ajāši lu šulmu ana PAP-u-a* TCL 9 68:2f.

f' in NB: *ultu rēš adi qit šEŠ.ME aḥāmeš nīni kī naquttī ana šEŠ.ME-a altapra agā lu*

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ṭābtu ša šEŠ.ME-e-a ippušunu we are brothers in every respect, out of worry I am writing to my brothers, this is a favor my brothers can do for me CT 22 155:17ff., cf. PN *ša akannakunu šEŠ-ú-a šū* PN who is there with you is my brother *ibid.* 9; *ana muḥḥi šEŠ-ia raḥšāk* I trust my brother YOS 3 180:10; *libbi ša šEŠ-ia lu ṭābšu* my brother's heart should be at ease YOS 3 109:23; PN *šulum ša PN₂ šEŠ-šū iša'al* PN sends greetings to his brother PN₂ UCP 9 p. 57 No. 2:2, also (in each instance, at the beginning of the letters) *ibid.* p. 76 No 95:2, YOS 7 120:2, YOS 3 181:3, TuM 2-3 260:10, cf. ABL 1439 r. 9, also *ṭēme u šulum ša šEŠ-ia lušmu* let me have news about the health of my brother YOS 3 193:32; *ṭuppi PN LÚ.É.GAL ana LÚ.É.BAR Sippar šEŠ-ia* CT 22 150:3, cf. *ṭuppi PN ana LÚ qīpi šEŠ-ia* YOS 3 90:2, cf. *ibid.* 69:2, 79:2, BIN 1 14:4, *ṭuppi PN ana LÚ.ŠÀ.TAM u PN₂ šEŠ.MEŠ-e-a* YOS 3 89:4, cf. *ibid.* 72:6, 96:5, and passim in the introduction to letters; *ṭuppi PN PN₂ PN₃ PN₄ u LÚ Urukaja ana PN₅ PN₆ PN₇ u LÚ Urukaja . . . šEŠ.ME-šū-nu* ABL 815:5, cf. TA *libbi LÚ.DIN.TIR^{ki}. [MEŠ.a-a] šEŠ.MEŠ-ku-nu* ABL 571:5, *atta u AN.ŠÁR^{ki}.MEŠ šEŠ.MEŠ-ka* ABL 290 r. 15.

b) in legal contexts: *šumma ina aḥi ištēn zittašu ana kaspim inaddin u a-ḥu-šu šāmam ḥašēḥ* if one among the co-partners wants to sell his share and his partner wants to buy (it) Goetze LE § 38 B iii 8; PN *u PN₂ aḥ-ḥu-ú ina ṭūbātīšunu . . . makkūram . . . izūzu* PN and PN₂, being co-partners, have amicably divided (their) possessions MDP 23 169:1, cf. *ina mimma āli u šēri ša PN išū* PN *u PN₂ aḥ-ḥu-ú* PN and PN₂ are co-partners in whatever PN owns in the city and abroad MDP 24 365:17; *awilum ana awilim ul a-ḥi attā iqabbūma* the one (partner) who says to the other, "You are not my partner (any more)," pays ten minas of silver) MDP 28 425:23; LÚ GN *aḥ-ḥi.MEŠ* (after a list of persons with different patronyms) MDP 23 181:10; 4 *šEŠ.MEŠ annāti ša GN* (after an enumeration of four persons with different patronyms) JEN 651:12, cf. (in parallel context) 3 LÚ.MEŠ *aḥ-ḥu-ú annātu* JEN 406:4, cf. JEN 580:15 and 17, 467:13, 30 and 32, and

aḥu A 2c

passim in Nuzi, also 8 ŠEŠ.MEŠ-šu ša GN RA 23 156 No. 53:5, and passim in this text; note 18 LÚ.MEŠ šukituhlu itti unūtišunu itti ŠEŠ.MEŠ-šu-nu 18 . . . -men with their weapons(?) and with their assistants RA 36 194:40, also 8 LÚ.MEŠ rākiḫ narkabti ša qāt PN 3 LÚ.KI.MIN 10 ŠEŠ.MEŠ ša qāt PN₂ HSS 15 27:3 (= RA 36 193), cf. PN ina āl ilki ašimmi u ŠEŠ.MEŠ-šu ana narkabāti ašbumi PN is said to be in the village where he does ilku-duty and his comrades are said to do service with the chariots JEN 498:6 (let.); three persons, sons of PN ana pan PN₂ u PN₃ mārē ša PN₄ illikunimma kām iqbū umma ŠEŠ.MEŠ-ku-nu anīni went to PN₂ and PN₃, the sons of PN₄, and said, “We are your brothers” TCL 12 14:3 (NB), see Petschow Pfandrecht p. 41 n. 94; PN a-ḥi a-ḥu-ú-tu a-ḥi ŠE.NUMUN.MEŠ PN is a member of the brotherhood, a member of (the collective of tenants of) the fields Strassmaier, Actes du 8^e Congrès International No. 23:5 (NB).

c) in lit.: rubū ikabbitma abbūt a-ḥi la šāti ippeš the prince will increase in importance and intercede for those who are not his brothers RA 44 16 VAT 602:1 (OB ext.), cf. LÚ abbūt ŠEŠ.MEŠ la šuātu ippeš CT 40 10 ii 48, dupl. KAR 212 i 11 (iqgur ipuš), also rubū GAL.MEŠ ŠEŠ.MEŠ-šu la šuātu qāssu ikaššad CT 31 23 Rm. 482:5, restored from KAR 423 ii 16 (SB ext.); amēlu šū ina ŠEŠ.ME u kinattišu ašaredūtam illak he (the homosexual) will become the leader among his fellows and colleagues CT 39 44:13 (SB Alu); he constantly curses his master ana DUMU be-lī-šu a-ḥi-mi iqabbi addresses the son of his master with “my brother” KBo 1 12 r.(!) 10, see Ebeling, Or. NS 23 214; la tadukkanni a-ḥu-a-a do not kill me, dear brother EA 357:80 (Nergal and Ereškigal); a-ḥi ēdu la taḥabbilanni do not take my only brother away from me CT 15 47:55, cf. ikkil a-ḥi-šā tašme ibid. 53 (SB Descent of Ištar); šīma puššīḥi a-ḥa-ki go out and appease your brother CT 15 3 i 12, cf. ša ana a-ḥi-i-ki waldu ibid. 6 vii 6 (OB lit.), and passim in this text; gišimmaru iṣ mašrē a-ḥi aqr[u] dearest colleague, richly bearing date palm! Lambert BWL 74:56; ittašbu ŠEŠ.MEŠ kilallan the two friends (Gilgāmeš and Enkidu) sat down Gilg. VI 156, cf. ana a-ḥi-

aḥu A 3a

[šū] Gilg. XII 81, see AfO 10 363; gana lēpuš piḥa ŠEŠ.MEŠ-ia up[ahḥar] see, I will give the signal and call together my fellow (dogs) Lambert BWL 196:10, cf. your own mother is Fire, your own [father is . . .] ŠEŠ.MEŠ-ka nablu your fellow dogs are flames ibid. 20 (fable); ina ilī ŠEŠ.MEŠ-ka šūturat amatka your command is outstanding among (all) your fellow gods KAR 246:9, see Laessøe Bit Rimki 57:60, and passim in similar phrases, note: qarrād ilī ŠEŠ.MEŠ-šu the hero among his fellow gods Craig ABRT 1 5:3, itti ilī ŠEŠ.MEŠ-ka nadiat kussāka your seat is placed among your fellow gods Küchler Beitr. pl. 4 iii 63, ašared a-aḥ-ḥi-i-ka CT 15 4 ii 3 (OB), [ina] birīt ilī ŠEŠ.MEŠ-ka māḥira e tarši CT 15 40 iii 12 (Zu), Girra . . . ezzu ŠEŠ.MEŠ-šu Maqlu II 105, talim Enunakki i-li aḥ-ḥi-i-š[u] JRAS Cent. Supp. pl. 6 i 8 (OB), etc.; ilū AD.MEŠ-šu ŠEŠ.MEŠ-šu CT 15 44:5 and 13 (cultic comm.), cf. ŠEŠ-ka ša ina šikari ulabbaku LKA 72 r. 8, see Ebeling, TuL 47; linnadnamma ištēn a-ḥu-šu-nu one of them (the guilty gods) should be handed over to me En. el. VI 13; DINGIR.MEŠ ū aḥ-ḥi DINGIR.MEŠ ša LÚ.SA.GAZ KBo 1 2 r. 27.

3. aḥu aḥa, aḥu ana aḥi, etc. one another — a) referring to persons — 1' in legal context: awātišunu nugammirma PN u PN₂ a-ḥu-um ana a-ḥi-im . . . la itu'ar we settled their case, PN and PN₂ will not reopen the litigation, one against the other BIN 6 217:5, cf. OIP 27 49b:21f., and passim in OA, also (three persons) a-ḥu-um ana a-ḥi-e la ituwar TCL 14 73:5f.; lu a-ḥu-um ana a-ḥ[i-im] maškattam ušēbil whether one (partner) has sent a deposit to the other Kienast ATHE 24:21, cf. ibid. 23 and 28; šibtam kīma a-ḥu-um ana [a-ḥ]i-im iddunu laddin I will pay the interest customary between partners KTS 12:32; a-ḥu-um balum a-ḥi-im ina bābtia kaspam la imaḥḥar none (of the three persons) should receive silver from my business assets without the other(s) CCT 4 6a:6f.; gamram u taššiātīm a-ḥa-am ana a-ḥi-im la takabbas you must not charge expenditures and transportation costs for any of the two parties BIN 4 51:14 (all OA); a-ḥu-um a-ḥa-am la ibaqgaru one will not raise

aḥu A 3a

claims against the other YOS 8 99:19f., also, wr. *a-ḥu-um a-ḥu* Holma Zehn altbabylonische Tontafeln 1:20f., šeš šeš.ra inim nu.gá.gá. [a] TCL 10 55 r. 11, *a-ḥu-um ana baq[ri] a-ḥi-i-im izzaz* YOS 8 99:16f., ŠEŠ ana ŠEŠ la iraggamu TCL 10 200:25, and passim in OB; *a-ḥu-um a-ḥa-am . . . la igerrú* (see *gerú* mng. 1b–2') Jean Tell Sifr 37:19; *a-ḥu-um eli a-ḥi-im mimma ul išu* none has a claim upon the other Boyer Contribution 135:11, also PBS 8/1 81:17, MDP 24 334:8; *mithāriš a-ḥu k[īma] a-ḥi tamkāri ippalu* they will be equally responsible (for their debt) to the merchants, one like the other Grant Smith Coll. 253:19, cf. *iniātišu a-ḥu-um kīma a-ḥi-im ileqqi* (see *inītu* A mng. 2b) Cros Tello 195:11 (all OB).

2' in letters and lit.: *miššum a-ḥu-um ša a-ḥi-im la išammēma* why is it that one does not listen to the other? TCL 20 112:15f. (OA); *iššaluma a-ḥu-um ana a-ḥi-im tēmšu ú-te*(text -še)-er-ma . . . *kī'am iqbú* (the judges) were asked and each consulted the other(s), and they said CT 29 42:9 (OB let.); if he does not release the barley *anākú u šú niššabatma muruṣ libbim a-ḥu-um ana a-ḥi-im irašši* should he and I quarrel? there will be bad feelings between us (lit. one to the other) Sumer 14 38 No. 16:10' (OB Harmal); *kīma muštapsi a-ḥu-um ana a-ḥi-im šibqi išteni* just as the wrestlers seek to trick each other ARM 1 5:9; *ul immar a-ḥu a-ḥa-šu* one person cannot see the other Gilg. XI 111, cf. *a-ḥu-um a-ḥa-am immarma* ARM 6 30:31, also ARM 5 3:11; *innišqu a-ḥu u a-ḥi* they (the gods) kissed each other En. el. III 132; *atta u nakirka a-ḥu ina pani a-ḥi-im udappar* you and your enemy will withdraw from each other YOS 10 47:81, cf. *a-ḥu-um a-ḥa-am ušamqat* YOS 10 50:8 (OB ext.); *mūtānu dannūtum ibbaššūma a-ḥu-um ana bit a-ḥi-im ul irrub* there will be a severe pestilence and brother will not enter the house of brother YOS 10 56 iii 4f. (OB Izbū), cf. [*sa-l*]-i-[m] *kinātīm iššakkanma a-ḥu-um ana bit a-ḥi-im irrub* YOS 10 25:14 (OB ext.); there will be a famine *a-ḥu šir a-ḥi ikkal* brother will eat the flesh of brother YOS 10 45:51, also *ibid.* 29 (OB ext.), also ŠEŠ UZU ŠEŠ *ikkal* CT 39 20:132 (SB Alu), ŠEŠ ŠEŠ-šú *ikkal* CT 13 49 ii 9 (SB prophecies); *išitum*

aḥu A 4b

a-ḥu-um a-ḥa-šu idāk civil disorders — brother will kill brother RA 27 149:30 (OB ext.), cf. CT 20 7:29, ABL 679:10 (astrol.), etc.

b) referring to animals or inanimate objects: *paqdātīm ana la paqdātīm ú.TÚL EZEN.DA ù LÚ.KA.PÁR(!) a-ḥu-um ana a-ḥi-im(!) ana la nadānim* (PN guarantees) that the chief shepherd, the shepherd, and the shepherd boy will not exchange among themselves the (sheep) entrusted (to them) for those not entrusted YOS 8 106:6, also *ibid.* 60:6, 61:6, 92:6, Riftin 59:6 (all OB); if there are two “gates of the palace” and *a-ḥu-um a-ḥa-am idris* one presses the other YOS 10 24:7, also YOS 10 26:17(!), cf. *a-ḥu-um ana libbi a-ḥi-im pališ* one has bored a hole into the other YOS 10 24:6 and 26:16 (both OB ext.); if the ribs are divided in two and ŠEŠ DIR ŠEŠ *imqut* one has fallen on the other CT 31 17 r.(!) 17, cf. *ibid.* 37 r. 1, also ŠEŠ ana IGI ŠEŠ ZI.MEŠ-ma one is higher than the other CT 20 31:39, ŠEŠ ana ŠEŠ *kuri* one is shorter than the other CT 20 4:4f. (all SB ext.); if the newborn child 2 SAG. MEŠ-šú ŠEŠ ana IGI ŠEŠ has two heads one facing the other CT 27 2 r.(!) 22, also *šumma izbu šināma* ŠEŠ UGU ŠEŠ *rakbu* CT 27 25:24f. (both SB Izbū); if the newborn animals *a-ḥu a-ḥa ikulu* (wr. KÚ) CT 28 40 K.6286 r. 16 (SB Alu); if eagles *a-ḥu a-ḥi issūma* call each other CT 39 25 Sm. 1376:9; if ants ŠEŠ ŠEŠ-šú *idāk* kill each other KAR 376:18, cf. *a-ḥu a-ḥa idāk* KAR 377:37, ŠEŠ ŠEŠ *idrukku* *ibid.* 10, also KAR 376:40 (all SB Alu); *ištissu* (for *ištiššu*) *umma ištissu kušša a-ḥu mala a-ḥi irtanašši* (if) he now gets feverish, now gets chills, in equal measure Labat TDP 156:5.

4. *aḥu rabū* (also *rabi aḥi*) (title of a functionary of the palace or temple) — a) in lex. and bil.: see Proto-Diri 103a, 104d, Lu IV 76, A I/6:13, Erimhuš V 33, in lex. section; nu. èš PAP.šeš ù šu.gi.na.šè : *ni-šak-ku a-ḥu rabu-ú u šu-gi-na-ku* AJSL 35 136 K.2856 i 5f.

b) in Oakk. and OB texts: Sargon of Agade PAP.ŠEŠ AN AfO 20 41 vii 47, cf. *ibid.* 34 i-ii 7, (Maništušu) [PAP].šeš [an] CT 32 1 i 7; PN PAP.šeš RSO 32 89f. viii 10 and r. iii 11, BIN 8 131:32, also 1 DUMU.SAL PAP.

aḫu A 4c

šeš BIN 8 143:4; Nergalen.gal... dumu PAP.šeš.kur.gal.la Nergal, great lord, who belongs to (the gods of) PAP.šeš-rank of the Great Mountain (i.e., Enlil) RA 9 122 i 4 (Kudur-Mabuk); Ninurta PAP.šeš.an.na BE 29 1 ii 34, PAP.šeš.a.a.na STVC 35 r. 29, see Falkenstein Götterlieder 108:72f., cf. (Ninurta) en PAP.šeš TCL 15 7 r. 8; PAP.šeš.e.ne OECT 1 pl. 45 iv 17; for ŠEŠ.GAL see *šešgallu*.

c) in NB: PN ŠEŠ GAL-ú (replacing *šešgallu*) OECT 1 pl. 20 W.-B. 10:3.

The reading pa_x.šiš of PAP.ŠEŠ and the assumption that Akk. *pašišu* is to be considered a loan from a Sum. *pašiš* (cf. Poebel, OLZ 1915 134 and n. 4, also MAD 3 219) have not been accepted here, see mng. 4.

For Bab. 7 pl. 4 r. ii 5 cited AHw. s.v. *aḫu* I, see Izi E 225 sub *aḫú*; for VAS 13 70 r. 10, see *aja* s. discussion section; for LÚ.MEŠ *a-ḫa-ni* ARM 5 28:9 and 11, see *aḫānu* A.

Koschaker, ZA 41 33ff.

aḫu B s.; 1. (human) arm, 2. side (of a human), flank (of an animal), wing (of an army), 3. bank (of a canal, river), shore (of the sea), side, edge (of localities and objects), 4. sleeve or armhole flap, 5. half, half share, first half, 6. arm or handle of an instrument; from OB, MA on; pl. *aḫātu* in mng. 4; wr. syll. and á (UZU.Á^{II} ABL 1088 r. 2, NA), ZAG and GÚ; cf. *aḫa aḫa*, *aḫamma*, *aḫannā*, *aḫānu* adv. and s., *aḫātu* B, *aḫē*, *aḫennā*, *aḫia*, *aḫiš*, *aḫitam*, *aḫitu*, *aḫullā*, *aḫum*, *aḫunē*, *aḫunēš*.

a á = *a-ḫu-um* MSL 2 139 C ii 8 (Proto-Ea); [a] Á = *i-du*, [a]-*ḫu* S^b II 31f.; a Á = [*i-du*, *a-ḫu*] Ea VI i 1f.; á, da, gú, zag = *a-ḫu* Nabnitu E 63ff.; [da] = *i-du*, *a-ḫu* = (Hitt.) [pal-ta]-[na-aš] arm Izi Bogh. A 258f.; gu-u GÚ = *a-ḫu* šá LÚ, MIN šá ÍD A VIII/1:61f.; gú = *a-ḫu* = (Hitt.) pal-ta-na-aš Izi Bogh. A 88; giš.gú, gú.id.da, [...].du, zag.giš = *a-ḫu* ÍD Nabnitu E 69ff.; gú.im.šu.rin.na = *a-a[ḫ ti-nu-ri]*, gú.KI.NE : *a-a[ḫ ...]* Kagal I 368f., gú.KI.NE.ra = *a-aḫ k[i-nu-ni]* ibid. 370, gú.id.da = *a-aḫ na-ri* ibid. 371, gú.id.da.min.a.bi = *a-aḫ ki-la-ti* ibid. 372; [za-ag] [ZAG] = [*a-ḫu* (followed by *imittu*) A VIII/4:21; za-ag ZAG = *i-du*, *a-ḫ[u]* Idu I 150f.; [za-ag] ZAG = *a-ḫu* S^a Voc. AE 12'; [gi-eš] [GIŠ] = *i-du*, [*a-ḫu*], *rit-tum*, [*qa-tum*] A IV/3:251ff.; i-mi IM = *a-ḫu* Idu II 342; *ku-ušú* = *a-ḫu* Antagal G 218.

aḫu B 1a

gú.šub.ba, [gú.šub.ba.G+A]A, IM.šub.ba, IM.šub.ba.AG+A = *a-ḫu na-du-ú* to be negligent Nabnitu E 72ff., cf. gú.šub.ba = *a-ḫu na-tu-ú* = (Hitt.) pal-ta-nu-uš ku-e-da-ni lax arm Izi Bogh. A 107; [nam].dub.sar.ru [gú].zu na.an.šub.ba = *ana ṭup-šar-ru-ti aḫ-ka la [ta-nam-dí]* do not neglect the scribal art 5R 16 i 4f. (group voc.); ma-áš-ma-áš [MAŠ.M]AŠ = *ni-di a-ḫi* A I/6:117; dug.sila.gaz = *aḫ qi-še* one-half sila (measure) Hh. X 240a; é.dur₅ Níg.gi.na^{kl} = *a-dur kit-ti = šá kup-pu-tú ina a-ḫi pi-tu₄*, é.dur₅ Gid.da^{kl} = MIN *šid-dí = šá ina a-ḫi* A.MEŠ^aEN.LÍL Hg. B V iv 17f.

giš.á.erín, giš.níⁿⁱfg^{qi}.á.lá.erín = *a-ḫu giš-rin-ni* Hh. VI 118f.; giš.níg.á.lá, á.giš.erín.na = *a-ḫu ša zi-ba-ni-ti* Nabnitu E 67f.; giš.á.apin = *a-ḫu* Hh. V 140; giš.sa.lá.AG+A = *a-ḫu ša še-e-ti* Nabnitu E 75; giš.sa.mušen.dù = *a-ḫu = še-e-tu₄* šá LÚ.MUŠEN.DÙ Hg. B II 27 in MSL 6 78, cf. giš.sa.mušen.dù = *a-ḫu, muterru* Hh. VI 187f.; [mu-r]u-u[b] SAL.LAGAB = *bir-tu₄ a-ḫi* Diri IV 185, cf. [uzu.murúb] = *bir-ti a-ḫi* Hh. XV 24c; uzu.dal.lu.[x] = [...] = *bir-ta-ḫi* Hg. B IV 4; mud.^{ku-ušú} = *up-pi a-ḫu* Antagal G 219.

Me.ir.si gú id Buranun.na.ta : *ina Gi-ir-si-e ša a-aḫ Pu-ra[t-ti]* TCL 6 54:29f. and dupls., see ZA 40 81f.; ur.sag(var. adds .e) gu₄.gin_x(GIM) zag.ga á bi.íb.uš : *qarrādu kīma lé a-ḫi lu um-mi-id-su* the hero, on whom I lean as (upon) a bull Lugale I 32; [...] gú.ám.ša_a.ga na.an.šub.bi.en : *bētu ana mātika* ^aAššur *a-aḫ si₅-ti [la tanaddi]* KAR 128:37, cf. á.bi : *aḫ-šú* SBH p. 126 No. 79:11f.; zag.še im.gam.gam : *a-ḫa-a-šu ku-us-s[a-a]* PBS 1/2 122:23f.; for other bil. refs., see mngs. 1a and 3b.

il-šu = *i-du*, *a-ḫu* Malku VIII 170f.; *mu-tir-tu₄*, *a-ḫu* = SA (= *šētu*) šá MUŠEN CT 18 9 K.4233+ ii 20f.; *mu-kil ši-ip-ri*, *e-du-uk*, *na-aš-pu*, *pa-a-ḫu*, *pa-a-ru*, *pu-us-mu* = *é a-ḫi* Malku VI 129ff., also An VII 213ff.

[ina] GÚ.ŠÚ GAR.MEŠ // *ina a-ḫi-šú* GAR.MEŠ CT 28 36:26 (SB Izbu).

1. (human) arm — a) in gen. : [*š*]alamki *ina a-ḫi-ni i niqqur* let us tattoo your likeness on our arms LIH 48:20 (OB let.); the judges inspected PN's wounds *a-aḫ-šu u kinsišu ina ḫattimma maḫiš* on his arm and on his shins he had bruises made by a stick HSS 9 10:10 (Nuzi); *ḫattu ina pan a-ḫi-šú parrakat á-šú ina siqiānišu šaknat* the scepter is placed across his arms, (and) his (one) arm is placed in his lap ABL 1051 r. 3 and 5 (NA); *a-ḫu u ġIR^{II} siparra iltakanšu* he put bronze fetters on his arms and legs ABL 460 r. 6 (NA), cf. *a-ḫi ġIR.MEŠ* ABL 1232:8 (NA);

aḥu B 1a

a-ḥi-ia še-pi-ia lāmuqaja my arms and legs are without strength ABL 348:6 (NA); *kīma iṣṣūri . . . abāršuma ak-sa-a* Á.MEŠ-šú I caught him like a bird and bound his arms Borger Esarh. 58 v 13; *a-ḥi-ia išpuku birkija urammū* KAR 32:44, cf. *a-ḥi-ia ú-ši-lu* (var. *uz-zi-ru*, see *esēru* B mng. 4) KAR 80 r. 28, var. from RA 26 41:2, cf. [...] = [*šapāku ša?*] *a-ḥi* Nabnitu K 73; Á.MEŠ.MU *iksū birkija iksū šēpēja ālikāti ukassū* they have paralyzed my arms, my knees, my nimble feet AfO 18 290:18, cf. [*lī*]t *a-ḥi-MU išpuku birkija iksū* Maqlu I 101, also [*u*]kassi *a-ḥi-ia* BMS 13 r. 23, *ašbat* Á^{II}-ki *muttabbilāti aktasi idiki ana arkiki* I seized your (the sorceress') gesticulating arms, I bound your hands behind you Maqlu III 98, cf. also Á.MEŠ-a-a (in an enumeration between *kišādu* and *ubānu*) Maqlu VI 4; *šaddiḥa a-ḥa-a-a* (var. Á^{II}.ME-a-a) . . . *ittahza* my arms, once active, have become paralyzed Lambert BWL 34:76 (Ludlul I); [*š*u nu.un].zi.zi á nu.un.gi₄.gi₄ : [*qāssu*] *ul inašši a-ḥi-šu ul u[tār]* he cannot lift his hand or turn his arm CT 17 31:23f., cf. gú.sa.a x gú.sa [...] : *a-ḥi da-da-nu* ibid. 12:1f.; *a-ḥa-šu irmā* his arms became weak Gilg. II iv 11, cf. *a-ḥa-a-a irmāma* Gilg. Y. ii 42, cf. also *kīma a-ḥi-ia ētanḥa* ABL 435 r. 6, cited *emūqu* mng. 1a-1'; *irrišu lu ālula ina a-ḥi-ki* would that I could hang its (the bull of heaven's) entrails on your arms Gilg. VI 164; LÚ.NAR Á^{II}-šú *išahḥaṭ* the singer bares his arms BBR No. 60:21; *Bēl* Á^{II}-šú *ina muḥḥi Á^{II}-ia issakan mā qāti ina qātika* DN placed his arm on my arm (saying) "My hand is on your hand" ABL 1021:19 (NA); *mannu šú ša* Á^{II}.MEŠ-šú *lapanišu ušahḥasa* whoever it is who allows him to escape (lit. who turns his arms away from him) ABL 292:24 (NB); *šumma izbu . . .* Á NAM.LÚ.U_x.LU *šaknat* if a newborn lamb has a human arm CT 27 32 K.3865:8 (SB Izbu), cf. *a-ḥi la i-šu* KUB 4 69:1; *šumma a-ḥi-šu kabbara* if his arms are thick Kraus Texte 11c vi 10', cf. *šumma ibaru ina a-ḥi* ZA[G GAR] if he has an *ibaru*-mole on the right arm ibid. 37 r. 7, cf. also ibid. 50:19 and 62:15'f.; [*šumma zuqa*]qīpu *a-ḥi* ZAG-šu *izqut* if a scorpion stings his right arm CT 38 37:13 and (left arm) 14 (SB Alu);

aḥu B 1b

ušalak a-ḥi-ki lil[lūta] I shall send weakness into your (the witch's) arms Maqlu VII 103; *sinništu šuātu ikammisma* Á-šá *ana arkiša utār* this woman crouches down, puts (lit. turns) her arms behind her KAR 194 i 11, cf. Á^{II}-šú *ana arkišu* GUR-ma JRAS 1929 282:14; *šumma šerru išanaddad* Á^{II}-šú *turra* if the small child constantly stretches(?), and his arms are turned back Labat TDP 226:84; *šahḥā iltabbaš* Á^{II}-šú *imahḥaš* he puts on a *šahḥū*-garment, smites his arms LKA 69 r. 10, dupl. 70 r. iv 6; *šalmē . . . ina* Á-šú-*nu . . . tašatṭar* on the arms of the figurines you write (the message) KAR 298:43, and passim in this text, see Ebeling, AfO 5 218f.; *adi i-wa-si* Á *šarri dannatu ina muḥḥija ana nadān mē ana šu-ta-ia* until the mighty arm of the king extends to me to give me water to drink EA 147:64, cf. *aššum* Á *šarri bēlija dannati* ibid. 54, *ina dunnī* ZAG // *ḥa-ab-ši* ibid. 12 (let. from Tyre); note (in a context requiring the mng. "hand") *mē . . . ša šarru* Á^{II}.MEŠ-šú . . . *imassūni* water in which the king washes his hands ABL 110 r. 8 (NA), and see *mē qātē*; for *aḥa nadū*, *nīdi aḥi*, see *nadū* and *nīdu*.

b) in med. texts: *šumma amēlu . . . lu ina a-ḥi-šú lu ina šēpišu damu uššā* if blood comes out of a man's arms or legs Ebeling KMI 55:4; 15 stones *šimmat ša* Á 15 for a paralysis of the right arm BE 31 60 ii 28, and passim in such contexts; note: Á^{II}.MEŠ-šú *šim-mata ukāl* AMT 21,2:5, Á-šú *šimmati irtanašši* KAR 184 r.(!) 34; *šumma* Á 15-šú *izgussu* if his (the diviner-physician's) right arm stings him (when he is on the way to the patient) Labat TDP 4:31, cf. ibid. 32; [*šumma amēlu*] . . . Á^{II}-šú *kimšāšu u birkāšu* [...] AMT 31,1:1; *šumma* Á^{II}-šú *iktanašša* if his arms always get cold Labat TDP 88:7, *šumma* Á^{II}-šú *birkāšu itanannaḥa* if his arms and knees always get tired ibid. 8, and passim in this text; *šarāḥu ša qaqqassu* Á^{II}.MEŠ-šú GÌR^{II}.MEŠ-šú *išsarḥūni* ABL 586:12 (NA); *šūšašši . . . muruṣ a-ḥi a[na a-ḥi]-šá* CT 15 46:71 (Descent of Ištar), cf. *muruṣ a-ḥi-MU ana a-ḥi-ka* LKU 37:7; [*šiptu*] *annītu 7-šú ana muḥḥi* Á-šú *tamannu* you recite seven times this conjuration over his (sick) arm AMT 88,1:6, also AMT 93,3:14, etc.

aḫu B 1c

c) parts of the arm — 1' *birti aḫi* bend of the arms or armpit: see Diri IV and Hg. B IV, in lex. section.

2' *kubur aḫi* upper arm: ḤAR.MEŠ *ku-bur a-ḫi* rings for the upper arm ADD 620:3 (= ABL 1452).

3' *uppi aḫi* shoulder (arm socket): *šumma TA MUD Á-šú adi qablišu em* if he is hot from the shoulder to the hips (and cold from the hips to the feet) Labat TDP 88:14; for other refs., see *uppu*.

2. side (of a human), flank (of an animal), wing (of an army) — a) side of a human: *ḥaššin a-ḫi-ia* (var. *a-ḫa-a-a*) *tuklat i-di-ia* ax at my side, trustworthy companion Gilg. VIII r. 4, see JCS 8 93, cf. *ḥaššinumma . . . ašta-kanšu ana a-ḫi-ia* Gilg. P. i 36; *tilpānu šuātu simat ÁII-ia* this bow, the pride of my arm Streck Asb. 194 r. 18 (dedication of a bow); *a-ḫu ša šarri belija* LÚ EN.NAM *lizziz* let the provincial governor speak directly to (lit. let him stand at the side of) the king, my lord (in order to inform the king personally of the loyalty of the letter's writer) ABL 846 r. 20 (NB); *šumma ina libbišu Á 15-šú dikšū šaknu* if there are (places on) the right side of his belly (where a) piercing pain (is felt upon probing) Labat TDP 118:22, also (in similar contexts) *ibid.* 23-33; *šumma amēlu mišitti a-ḫi mariš* if a man suffers from a "stroke" (affecting) his side AMT 79,1:21; *ittil ardatu ina a-ḫi-šá* the young woman sleeps (lying) alone (lit. on her side) CT 15 46 r. 10 (Descent of Ištar).

b) flank of an animal: *šumma a-ḫu-um ša šumēlim sūmum nadi* if there is a red spot on the (sacrificial animal's) left flank YOS 10 52 iii 25, dupl. 51 iii 26, cf. *šumma i-na a-aḫ* Á.ZI (var. *a-ḫi imittim*) . . . *šūmum nadi* *ibid.* 52 iii 11, var. from *ibid.* 51 iii 11; *šumma izbu uznāšu ina a-ḫi-šú šakna* if a newborn lamb's ears are on his flanks CT 27 34 r. 15, 16 and 17 (SB Izbu); *šumma izbu ina a-ḫi-šú ša imitti kursinni aḫitu ušqallal* if a newborn lamb has an additional leg dangling from its flank CT 27 47:8 (SB Izbu).

c) wing of an army: *annū a-ḫu* ZAG this is the right wing (after a list of soldiers) HSS 15 39 (= RA 36 187:22), and see *imittu* A mng. 3.

aḫu B 3a

3. bank (of a canal, river), shore (of the sea), side, edge (of localities and objects) — a) bank (of a canal, river) — 1' in econ. and letters: a garden *a-aḫ* ID *Nu-uh-ši* JRAS 1934 p. 557:3, *ina a-ḫi* ID GN TCL 11 149:21, *ina a-aḫ-ḫi* ID *Puratti* BE 6/1 23:2 (all OB); *še'um i[na] a-aḫ nārim la ittabbak* the barley must not be piled up on the canal bank TCL 17 9:10 (OB let.), cf. *še'am . . . ana a-aḫ nārim rabītim ušeššiam* TCL 17 2:34 (OB let.), cf. ARM 1 6:23, and passim; a field *a-ḫi nam-ka-ri* Waterman Bus. Doc. 3:2, cf. *a-aḫ nārim* BIN 7 27:17; *awēlū ša ina a-aḫ* PA₅ GN *eqlātim šabtu* the persons who are holding fields on the GN Canal LIH 71:4; *šumma a-ḫi* ID *Purattim gulgullātim la umalli* (see *gulgullu* mng. 1a-1') CT 4 1a:11 (all OB); a field *ina a-aḫ atappi ša* PN JEN 84:5, and passim in Nuzi, note *i[na] a-aḫ Malāšu* JEN 589:9; *ālāni ša ina šadi // ḫa-ar-ri u ina a-ḫi a-ia-ab ibaššū* the towns which are in the mountain region and on the seashore EA 74:20.

2' in hist.: *ina māt Lab'an ina a-aḫ tāmtim rabītim* AOB 1 24 iv 16 (Šamši-Adad I); *ina a-aḫ* ID *P[uratti]* RA 11 135:11 (Mari); *minum-mē ālāni ša RN ša ina a-aḫ Puratti šaknu annūtima likillu u URU-lim šanā ina a-aḫ [Pu]ratti la iṣabbat* they may keep all those cities of Mattiwaza which are situated along the bank of the Euphrates, but he must not seize another city on the bank of the Euphrates KBo 1 1 r. 33f.; *šēbultu ša KUR DUMU-Adini a-ḫi ša Puratte šaknu* a present from GN, situated along the Euphrates KAH 2 84:48 (Adn. II); *naqab Arame āšib a-aḫ Idiglat Surappi Uknē* all the Arameans living on the Tigris, the Surappi (and) Uknū Rivers Winckler Sar. pl. 40a:19; *ultu a-ḫi Puratti adi kibri tāmti* from the bank of the Euphrates to the edge of the sea (i.e., the Persian Gulf) OIP 2 74:71 (Senn.); kings *ša a-ḫi tāmti qabal tāmti u nābali* from the seashore, the islands, and from inland Streck Asb. 8 i 69; *ša a-ḫi ul-lu-a-a ša nār marratu* from the far shore of the lagoon VAB 3 89:17 (Dar. I), also, wr. *aḫ-ḫi* Herzfeld API p. 49 No. 24 (Artaxerxes); see also *aḫullā*.

3' in lit.: when the great gods dug you (River) *ina a-ḫi-ki* (var. *Á-ki*) *iškunu dumqa*

aḥu B 3b

they put blessings on your banks (and Ea set up his abode in your depth) STC 1 201:2, var. from STT 72:78; *āli Azupirāni ša ina a-ḥi Puratti šaknu* my (home) town is GN, which is situated on the bank of the Euphrates CT 13 42 i 4 (Sar. legend); *Ulaḡ . . . ša . . . šamḥiš nittallaku ina a-ḥi-ša* Gilg. VIII i 18, see JCS 8 92:12; *ša ina a-ḥi-ša* GIN.[GIN].MEŠ-ku aḥ-ša zu-um-me may you, who used to frequent its shore, yearn for (i.e., be denied) its shore Gilg. XI 236; *kima sassati ina a-ḥi atappi kima zēr ušī ina a-ḥi tāmti* like *sassatu*-grass on the edge of a ditch, like *ušū*-seeds on the shore of the sea Maqlu III 178f. and VI 93f.; *ina a-ḥi būri ša'il ina a-ḥi nāri ša'il* he has asked standing at the edge of a well, he has asked standing at the bank of a canal Šurpu II 117f.; *ina a-ḥi id Šāni bibbu ittanmar* a wild sheep was seen on the bank of the Šāni Canal CT 29 48:20; ^dI-šar-pād-da ^dU+GUR ša a-ḥi id Duran DN is (the name of) Nergal along the Turna(t) River KAR 142 r. iii 31; id.BI *issekkerma ālāni ša a-ḥi-ša* HUL *išabbat* this canal will become clogged up, and evil will befall the cities on its bank CT 39 17:55 (SB Alu), cf. *ina a-ḥi-šu šubta nēhta uššab* TCL 6 6 r. ii 20 (SB ext.), also *ina a-ḥi(text-aḥ)-ša šubtum ú-ša-[ab]* YOS 10 16:10.

4' in ext. (referring to a part of the lungs): *Á id ḤAR ša imitti* the bank of the "river" of the right lung KAR 428:41, also *ibid.* 43, cf. also KAR 434 r. 18; note, wr. *a-aḥ id ḤAR ša imitti* Boissier Choix 71:4, also CT 31 2 K.70+9'.

b) side, edge (of localities and objects): unimproved lot *a(!)-aḥ ti-tu-rum* beside the causeway CT 4 40a:5 (OB); *ina a-ḥi uré* at the stable Šurpu II 114, cf. *ina a-ḥi epinni* at the plow *ibid.* 116, *ina a-ḥi elippi* *ibid.* 119, note *ina a-ḥi umāme* *ibid.* 115; *ša a-aḥ qišti* at the forest's edge JEN 525:58; *naré ušēpišma ša a-ḥi ul-li-e ina miḥirtišu izzazzu* I had stelas made, they stand one facing the other (to indicate the width of the new road) OIP 2 153:21 (Senn.); *ālu šū 2 bēr qaqgar ana a-ḥu a-ga-a ša Šušan* this city (lies) two double hours (march) this side of Susa ABL 280:12 (NB); *ultu muḥḥi ša imuruma LÚ ḥijālānija ana a-ḥi-šu-nu ul-li-i ittenebbū* when they

aḥu B 4c

saw (this) and (when) my *ḥijālu*-troops continued to attack them on the other side (the sheikhs were frightened) ABL 280:22 (NB); URU GN *ša ina a-ḥi* GN₂ *šaknu* IR 34 iv 15 (Šamši-Adad V), cf. *ina a-ḥu* GN UET 4 32:9 (NB); 2 URU *ḥal-su*.MEŠ *a-ḥu a-na a-ḥi addīma* I threw up two fortifications side by side Winckler Sar. pl. 15 No. 32:3; *ina a-ḥi-ša ḥarri natbak šadé ḥudduduma* the gullies of the mountain streams were deeply cut into its (the mountain's) flanks TCL 3 21 (Sar.); in prepositional use: [á] kaš^{ka}.a.ka tuš^{tu}.a.mu.[dè]: *a-ḥi ši-ka-ri ina a-ša-bi-ia* when I am sitting beside the beer (parallel *ina arki tāhazī ina redīja* line 34) SBH p. 106:37f.; *a-ḥi šalti ina uzuzziya* when I am present where there is fighting (Sum. broken) *ibid.* 42, cf. *a-ḥi dīnim ina uzuzziya* *ibid.* 46.

4. sleeve or armhole flap — **a)** in MB: 1 TÚG *ḥul-la-an a-ḥi* SIG₅ one fine *ḥullānu*-wrap with arm covering PBS 2/2 121:37 and 41, also *ibid.* 128 ii 12, PBS 2/2 135 ii 13, and *passim* in this text with qualifications of material and weaving, note *ina libbi ša 2 a-ḥu jānu* *ibid.* ii 18.

b) in MA: TÚG *a-ḥa-a-te ša širpi* garments with sleeves made of red wool KAV 105:14, cf. TÚG *a-ḥa-tu ša širpi* *ibid.* 12, cf. also *ibid.* 24; 1 *ḥullānu . . . a-ḥa-tu-ša laš[šu]* one *ḥullānu*-wrap without sleeve covering AfO 19 pl. 6:4.

c) in Nuzi: *ištēnūtu sari'am ša a-ḥi-«ti»-šu ša siparri itti gurpisu* one set: coat (of mail), whose sleeve flaps are (covered with) bronze (armor), together with its helmet HSS 15 7:7 (= RA 36 174); *ištēnūtu sari'am ša IM ša maški ša a-ḥi-šu [ša UD.K]*A.BAR one set: coat (of mail), whose body part is of leather, whose sleeve flaps are (covered with) bronze (armor) HSS 13 195:18, cf. x small bronze scales *ša a-ḥi-šu-nu* for their (the coats of mail) sleeve flaps (beside scales *ša* IM.MEŠ line 2) HSS 15 11:5 (= RA 36 176), also *ibid.* 5:2, 6, 11 and 15, cf. JEN 527:2, 4 and 6; *sari'am ša a-ḥi-šu-nu dutiwašunu ša siparri* a coat of mail whose sleeves (and) . . . are of bronze HSS 15 3:5, cf. *ša a-ḥi-šu siparru* *ibid.* 19, *ša a-ḥi-šu-nu u ša dūtišu tutiwašunu ša siparri* *ibid.* 13; *ša a-ḥi-šu ša ta[r-ku-ma]-zi* *ibid.* 12:34, and cf. *ibid.* 39:9 and 20.

aḥu B 4d

d) in NA: TÚG MIN (= *gu-li-nu*) *ša* ZAG. MEŠ-ŠÚ DIR—*gulēnu*-garment with sleeves Practical Vocabulary Assur 247; [x *gul*]-IGI^{II} ZAG DIR (in a list with many other garments described as ZAG with sleeve) ADD 975 r. 8, cf. *ma-qa-ḥi* ZAG ADD 974:3, also ADD 956:1 and 958 r. 3, and passim, also ADD 957 and 973 (list of garments), note 2 TÚG *ma-qa-ḥi bi-te* ZAG ADD 702:1, and see *bīt aḥi* Malku VI 129ff., An VII 213ff., in lex. section.

5. half, half share, first half — **a)** in ref. to payments: silver *ki-ma-ḥi* (= *kima aḥi*) *aplūtišu* as the half share of his inheritance MDP 24 329:8; *a-ḥi idišunu maḥir* he has received half of the rent for them (the containers) TuM 2-3 32:6 (NB); she will pay *a-ḥi kaspi ina rēš šatti u riḥit kaspi ina mišil šatti* half of the silver (for the rent) at the beginning of the year, the balance of the silver in midyear AnOr 8 57:8, and passim in house rentals, also with *a-ḥi . . . a-ḥi* half . . . half YOS 7 45:7f., and passim, also *a-ḥu . . . a-ḥu* VAS 5 32:11f., *a-ḥi kaspi ina rēš šatti a-ḥi kaspi ina qí-it inandin* BRM 1 78:7, cf. Cyr. 175:8, etc., exceptionally, wr. *a-ḥat kaspi* Dar. 330:8, *ina rēš šatti a-ḥi idi bīti mišil* <erasure> *šatti a-ḥi idi bīti* Evetts Ner. 29:8f.; *a-ḥi šibšu eqli* half of the rent for the field VAS 3 158:2, *a-ḥi ša ḥuṣābi* Nbk. 364:7; *itte me kī MN iqtatū adī a-ḥi uttātika ša ina panīja eṭṭiruka u riḥtu ina MN aḡammarauma eṭṭiruka* he took the oath: “I shall pay you back, half of your barley which is at my disposal before the month of Ajaru ends, and the balance I shall pay you in full in Tašrītu Evetts Ner. 47:8; he will deliver *a-ḥi uttāti u a-ḥi suluppī* half the barley and half the dates BIN 1 109:6; *mimma mala ina āli u sēri a-ḥi ina utur* PN *itti* PN₂ *ikkal* TCL 12 40:6, also Moldenke 1 No. 13:5, note *a-ḥi ina utur* [PN] u PN₂ *itti* PN₃ *ikkalu* TCL 13 184:9, also *a-ḥu ina utur* VAS 4 18:7 and 31:7, *ina utur a-ḥu* ḤA.LA PN *itti* PN₂ *ikkal* Moldenke 1 No. 15:5 (all NB).

b) other occs.: *ina a-aḥ šattim* in the first half of the year TCL 18 88:29 (OB let.); *a-ḥi ša madakti ana GN panīšu u a-ḥi ana akanni panīšu* one half of the (enemy) army is on the move against GN, the other half in this

aḥu B 6e

direction ABL 616 r. 1 and 3 (NB), cf. *a-ḥi nukkusū u a-ḥi ša itbuku* CT 22 78:9f. (let.), cf. also UET 4 189:10 and 12; *ina libbi a-ḥi ḥanšē* VAS 5 8:1; *mimma mala ina muḥḥi kaspa a’* 12 MA.NA *ippuš a-ḥi zitti* PN *ana* PN₂ *inandin* from whatever profit he will make above the amount of these twelve minas of silver, PN will give a half share to PN₂ Dar. 134:6, and passim, see *zittu* mng. 1b–10’, 1c–5’, 2e; *naphar annītu a-ḥi* ḤA.LA *ša* PN UET 4 52:21 and 42, cf. *a-ḥi ma-la* ḤA.LA-*ti-šū-nu* ibid. 41:9 and 42:11; note *a-ḥa zitti* Nbk. 261:6; *a-ḥu zitti šarri* BBSt. No. 36 v 7 and 35; see also *diku* s. mng. 1; obscure: *ana a-ḥi* SAG.DU *kutimmē* TCL 13 149:12, cf. *ša a-ḥi* GUD NÍG. GA ibid. 1; *a-ḥi nudunnīšu gabbi* half of her entire dowry TCL 13 174:5 (NB); *a-ḥi bīti maškanu šabta* half of the house is taken as pledge TCL 12 48:7, cf. (as pledge) *a-ḥi bīti a-ḥi eqli u a-ḥi k[irī]* AnOr 8 68:9f., *a-ḥi ša mešḥu* half the extent YOS 3 17:40 (let.), TCL 9 129:37 (let.); *a-ḥu isqi* JRAS Cent. Supp. 45:23; *a-ḥi ni-sip* KAŠ.DÜG.GA half a *nēsipu*-container of *pīḥu*-beer GCCI 1 52:1; see Hh. X 240a, in lex. section; *a-ḥi ina é asuppu u a-ḥi ina tarbaši* half of the porch(?) and half of the yard YOS 6 114:15.

6. arm or handle of an instrument — **a)** a net: *a-ḥu* = SA ŠÚ MUŠEN net for birds CT 18 9 K.4233+ ii 21; see Nabnitu E 75, Hh. VI 187, Hg. B II 27, in lex. section.

b) part of the plow: *giš.á.apin* = *a-ḥu* Hh. V 140; *giš.á giš.apin* TCL 5 6036 x 30 (Ur III); [*giš.apin*](!).*bi á li.um* [x x] šèr.šèr.gin_x mi.ni.in.[x] he [fixed(?)] the arm, the board, [. . .] of the plow as (securely as with) a chain STVC 75 ii 1; *3 a-ḥu-ú* UCP 10 142 No. 70:16 (OB Ishchali).

c) crossguard of a sword: *a-ḥi-ši-na* (beside *mešēltu* blade) Gilg. Y. iv 169 (OB).

d) arm of the balance: see Hh. VI 116f., Nabnitu E 67f., in lex. section.

e) referring to an ornament: 1 *a-ḥu* KÙ.GI (followed by *kunukku*) RA 43 150:135, cf. (after *inšabtu*) ibid. 174:379, also ibid. 180 r. 4 (MB Qatna), cf. 1 *á šu ki diš* KÙ.GI 4 MA KIL.LÁ-ŠU ADD 930 iv 8; 42 BAR.ME KÙ.GI *ša* GABA KÙ.GI *ša* ^d*Naná* 42 gold a.-s for the gold

aḥū

pectoral of DN GCCI 2 52:2, also *ibid.* 261:3, cf. *ibid.* 51:3 (NB).

For *aḥu* in VAB 6 208 (CT 29 9b:10) and 155 (TCL 1 21:13), see *aḥu* A.

aḥū (*aḥiu*, fem. *aḥitu*) adj.; **1.** strange (person), foreigner, outsider, alien (object), **2.** additional, extraordinary, **3.** strange, abnormal, estranged, unusual, ill-portending, **4.** hostile; from OA, OB on; wr. syll. and BAR; cf. *aḥu* B.

ba-ár BAR = *a-ḥu-u* (followed by *a-ḥi-tu*, *enūtu*) A I/6:206; bar = *a-ḥa-a-tu*, bar, bar.ri = *a-ḥu-ú* Nabnitu E 76ff.; lú.bar.ra = *a-ḥu-ú* OBLu A 277; lú.igi.bar.ra = *nattālu a-ḥu-u* a foreign observer KBo 1 39:14' (Lu App.); a.ri = *a-a-bu*, ba.ri = *a-ḥu-ú* Antagal N ii 19f.; mul.ur.bar.ra = *a-ḥu-u* = *Sal-bat-[a-nu]* (preceded by mul.lú.kúr.ra = *na-kar*, *śá-nu-um-ma*, and other names of the planet Mars) Hg. B VI 36.

zi.ga.didli(DIL.DIL) = *ši-e-tum a-ḥi-tum* special expenditure Hh. II 158; dili.dili = *a-ḥu-ú* [ša . . .] Izi E 225; mu.didli = MU *a-ḥu-u* special entry (in a document) Izi G 60.

ku.ur.PAP = *śá-nu-u, a-ḥu-u* A I/6:4f.; kúr = *na-ak-ru*, kúr.ra = *a-ḥu-u* Erimhuš VI 197f.; ur = *nak-ru*, ur.ur.ri = *a-ḥu-u* Erimhuš II 134f.; ku-uk-ku KU₇.KU₇ = *a-ḥu-ú* Diri I 251; [ku₇].ku₇ = *a-ḥu-[u]* (followed by [x].mu = *a-ḥu-[tum]*, *a-ḥa-[tum]*) Antagal VIII 98; [ku-ku] [KU₇.KU₇] = *a-ḥu-ú* S^a Voc. S 5'c.

nu.bar.bar.ra = *li-bi-štu a-ḥi-tu* alien blood Ai. III iii 25; bar.šà.zu.ki.[bi.šè.ḥa.ba.ni].in.gi: *libbaki a-ḥu-u ana ašrišu litūr* may your estranged heart be reconciled 4R 10 r. 27f., cf. bar.šà.za.e.ne [. . .]: *libbakunu a-ḥu-u* [. . .] OECT 6 pl. 1 K.5016:4f.; erim.di.è.m.bar.ta ba.da.gub.bi.[x]: *kima a-a-bi a-ḥi-i tazzi[z]* you stood like a barbaric enemy SBH p. 119 r. 7f.

a-ši-tum, a-ḥi-tum = mu-[rab-bi-tu] foster mother Malku I 129f.

šú = *kiš-śá-tú, a-ḥu-u* (comm. on *šar kiššati*) Izbu Comm. 8f., also *ibid.* 245c; BAR = *a-ḥu-ú, nak-[ru]* *ibid.* 362f.; LUGAL.ŠÚ // LUGAL *a-ḥu-ú* // ŠÚ // *kiš-śá-tu* // ŠÚ // *a-ḥu-ú* CT 41 30:14 (Alu Comm.).

1. strange (person), foreigner, outsider, alien (object, etc.) — **a** strange (person), foreigner: *ummiānu* PN *u mer'u* PN . . . **3** *a-ḥi-ú-tim iṣabbutu* PN's creditors and PN's heirs (lit. sons) may take the three foreigners with them (and enter into PN's house and take cognizance of his tablets, from any (of the foreign creditors) who do not enter the house they will ask for a statement before

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witnesses, but the city people—*āliūtum* (see **ālú*)—may enter) MVAG 33 274b 7 and a 6; *tuppam ša ālim kāram šašmeama 3 a-ḥi-ú-tim šabtama ana bit abiḥa . . . erbama* read (pl.) the tablet issued by the City to the *kārum*, (then) take three persons not connected with the matter and enter (with them as witnesses) the house of my principal TCL 20 99:8, cf. Matouš Kultepe 153:12f., cf. also *aššumi ša PN ša ammakam a-ḥi-ú-tum etawwūnikkuni umma šunuma* as to the matter of PN concerning which certain outside persons tell you as follows TCL 19 6:4; *išti a-ḥi-ú-tim lazkūma niātim mamman <la> itabbal* I shall clear (my account) with outsiders so that nobody can take our common (assets) CCT 3 30:17; *weri'am ana ša tamkarim a-ḥi-e-im ištakan* he has deposited the copper to an alien merchant's account BIN 4 35:46; *umma nīnuma a-ḥi-am ù-la nušerrab* we declared: "We shall not bring in an outsider," (they declared: "We shall") TCL 19 44:9; *ammakam [. . .] lu mamman a-ḥi-um ištišunu illik ša'ilma* ask there [whether PN] or some stranger went with them (on the *ḥarrān zu-ki-nim*) CCT 4 38a:19 (all OA); **2** LÚ.MEŠ *a-ḥu-tim annimmūtin turrimma* return to me these two strangers VAS 16 160:22 (OB let.), see ERÍN.DIDL BIN 7 6:6, also ERÍN.MEŠ *a-ḥi-a-tim* YOS 2 92:11, 14 and 20, cited *šabu* usage c-3'; *a-na a-ḥi-e la taddan* (it belongs to her son) she must not give it to an outsider KAJ 9:27 (MA), cf. *ana a-ḥi-im ul inaddin* CH § 150:24; LÚ *a-ḥa-am na-ka-ra mār mammanama* (if he sends) a stranger, a foreigner, a person of unknown status MDP 2 p. 108 v 47 (MB), cf. *na-ka-ra a-ḥa-a la mudā* (in similar context) IR 70 ii 22, also BBSt. No. 5 iii 10, cf. also VAS 1 37 v 25; *ina la re'ātu pargāniš ik-kal a-ḥu-u-ti* foreigners used (the fields) as pasture land due to the lack of control (lit. of shepherdship) VAS 1 37 iii 18 (NB kudurru); *aḥurrū a-a* (var. adds *-um*)-*ma* KL.MIN *a-ḥu-ú itebbīma ina kussī uššab* some common man, variant: a stranger, will arise and seat himself on the throne ACh Istar 20:25, see Largetment, ZA 52 240:21, cf. *a-ḥu-u kussā iṣabbat* Izbu Comm. 361, for comm. see lex. section; *ana* *GIDIM a-ḥi-i tapqida'inni* you have delivered me to the

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spirit of a stranger Maqlu IV 20, and passim, see *eṭemmu* mng. 2a and 2c, also, wr. *GIDIM BAR-i* BRM 4 18:22, etc.; *ina pillūdiḡa a-ḡa-a ušzizu* they (the enemies) have caused somebody else to be present during the performance of my rites (i.e., the rites in which I normally participated) Lambert BWL 36:104 (Ludlul I); LÚ.TUR *a-ḡu-ú* another's child (draws water from the river) LKU 32:7, dupl. STT 57:43 and 58:19; *tarbūtu immar a-ḡu-ú la mār bēl parši ul immar* a member of the family may see (this ritual), but an outsider, one who does not belong to those who can participate in the rite, may not see (it) RAcc. 5 iii 30; you set up the Kūbu-images in the room where the kiln is *šanū á-ḡu-u la errub* somebody else, an outsider, must not enter there ZA 36 182:4 (glass text); *ana sinništi BAR-ti la illak ana ša attūšuma lillik* he must not go to another woman but should go to his own KAR 177 r. ii 44, also KAR 147 r. 25 (hemer.); *ana kibsi a-ḡe-e uzunša turrat* she (the prostitute) is always expecting (lit. pricks up her ears for) the coming of another man Lambert BWL 102:79, cf. [u]llānukkama *a-ḡu-u ul ibši* there is nobody but you (who is allowed to enter) ibid. 84; *mār Sippar idāšma a-ḡa-am idīn* (if the king) fails to grant justice to a native of Sippar but does grant justice to a foreigner ibid. 112:9; *zēru a-ḡu-ú ina qerbišu aprusma* I kept foreigners away from it (the sanctuary) Borger Esarh. 5 vii 13, cf. *libištu aḡitu* Ai. III iii 25, in lex. section; their (the Elamite gods') hidden groves *ša mamma a-ḡu-u la ušarru ina libbi* where no outsider can go Streck Asb. 54 vi 66; if an unborn lamb (*izbu*) cries out in its mother's womb ṽ₈ *a-ḡi-tum iḡu[l]* and another ewe answers CT 28 9:22 (SB Izbu).

b) referring to objects: *ina apti šēli a-ḡi-e* (var. *a-ḡi-ti*) through the outside window of the wing AfO 12 241:5, with comm. *aptu ša tarbaši* the window of the sheepfold ibid. 6, var. from ASKT p. 93:23; have the forest guards cut the trees which were cut *ina qātim a-ḡi-tim innaksū* or were they cut by an outsider (lit. by an alien hand)? TCL 7 20:23 (OB let.); give me the field that I may work it *eli qāti a-ḡi-tim ša tūb libbi[kī] lūpuš* I will do it to your heart's content (and) better than an

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outsider (lit. an alien hand) PBS 7 41:13 (OB let.), cf. *ana qātim a-ḡi-tim addinšunūti* ARM 3 26:10; *awēlum ša aṭrudakkum ul qātum a-ḡi-tum* the man whom I sent to you is not an outsider PBS 7 53:6 (OB let.); *ezib ½ MA.NA kaspim a-ḡi-im* apart from a half mina of the special silver TCL 11 173:12 (OB); *zi.ḡa didli VAS 9 36:3*, cf. Hh. II 158, in lex. section, also *ba.zi didli* TCL 11 242:7, *ZI.ḡA a-ḡi-tum* ARM 9 98 v 45, etc., see *šitu* mng. 4a-3'; *lišānu a-ḡi-tū Amurru ibēl* a foreigner (lit. a foreign tongue) will rule Amurru Thompson Rep. 77:3, and passim, wr. *BAR-tu₄* ibid. 62:3; people from everywhere (lit. of the four quarters) *lišānu a-ḡi-tu atmē la mithurti* (who speak) strange tongue(s), different language(s) Lyon Sar. 11:72; uncertain: *ul i-šū a-ḡa-a iš-ḡu qī-[iš-ti]* the trees of the forest have no other (tree of your, the cedar's, size?) Gilg. VII pl. 14 K.3588:42; *šūpātu MUL.MEŠ a-ḡu-tu₄* *ša īni la imurušunūtu* the brightest stars (and) the others which no eye can discern Analecta Biblica 12 283:41, but see *aḡitu* mng. 4a-2'.

2. additional, extraordinary — **a)** referring to services performed on a field, the field itself, and the persons who perform the services (OB only): *biltum ... ša ... il-ki-im a-ḡi-im* Kraus Edikt iv 39, see ibid. p. 156, cf. LIH 26:17, *il-ka-a-t[im] a-ḡi-a-t[im]* Si 878:4 cited Kraus Edikt p. 159, for other refs., see *ilku* A mngs. 1b-2' and 5a-2'; *egel biltim ... u A.ŠÀ a-ḡi-a-tim* rent-yielding fields (fields assigned to palace officials, craftsmen, etc.) and extraordinary fields TCL 7 22:9, cf. VAS 16 119:8, also *itti eqlim ša PN eqlam a-ḡi-a-am ērišma* I planted the field of PN as well as an additional field (and both yields are stored in one place) LIH 28:9, cf. *ina A.ŠÀ.DIDL.I URU^{ki}* GN TCL 11 171:16; *URU.DIDL.BI^{ki} a-ḡu-tum ša qā[tij]a ša inūma šibātum URU.DIDL.BI^{ki} kišād nār* GN *tappūssu i[llaku]* the other villages(?) under my jurisdiction which (normally) come to the assistance of the villages(?) on the bank of the GN Canal whenever need (arises) CT 29 17:11, also ibid. 22 (OB let.); for ERÍN.MEŠ *a-ḡu-ú* CT 31 15 K.2092 i 11' (SB ext.), see *ilku* A mng. 5a-2'; see also *aḡitu* mng. 5b; <ša> 1 *ruqqim ... 10 MA.NA werām a-ḡi-am šūbilam* send me ten minas

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of additional copper for the kettle (in addition to the copper mentioned in line 20) UET 5 5:28.

b) referring to omens not in the standardized series: *anniu la ša iškarimma šû a-ḥi-u šû* this omen is not from the (astrological) series, it is extraneous ABL 519 r. 8, note the parallel: *šumu anniu la ša iškarimma šû ša pi ummāni šû* this line is not from the series, it belongs to the oral tradition of the scholars ibid. 2 (NA), cf. *anniu a-ḥi-ú* (as against *annūti ša iškari* r. 5) Thompson Rep. 94 r. 8 (NA); *rēš tuppāni ma'dūti lu 20 lu 30* SIG₅.MEŠ *a-ḥi-ú-ti <anašši>* I (now) shall assemble many tablets, twenty or thirty, canonical (lit. good) and non-canonical (lit. extraneous) ABL 23:25, cf. (referring to the same matter) *tuppāni 30 40* SIG₅.MEŠ *ammar ina muḥḥi qurbūni u a-ḥi-ú-ti ibašši* thirty or forty tablets, all canonical and pertinent to the matter (i.e., to rituals concerned with an eclipse), and also whatever non-canonical there are ABL 453 r. 15 (NA); x MU.MEŠ *a-ḥu-ti ša ina libbi tuppī šanīmma innamruma [...]* x extraneous omens which were found on another tablet and [...] ACh Istar 23:31; 12 MU.ME BAR.BAR *šá pi tuppī šanīmma [...]* twelve additional omens according to another tablet ACh Supp. 2 Istar 68 r. 16; 15.TA.ÀM MU.MEŠ BAR.MEŠ *ša T[A ... nasha]* 15 extraneous omens [excerpted] from [...] CT 28 3:17 (SB Izbu), cf. ibid. r. 12; 17 MU.MEŠ BAR.MEŠ *šūt šumma ālu ina mēlé šakin* 17 extraneous omens of the series “If a city is situated on an elevation” Boissier DA 105:39; TA *pi a-ḥi-ú-ti* [...] according to extraneous (omens) ABL 647 r. 6; note: [...] TA] ŠA *šumma iz-bu BAR-i nasha* [x omens] excerpted from an extraneous (version of the) series *šumma izbu* CT 27 49 K.4031 r. 15; BAR.MEŠ *ša ina le'i* NU SAR extraneous omens which have not been written on the wooden tablet Kraus Texte 23 r. 8 and 24 r. 14; ÉŠ.GÀR BAR.MEŠ RA 28 136 Rm. 150:10, cf. *adi* BAR.MEŠ ibid. 13 (catalog); [...] *iškar Alandimmú* [...] *adi* BAR.MEŠ *Nigdimdimmu* Kraus Texte 51 A 5'; IM.GÍD. DA.MEŠ BAR.MEŠ AfO 11 360:5; ŠA *liqti* BAR.MEŠ from a collection of extraneous (omens) Kraus Texte 64 r. 6', cf. Küchler Beitr. pl. 5 iv 59, 13 iv 59, 20 iv 51, AfK 1 38 r. 5.

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3. strange, abnormal, estranged, unusual, ill-portending — **a)** strange, abnormal: *šumma ekal tīrāni 2-ma kajamantu* UGU *a-[ḥi-t]i* (var. *a-ḥi-i*) *irkab* if the “palace of the intestines” is double and the normal (feature) rides upon the abnormal BRM 4 15:19, cf. *a-ḥi-tu₄* UGU SAG.UŠ-*ti* (var. *a-ḥu-u[m* UGU] SAG.UŠ) ibid. 20, vars. from ibid. 16:17f. (SB ext.); *šumma umāmu šēri* BAR-*ú agru ana libbi āli irubma* if a strange and rare wild animal enters the city RAcc. 8 r. 4, cf. *iššūr šamē a-ḥu-ú* Bab. 4 109:5, *nūn appari a-ḥu-ú* ibid. 8; GIG *a-ḥu-ú si-li-'-ti a-ḥi-tum* an unusual disease, an unusual sickness AMT 17,9:7, restored from K.3703+ (SB *tamītu*, courtesy W. G. Lambert); *šumma izbu ina aḥišu ša imitti kursinni a-ḥi-tu₄ ušqallal* if the malformed newborn animal has an additional leg dangling on its right foreleg CT 27 47:8, cf. ibid. 10, cf. *kursinnātu a-ḥa-a-tu₄ ušqallal* ibid. 9, also *a-ḥu-ú* the additional (head, but *šanū* in the other lines) ibid. 11:11; *ešetmu a-ḥi-tu₄ binūt amēlūti arḥiš littasamma* let the alien body, the human shape come out quickly (from the womb) KAR 196 ii 55, cf. ibid. 68, also Craig ABRT 1 4 ii 12 (coll. W. G. Lambert); *ilittašunu a-ḥa-at-ma malū pulḥāti* their nature is uncanny, they are filled with terror Gössmann Era I 24; *riksat mātišu upattarma a-ḥi-ta išām* he (the god Nabû) will disorganize (lit. dissolve the order of) his country and establish an alien (order) Lambert BWL 114:54 (Fürstenspiegel).

b) estranged: see 4R 10 and OECT 6 pl. 1, in lex. section.

c) unusual, ill-portending: 47 *ittāti a-ḥa-a-ti ša ana nadē māt Akkadī* DU.MEŠ-*ni* 47 unusual signs which portend the downfall of Babylonia CT 29 49:34; *šumma* GISKIM ḤUL-*tu₄* GISKIM BAR-*tu₄* *ina bit ili innamir* if either an evil or a strange sign is seen in a temple RAcc. 8 r. 16, cf. the sequence GISKIM ḤUL *it-tu a-ḥi-tu* [...] *ittātu ḥaṭātu lemnētu* Bab. 4 109:1, cf. also GISKIM.MEŠ ḤUL.MEŠ *ḥaṭātu a-ḥa-a-tu₄* CT 40 46:20 (SB Alu); UZU *lumunša* MIN (= *iqbū*) BAR.MEŠ-*šá* (= *aḥātuša*) *ma'du* the exta (*šīru*) are ill-portending, which is explained as: its (the extispicy's) adverse features are numerous (parallel: SIG₅).

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MEŠ-ŠÁ) CT 31 39 ii 22, cf. *ibid.* 36a:6 and 12; the signs *ana ramanišunuma a-ḥu-tu* are ill-portending in themselves KAR 151:15 and 32; for BAR and BAR-tum as apodosis, see *aḥītu* mng. 8b.

4. hostile — a) describing *nakru* and *ajābu*: *na-ka-ra a-ḥa-a ia-a-ba li-im-na* KAH 1 3 r. 18 (Adn. I), and *passim* in Adn. I, see AOB 1 64:45, and dupl. AfO 5 98:76, also AKA 250 v 68 (Asn.); LÚ.KÚR *a-ḥu-u* Borger Esarh. 109 iv 19 (treaty), also Wiseman Treaties 430, cf. also VAB 4 174 ix 23 (Nbk.); in lit.: LÚ.KÚR BAR-ú Lambert BWL 112:22, LÚ.KÚR *a-ḥa-a-am* *ibid.* 12, *na-ak-ra a-ḥa-a* KAR 113:16, *nak-ri a-ḥa* JRAS 1892 354 ii A 1; for *ajābu aḥū*, see SBH p. 119 r. 7f., in lex. section.

b) used independently: *ana a-ḥi-i* (var. *-e*) *a-ḥi itūra* my brother turned into an enemy Lambert BWL 34:84 (Ludlul I); [*ubā*]ri *ana bitišu irrub* // *ubāri* // *nakri* // *šanīš ina ālišu ana a-ḥi-i i-ta-ri* a stranger will enter his house (comm. explains *ubāri* = *nakri*) or: in his own city he will turn into an outcast (or: an enemy) CT 41 31 r. 25 (Alu Comm.).

e) referring to the planet of Nergal: see MUL *a-ḥu-ú* Hg. B VI, in lex. section, cf. (identified with Nergal) CT 26 45:16, also 46 K.7625:4', see Weidner Handbuch der Astronomie 9 and 19, cf. also TCL 6 16: 49 and 50, see ZA 52 244; there is no evidence that MUL *aḥū* is the reading of MUL.MAN.MA (Hartman, JNES 21 30), which is to be read *šanūmma* according to Hg. B VI 36, in lex. section.

For JAOS 65 224:37 (Diri VI E 40), see *aḥurrā*.

Ad. mng. 2a: Kraus, MVAG 40/2 38; Weidner, AfO 14 180.

[**aḥū II**] (AHw. 22b) see *aḥū* and *šutāḥū*.

aḥūla (*aḥūlamma*) interj.; alas! woe!; NA.

a-ḥu-la RN *adi mārēšu . . . ana mātišu la iturra pani ša mātišu la* [*immar*] woe (to him)! Mati'el and his sons shall not return to his land, shall not behold again the face of his land AfO 8 24 i 18 (treaty); *u liqbiu mā a-ḥu-la mā ina adē ša* RN . . . *niḥtiḥi* and they shall say: "Woe (to us)! we have sinned against the oath sworn to Aššur-nirārī *ibid.* 25 v 14; *mā a-ḥu-lam-ma šū ittalka* woe (to him) that

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he has come ABL 158:18; note (at the end of a sentence) *issu pan iššūre issu pan memēni a-ḥu-la* was it on account of the (ominous) bird or any other circumstance? woe (to me, i.e., I regret that I do not know) ABL 1278 r.(!) 4, cf. (in difficult contexts) *a-ḥu-lam-ma* ABL 385 r. 11, *a-ḥu-u-l[a]* ABL 330 r. 4; *a-ḥu(!)-la* ABL 580 r. 9.

Possibly the expression is to be connected with *aḥulap* as a late popular etymology influenced by *aḥullā*.

For ABL 153 r. 13, 615 r. 6, 879:5, see *aḥullā* usage a-1'.

aḥulabakku s.; (mng. uncert.); lex.*; cf. *aḥulap*.

KA.RU.RU = *ia-ru-ru*, *ir.ír = a-ḥu-la-ba-ku* CT 18 30 r. i 6'f., restored from RA 16 167 iii 20f.

Perhaps a song with cries for compassion.

aḥūlamma see *aḥūla*.

aḥulap interj.; (an exclamation used to express or to seek compassion); from OB on; wr. *A-ḥu-lu-up*^{dUTU} JCS 11 26 13:2 (OB), nominalized *a-ḥu-la-pu-um* MSL 2 126; cf. *aḥulabakku*.

[á] [A] = [*na-a*]-*qú*, [*a-ḥu-l*]-*a-pu-um*, *a*, [*ú*]-*a-i* MSL 2 126 i 1ff. (= Proto-Ea); múš.àm = [*a*]-*ḥu-la-ap*, múš.àm.b[i] = [*a-ḥ*]-*u-la-ap-šu*, múš.àm.bi.ne = [*a-ḥ*]-*u-la-ap-šu-nu* OBGT I 642ff.; *a.za.lu.lu = a-ḥu-lap-ki*, *a-ḥu-lap ni-ši* ZA 9 163 iii 27 and 30 (group voc.).

a urú.zu zi.da : a-ḥu-lap ālika kīni — aḥulap! for your faithful town SBH p. 131:58f.; *a urú.mu a é.mu : a-ḥu-lap ālija a-ḥu-lap bitija — aḥulap!* for my city, *aḥulap!* for my temple *ibid.* 141:205f.; [*a*] *i.bí.ba a.te lù.lù* (var. *a i.bí.ba te.ba.a lù.lù*) : *a-ḥu-lap panīšu ša ina dīmtu dulluḥu* (var. *panūšu ina dīmti*) — *aḥulap!* for his face ravaged by tears SBH p. 100:1f., vars. from dupl. *ibid.* 54r. 6f., cf. *a é.a : a-ḥu-lap é* *ibid.* 49 r. 17, *a.a urú.zu [. . .] : a-ḥu-lap URU [. . .]* OECT 6 pl. 18 K.4615:5; *a še.ib é.kur.ra : a-ḥu-lap libitti Ekur — aḥulap!* over the brickwork of the Ekur KAR 375 ii 54f.

mu.gig.ga.me.en igi.zi.šè a.a gub.ba ad.mu (var. *igi.zu.šè a i.gub.bu.da a.mu*) : *aššu maršākuma maḥirki azziz a-ḥu-la-a-bi-ia* (var. *a-ḥu-lap-ia*) because I am ill I have stepped before you, *aḥulap* for me! (Sum. adds: my father!) KAR 73 r. 11f., cf. *a.a ad.mu* (var. *a.mu*) : *a-ḥu-la-a-bi-ia* (var. *a-ḥu-lap-ia*) *ibid.* 13f., vars. from OECT 6 pl. 16 Sm. 679:7ff.; *a u₄.bi.àm : a-ḥu-lap ūmi šuātu* SBH p. 113:14f.; *a ur₅.ra.a.ni : a-ḥu-lap libbiša* TCL 6 54 r. 22, cf. *ama a.bi : a-ḥu-lap*

aḫulap

ummi[šū] ibid. 26, see ZA 40 p. 89; a.dam.mu a.dumu.mu im.mi.du₁₁.ga.ta : a-ḫu-lap mutija a-ḫu-lap mārija ina qabē when she says: aḫulap for my husband, aḫulap for my son SBH p. 141:207f.; a.guruš šu.ne.ne [...] : ū-i // a-ḫu-lap [...] OECT 6 pl. 15:27f.

múš.a.mu dug₄.ga.ab : a-ḫu-lap-ia qibi say an aḫulap for me OECT 6 pl. 20 K.4962:1f.; múš.a.mu dug₄.ga.ab : a-ḫu-lap-ia qibīma (parallel kīniš naplīsinnīma) pronounce an aḫulap for me ASKT p. 115 r. 5f., cf. (parallel maši qibīšu say to him, "Enough!" line 15) ibid. 122:12f.; a.za.lu.lu : a-ḫu-lap ni-ši SBH p. 72:1, also ibid. 9.

a-ḫu-la-pi = a-di ma-ti for how long? Lambert BWL 50 Comm. to Ludlul III 34 and 37, see usage a.

a) uttered by the deity or the king — a-ḫu-lap-ki bēlet šamē u eršeti your aḫulap (please!), mistress of heaven and earth! STC 2 pl. 77:27, cf. ibid. 28ff., cf. also LKA 144:17, and dupl. KAR 92 r. 33; a-ḫu-lap-ki balātu your (the goddess') aḫulap (spells) life Perry Sin pl. 4:20, see Ebeling Handerhebung 128; a-ḫu-lap zumrija nassi ša malū ešāti u dalḫāti (say) the aḫulap (please!) for my wretched body which is full of disorders and troubles STC 2 pl. 79:46, cf. ibid. 47-50; a.guruš.bi gig(var. gi).bi ga.an.dug₄ (var. ga.àm.du) : a-ḫu-lap etli šātu maršiš lu[qbi] sorrowfully I will say "aḫulap! for that young man" ZA 40 87 linei; inḫu u rēma a-ḫu-lap liqbūka may they, (with) sighs and pity, say "aḫulap!" to you AfO 19 59:148; a.šā.īb.ma.al mu.un.na.fab.bil.e.ne a bar.ru.su.mu.ug.ga.zu.ta mu.un.na.ab.bi.e.ne : a-ḫu-lap libbika aggi iqabbūšu a-ḫu-lap kabattika idirtu iqabbūšu they call to him, "An aḫulap (please)! from your angry heart, an aḫulap (please)! from your somber mind!" SBH p. 115 r. 30ff.; urú.ḫul.a.ke_x(KID) a é.mu im.me : ša āli ša šulputu a-ḫu-lap é-mi iqabbi she utters, "Aḫulap for my temple," concerning the city which has been desecrated SBH p. 93:1f.; iqbā a-ḫu-la-pi (vars. a-ḫu-la-bi, a-ḫu-lap) magal šūnuḫma (var. šum[rusma]) she (the dream appearance) said "aḫulapi! he is indeed in a very wretched state," with comm. a-ḫu-la-pi : a-di ma-ti Lambert BWL 50:37 (Ludlul III), cf. qibā a-ḫu-la-bi ibid. 34; his god helps anybody

aḫulap

who slanders me, but ana ša iqbā a-ḫu-lap (var. -[b]i) ḫa-muṭ-su mātu death comes quickly to anybody who says "aḫulap!" (to me) Lambert BWL 34:96 (Ludlul I); liqqabi a-ḫu-lap let "aḫulap!" be said (for the suppliant) 4R 55 No. 2 r. 5, see Ebeling Handerhebung 142, also ArOr 17/1 p. 188; rēma ar <šī>šunūtima utnennīšunu alqi atmūšunu ša tēninti ašmīma aqbīšunu a-ḫu-lap I had mercy on them, I accepted their prayer, I harkened to their supplications, I said to them, "aḫulap!" TCL 3 59 (Sar.), cf. (with ul aqbīšu) Borger Esarh. 104 i 35, 105 ii 40, also aqtabīšu a-ḫu-[lap] ibid. 57 B iii 46; a-ḫu-lap-ia qibīma kabattaki lippašra say the aḫulap for me, let your (hard) feelings be appeased STC 2 pl. 78:45; gala.e a.šā.zu nu.mu.ni.īb.bi : kalū a-ḫu-lap libbika ul iqabbi the kalū-priest utters no aḫulap for your heart 4R 11:31f.

b) as a request uttered to obtain compassion and mercy — 1' in gen.: a.lum.ma ā.lal.e a.lum.ma ā.lal.e : a-ḫu-lap un-nubi ša ikkamū a-ḫu-lap uššubi ša ikkasū — aḫulap! for the fruitful one (Dumuzi) who has been bound, aḫulap! for the luxuriant one who has been fettered 4R 30 No. 2:37; [...] a.dug₄.ga // a.gi₄.a.za : a-ḫu-lap tūršu — aḫulap! [for the city], come back to it! 4R 28* No. 4 r. 33f.; a-ḫu-lap attūa ... a-ḫu-lap ina mātija ... a-ḫu-lap ina nišēja (addressed by Nbk. to Marduk) CT 13 48:5ff. (NB lit.); ipan-nū mūta ita[l]lalu 1Ištar a-ḫu-la-ap ina tēšē inaddu bēta (as the warriors) confront death, they confidently cry "Ištar, (have) compassion!", in the turmoil of battle they glorify the lady (of battle) Tn.-Epic "ii" 36; ina tēmeqi šullē labān appi kamis eli dūr ālišu u'a aja šarpiš ibakkīma ... iqtanabbā a-ḫu-lap with supplications and prayer, and in prostration, kneeling on the wall of his city, he wept pitifully, and kept crying "aḫulap!" Borger Esarh. 103 i 7.

2' in personal names — a' in lists: Á^a.zi.da = A-ḫu-lap-ki-nim PBS 11/1 7 vi 20 (OB list of personal names), cf. Á^a.^dNanna = A-ḫu-lap-Sin ibid. 21; Á^a.lú.ša (for: lú.a.š.a) = A-ḫu-lap-we-di-im, Á^a.lú.BAD = A-ḫu-lap-mi-tim ibid. 22.

aḥullā

b' in texts: *A-ḥu-la-ap-dSin* BE 6/1 4:19, *A-ḥu-lu-up-dŠamaš* JCS 11 26 13:2, *A-ḥu-la-ap-dŠamaš* passim, see Stamm Namengebung 162 (all OB); *A-ḥu-lap-dIštar* TCL 13 226:10, BIN 1 19:19, 102:17, YOS 7 167:8, AnOr 8 30:2, and passim in NB texts from Uruk, with hypocoristic form: *A-ḥu-lap-ia* (same person as *Aḥulap-Ištar*) YOS 6 71:12, 79:4, etc. (all NB).

4' as a plant name: *ú a-ḥu-lap tam-liš* (for *tamšil*) *ú papparḫi* SAR PA.MEŠ-šú TUR.MEŠ SAL.MEŠ *ka-z[i-r]i* [TUK]-a the *aḥulap*-plant looks like the common purslane (but) its leaves are small and thin, and have a fuzz Uruanna I 669f.

Lambert BWL 286.

aḥullā (*aḥullū*, *aḥulluā*) adv.; beyond, on the other shore or bank; SB, NA, NB, LB; *aḥulluā* in LB, exceptionally *a-ḥa-la*.MEŠ VAS 3 24:2 (Nbk.), *aḥ-la-ʾ* TCL 13 218:3; cf. *aḥu* B and *ullā*.

a) *aḥullā* — **1'** in gen.: all in all 207 U₈. UDU.ḪI.A *muššerētu ša a-ḥu-ul-la-ʾ ša Idiglat* 207 sheep left behind (on the pastures) on the other bank of the Tigris YOS 7 145:3; *adi ūmu ša PN aḫišu ša PN₂ ultu a-ḥu-la-ʾ ibbir* †PN₃ *pūt šēpi ša PN₂ mutišu ina gāt PN našātu* †PN₃ assumes guaranty for her husband PN₂ with respect to PN until PN, the brother of PN₂, crosses over from the other side Stevenson Ass.-Bab. Contracts No. 29:3 (= 5R 67 No. 3), cf. *a-na a-ḥu-la-[a] ibiri* YOS 3 127:9 (let.), *ana a-ḥu-ul-la-a* ABL 1020 r. 16 (NB), *ana a-ḥu-la* ABL 153 r. 13 and 879:5, *ana a-ḥu-lam-ma* ABL 615 r. 6 (all NA); a field *ša a-ḥa-la*.MEŠ *ša* ID.GIBIL VAS 3 24:2, a house *ša a-ḥu-ul-la-a* VAS 5 25:7, a field *ša a-ḥu-ul-la-a-a* YOS 7 126:3 (all NB), also Maqlu VIII 10, *ina a-ḥu-la-a šū* Bauer Asb. 2 72 b 14.

2' in contrast to *aḥannā*: see *aḥannā* usage a.

3' referring to a specific region: PN LÚ *qīpi ša a-ḥu-ul-la-ʾ* (mentioned beside the *qīpi ša māt tāmti* line 16, the *šakin tēmi ša Uruk* line 18, and the É.MAŠ of Ur line 20) Nbk. 109:22; a field which is on the GN Canal *adi līmīti ša a-ḥu-la-e* as far as the fence of the a.-region VAS 5 10:1; *eršeti A-ḥu-la-a qal-la ša qereb Barsip* the district (called) Small-

aḥunē

Region-on-the-Other-Bank which is within Borsippa Nbn. 356:8, cf. PN *ša muḫḫi sūqu ša A-ḥu-la qal-la* PN the street inspector of the A.-district VAS 6 94:6; PN *ina(!) Aḥ-la-ʾ qa-la* PN₂ *ašbi* TCL 13 218:3 (all NB); note (in NA contexts) PN *qinni ša bīt* PN₂ *é-šú-nu ina a-ḥu-la-a indi būr zēri* PN, family of the house of PN₂, their house is on the other side of the supporting wall of the field well ADD 889 r. 4 (= ABL 877, list of natives of Babylon); *ina nagī ša Arpadda a-na a-ḥu-la-a nāri* ABL 1287:15.

b) *aḥullū*: the Greeks who live (on islands) in the salty sea *u ša a-ḥu-ul-lu-ú ša íD marrat ašbu* and those who live beyond the salty sea Herzfeld API p. 30:19 (Xerxes Ph); *ana muḫḫi* GN *u* GN₂ *a-ḥu-ul-lu-ú ša íD Tak-ka-rù* (for *Takkiru?*) ABL 520:8 (NB).

c) *aḥulluā*: see *aḥannā* usage a.

aḥullū see *aḥullā*.

aḥulluā see *aḥullā*.

aḥultu (an alkaline substance) see *uḫultu*.

aḥum adv.; separately, besides; OA; cf. *aḥu* B.

qīštam šēbilam a-ḥu-um 2½ GÍN kaspam . . . šēbilam send me the present, (and) send me two and a third shekels of silver separately OIP 27 6:7.

Younger form, which replaced earlier OA *aḥamma*.

aḥunē adv.; separately, singly; OB, Mari; cf. *aḥu* B.

a) in OB: tablet concerning the receipts for the sesame for two years *i-na a-ḥu-ni-e ša PN ù PN₂ id-di-nu-ši-im* in individual deliveries which PN and PN₂ have given to her YOS 12 164:5.

b) in Mari: now there can be no peace with the Wailānum tribe, in fact, I am thinking of seizing it DUMU.MEŠ *Wailānim mala maḥrika a-ḥu-ni-e ibaššú* all the members of the Wailānum tribe, each one of them who is with you (should die in the same night) ARM 1 8:12; send me these women, two female singers, PN and their female

aḥunēš

personnel *a-ḥu-ni-e ibaššē* each one of them (who) is around *ibid.* 36; as to the barley which you are transporting to GN *ammīnim a-ḥu-ni-e tazabbil* why are you transporting it piecemeal? ARM 4 62 r. 5.

See *aḥunēš*, also *aḥennā*.

aḥunēš adv.; separately; Mari; cf. *aḥu B.*

tuppātīm š[ināti] a-ḥu-ni-e-iš ušattiramma . . . uštābilam I listed these tablets separately (for each group) and dispatched (them) ARM 3 19:20; *šammī a-ḥu-ni-iš liltukuma ša šaqīm bēlī lišqi* (heaven forbid that they drink these medications mixed together) let them test each medication separately, and then my lord should administer the one which is the best (lit. the one to give to drink) Finet, *Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves* 14 pl. 4 and p. 135:28.

aḥurriš adv.; for the future; SB*; cf. *uḥḥuru*.

[*ana kul*] *lume adnāti a-ḥur-riš luṭti* I will disclose (the fame(?) of him who dwells in the Ešarra) for the instruction(?) of mankind (living) in times to come BA 5 652:11 (rel.).

aḥurrū s.; 1. coarse, boorish man, 2. youngest son, person of low rank; OB, SB*; cf. *uḥḥuru*.

ḥa-ar LÚ.LAGAB = nu-ʿ-ú, a-ḥu-(ru)-ú, is-ḥap-pu, gu-zal-la Diri VI E 39ff., also, wr. *a-[ḥu-ru-u]* (in same context) A VII/2:49; *za-al NI = šá KA.NI a-ḥu-ru-u zal* (is the reading of) NI in KA.NI (when it means) *aḥurrū* (also *guzallu, ishappu, and nuʿú*) A II/1 iii 13'; *ḥu.ur* (var. .ri) = *lil-lum, ḥu.ba = ma-ak-kan-nu-u, ḥu.ur = a-ku-u, ḥu.ru = a-ḥu-ru-u* Erimhuš II 306-309.

ḥu.ru kala.ga lú.gam.ma lú.sig.ga šár.šár ^dInnin *za.[kam]: a-ḥu-ra-am dannam enšam u ulālam šutābulum kamma Ištar* it is in your power, Ištar, to interchange the brute and strong and the weak and powerless Sumer 13 77 r. 1 (OB lit.).

a-ḥu-ru-u, a-ga-áš-gu-u, li-gi-mu-u = ši-iḥ-ru Malku I 140ff.; *maḥ-ru-u = pa-nu-u, a-ḥur-ru-u = ar-ku-u* LTBA 2 I vi 31f., and dupl. 2:368f.

1. coarse, boorish man: see Sumer 13, LTBA 2 I vi 31f., in lex. section, and see discussion.

2. youngest son, person of low rank: see Malku I 140ff., in lex. section; *a-ḥu-ra-ku-ma zārú šimtu ubtil* (when) I was still a child, the youngest in the family, fate carried my father

aḥuššu

off Lambert BWL 70:9 (Theodicy); PN *tup-pussū a-ḥu-ru-[ú]* LKU 43:15 (lit.); *a-ḥur-ru-ú aḥumma* KI.MIN *aḥū itebbīma ina kussī uššab* one of the younger sons, variant: a foreigner, will rise and seat himself on the throne ACh Ištar 20:25, see Largement, ZA 52 240; the beheading of Teumman, king of Elam *ša ikkisu a-ḥu-ur-ru-u* (var. *a-ḥu-ru-u*) *ummānāteja* whom a common soldier from my army beheaded (the relief depicting the scene shows the act performed by an archer) Streck Asb. 34 iv 15, see Ungnad, ZA 31 249; *inaššanni a-ḥu-ru-ú šarū u šamḥu* the rich and the opulent (brothers) treat me, as youngest son, with contempt Lambert BWL 86:253 (Theodicy).

Two meanings have been differentiated for *aḥurrū*: one referring to a coarse, boorish fellow, a barbarian, an uneducated and bungling person (corresponding Akk.: *guzallu, ishappu, nuʿú, lillu, akú*); the other referring to the youngest son, to a person of low military rank, to a beginner in training (corresponding Akk.: *agašgá, ligimá, šiḥru, arkú*). Sum. correspondences such as *ḥa. a. r, ḥu. u. r, ḥu. ru* exist only for the first meaning, while *lú.ḥu.ru.um* appears in Sumerian literary texts (van Dijk La Sagesse p. 24, Gordon Sumerian Proverbs p. 202, Kramer, JCS 1 25 v 2ff., and Gadd Teachers and Students p. 34, see *alliaja*). See also sub *ḥurru*. An etymological relationship between the Sum. *ḥu.ru.um* and the Akk. *aḥurrū* is possible, but the Sumerian form is not a loan from the Akkadian.

Ungnad, ZA 31 249; Gordon Sumerian Proverbs 202f.

aḥussu (an alkaline substance) see *uḥultu*.

aḥušḥu s.; (a wooden object); MB Alalakh, Nuzi*; Hurr. word.

a) in MB Alalakh: *1-nu-tum a-ḥu-uš-[ḥu]* (in a list of objects) Wiseman Alalakh 440:14.

b) in Nuzi: 5 GIš *a-ḥu-uš-ḥu-ú ša taskarinni* five *a.-s* of boxwood HSS 14 570:6 (copy *ibid.* No. 242), cf. 1 *a-ḥu-uš-ḥu ša taškarḥu* TCL 9 1:21.

Possibly a wooden bowl, in Alalakh a set of bowls.

aḥuššu see *aʿuššu*.

aḥuš'u

aḥuš'u s.; (a poetic epithet of copper); syn. list*; Sum. lw.

a-ḥuš-u, a-ni-u = MIN (= *e-ru-ú*) An VII 44 (from CT 41 50 i 7).

aḥūzatu (*aḥuzzatu*) s.; 1. marriage gift, 2. a marriage-like relationship of dependency and protection between an unprotected female and the head of a household; MB, MA; cf. *aḥāzu*.

1. marriage gift: *tuppi a-ḥu-za-ti ša PN itti* AD.A.NI PN₂ [*u* AMA.A.NI] [†]PN₃ PN [*iḥuzu*] tablet concerning the marriage gifts of PN (the bridegroom) (which) he received from her (the bride's) father PN₂ and her mother [†]PN₃ (see discussion sub *zununnú*) Iraq 11 p. 144 No. 4:1 (MB).

2. a marriage-like relationship of dependency and protection between an unprotected female and the head of a household — a) in MB: *aššum šuhārti . . . ša ana a-ḥu-za-ti tašpura* as to the young girl (a daughter of mine) whom you have asked in your message to accept as a member of your household (she is now grown up, ready for a man) EA 3:7; *kī ana aḥāmeš qerebini ana a-ḥu-za-te tašpura u anāku . . . aššum ana aḥāmeš qerebini ana a-ḥu-za-ti ašpurakku* just as you have asked for (a girl) to be accepted as a member (of your household) in order for us to be in more intimate relationship to each other, so I have written to you asking for (a girl) to be accepted as a member (of my household) to bring us in a closer relationship EA 4:16 and 18, cf. also *ibid.* line 23 (both letters of Kadašman-Ḥarbe), cf. *mārti ana a-ḥu-za-ti ul anadd[in]* *ibid.* 50.

b) in MA: *aššat mārišu mēte . . . ana a-ḥu-zi-te iddanši* he (the father of the married son who died) gives the wife of his dead son (to his second son) as a member of the latter's household KAV 1 iv 28 (Ass. Code § 30), cf. *ḥadīma ana emiša ana a-ḥ[u-zi]-te iddanši* if he (the father of the woman whose husband died) wishes, he gives her into the household of her father-in-law *ibid.* iv 66 (§ 33); *ana nā'ikāniša kī a-ḥu-zi-te iddanši* he (the father of the raped daughter) gives her into the household of the (married) man who raped her *ibid.* viii 32 (§ 55).

a'īluttu

The passages from the Assyrian Code all deal with cases in which no normal marriage is envisaged. A woman who has lost her protector by death or her value through rape is handed over to the head of a household who, as relative or culprit, must assume responsibility for her. The EA correspondence also indicates that the Babylonian king would be very flattered indeed if one of his "daughters" could be allowed to stay at the Pharaoh's palace in such a position. See also *abarakkūtu*.

aḥuzzatu see *aḥūzatu*.

aḥzu adj.; trained; SB*; cf. *aḥāzu*.

kī ša alluttu aḥ-zu ana panišu u arkišu issanaḥuramāku (my husband) would move backward and forward like a trained crab 2R 60 ii 23 and dupl., see Weidner, AfO 16 311.

***aḥzu** (*eḥzu*) s.; (a thin hoe); OB*; wr. syll. and TUN.SAL.

[giš].tùn.sal = *eḥ-zu* Hh. VI 233, cf. [urudu.tù]n.sal = *eḥ-[zu]* Hh. XI 377; a.šà tùn.sal.ta ba.ab.ag.ta : *eqla ina eḥ-zi urappiq* after he had hoed the field with the thin hoe Ai. IV ii 25.

[x x]-su-um 1 *e-eḥ-zu-um* YOS 2 17:10, cf. URUDU.TUN.SAL *u* URUDU.MAR YOS 2 39:17; now (that) I have sent two minas of copper 2 URUDU.TU[N.SA]L *šušpikma* have two thin copper hoes cast VAS 16 89:8; from the copper available to the smith 8 URUDU TUN.SAL *rēška ul ukalluma* are not eight thin copper hoes now available to you? *ibid.* 25.

The reading *eḥzu* instead of **aḥzu* is established by YOS 2 17:10, cited AHw. sub *eḥzu*.

aḥzūtu s.; mounting; MB, NB; cf. *aḥāzu*.

[. . .] *e-ru parzilli a-di a-aḥ-zu-[ti-šu]* [one] ring of iron together with its mounting PBS 2/2 120:46 (MB); (wooden images) 4 GÍN KÙ.GI *aḥ-zu-us-su-nu* the weight of their golden mountings is four shekels RAcc. 133:203 (delete **iḥzūtu* CAD 7 (I/J) p. 48).

aigalluḥu (AHw. 23b) see *ajigalluḥu*.

a'īlu see *amēlu*.

a'īluttu see *amēlūtu*.

aiwa

aiwa s.; (a foodstuff prepared from emmer); Nuzi*; Hurr. word.

33 SĪLA *zi-gal-l[u]* 30 SĪLA *a-i-wa* 26 SĪLA *zi-ri-ú ana* LUGAL *ana ĥirni* HSS 14 77:8.

aj (*ja, ē, i*) indecl.; **1.** not (prohibitive particle), **2.** not (negative particle), **3.** in the sequences *ē ... ē, ē la ... ē, assurri ē ... ē, assurri ē la ... ē*; from OAKk., OA on; cf. *ajabāš*.

na-a NA = [e]-[x], *ú-l[a]* A IV/2:164f., see MSL 4 194; nam = *la-a, e-[x]* NBGT IXb 5f.; muš. nam.ba.an.ga.ga = muš.nam.ba.an.túm.ma = *a-a ipparkū* he (it) should not stop Emesal Voc. III 13.

ĥé.diri.ga nam.ba.lal.e : lätir a-a imti it may become larger but not decrease Ai. I iv 72, also Hh. I 357; su.mu nam.ba.te.gá.da : *ana zumrija a-a iĥáni* they must not come near me CT 16 14 iii 49, cf. ki.bi.šè na.an.gi₄.gi₄ : *ana ašrišu a-a itūr* CT 17 20 49f., also na.an.ta.bal.e : *a-a ibbalkituni* CT 16 32:164f., and passim; nam.ba.te.gá.dè : *e tathišu* (evil demon) do not attack him (the sick person) CT 16 30:68ff. and dupls., see CT 17 46, cf. ku nam.bi.gá.gá : *šubta e [taškun]* CT 16 11 vi 1f.; *ú ba.ra.an.da.ab.kú.e : akalu e tākul* PBS 1/2 115:32f.; note nu.gub : *a-a az-zi-iz* SBH p. 50:27f. and 30f., nu.te.gá.da. ke_x(KID) : *a-a iĥá* CT 16 45:145f.

1. not (prohibitive particle) — **a)** with third person verb — **1'** wr. *a* (OAKk., OB, Mari, EA): *a i-ti-in* HSS 10 5:21, cf. *a e-ru-ub* ibid. 12:9 (both OAKk.); *māĥiri a irši* PBS 7 133 ii 54 (Hammurapi); *šumam a ušaršišu ... zēr awēlūtīm a ibni* he should not let him become famous, not allow children to be born (to him) CH xliv 46 and 49; *ašnan ... a ušabši* he should not let cereals grow CH xliii 13, and passim in CH; for *a*(var. adds *-i*) *irši*, see mng. 1a-2'; *bēli a iġ[i]* my lord must not be careless Syria 19 126:11 (Mari); *a ia-aš-ku-un-n[u š]arru libbašu* the king should not worry (over what PN has reported) EA 139:33 (let. from Byblos).

2' wr. *a-i*: *ummānšu [rī]mam a-i* (var. *a*) *irši* may she (the goddess) not spare his army CH xliv 18, cf. *šú u ummānātušu a-i ipriku* AOB 1 24 r. vi 8 (Šamši-Adad I).

3' wr. *a-a*: *a-a itūr a-a innennā seqar šaptija* let my pronouncements be irreversible, not to be changed En. el. II 129; *ana nišišu a-a*

aj

iĥi may he not come near his family MDP 6 pl. 10 vi 19, cf. *a-a iqgebir* ibid. 21 (MB), cf. *a-a i-mi-i-z[i ...]* CT 15 2 vii 9 (OB lit.), also *a-a iš-ku-nu-u-ni* ABL 685:7 (NA); *a-a izziz maĥar ili u šarri* Lambert BWL 228 iii 9; *šú a-a imura anāku lūmura* AMT 87,2:7; *a-a iršá ĥititi* may she (the *entu*) not commit any (cultic) mistake YOS 1 45 ii 48, and passim in Nbn.

4' wr. *a-IA*: *a-IA ikla urri ūmi* VAS 10 214 r. i 12 (OB Agušaja); the protective spirit *ina rišika a-IA ipparkū* may not depart from your side PBS 7 105:12 (OB let.), cf. *ana našarika a-IA iġú* ibid. 106:14, also CT 6 32b:7, BIN 2 71:7(!), and passim in OB letters; *a-IA ipparsidka* may he not escape you RA 46 92:66 (OB Zu), cf. *a-IA ippuĥ* ibid. 68, note *a-IA ú-we-ed-di* ibid. 67, *a-IA e-la-a* Tn.-Epic "iv" 20; *a-IA ú-ta ĥarrānam* may he not find the road Bab. 12 pl. 13:1 (Etana); *libbašu a-IA iniš* PBS 1/2 No. 122 r. 8; note, wr. *a-WA* (Mari only), to be read (with sandhi) *aji*: [*a*]-*WA-di-in* ARM 6 50:5, *a-WA-ta-la-ak* (var. *a-WA i-ta-la-ak*) Syria 32 17 v 33, *a-WA im-ĥu-ur* ibid. 22 (Jahdunlim).

5' wr. *a-a-IA*: *ina ašrišu a-a-IA itūru* KBo 1 3 r. 31.

6' wr. *IA*: *ilum nāširka šibūtām IA irši* VAS 16 91:9 (OB let.), also ibid. 64:7; *IA ušēšir šerra* may (the womb) not bring forth a child CT 15 49 iii 51 (Atrahasis), cf. *šammu IA ušá* ibid. 49, also *IA iššá* ibid. 45, *IA i'ru* ibid. 49; *IA ittuk* BRM 4 1:17 (Atrahasis); *šimmatu IA ibūt inazumureĥli u ardati* the paralysis should not stay one night longer in the bodies of the man and the woman BE 31 56 r. 19; *ina pani nakrišu IA izziz* he should not be able to stand in front of his enemy AOB 1 66 No. 2:61 (Adn. I), ibid. 142 No. 8:28 (Shalm. I).

7' wr. *e* (OA only): PN *e iqbiakkum umma šūtma* PN must not say to you as follows KTS 17:3, cf. *libbaka e ipriid* ibid. 6, and passim; *assurre ana maknākim ša ekallim ekal-lam e itteriša* heaven forbid that he make demands to the palace concerning the sealed room of the palace CCT 4 7c:6; note *e uwaššer* TCL 4 37:22, *e ušaddiuni* TCL 14 26 r. 2', *e ušāĥizušu* TCL 19 14:19.

aj

8' wr. IA-ú (exceptional): IA-ú *išētanni* Dream-book 343 79-7-8,77 r. 7', IA-ú *ikšudanni* ibid. r. 8'.

b) with second person verb: *e taqbi umma* do not say as follows CCT 4 3a:30 (OA), cf. *e tadgul* CCT 4 10a:23 (OA); *tehi e tādur* come near, be not afraid Gilg. Y. 147 (OB); *e tuštāmi* do not converse (with a person using foul language) Lambert BWL 99:21, cf. *e tallik* ibid. 22, *e ta'ir* ibid. p. 100:31, and passim in this text (Counsels of Wisdom), cf. *ana šamê naprišma kappa e tarši* fly through the air (lit. to heaven), but do not take wings JTVI 26 156 iv 14, *ina eršeti naklīma šubta e taškun* ibid. 17; *šumu ša NA annī e tētiq itā e tusahhi miš[ra]* the name of this stela is: Do-Not-Trespass-the-Border, Do-Not-Obliterate-the-Borderline BE 1 83 r. 22f. (MB kudurru); *e tamtalik epuš pika* Do-Not-Hesitate-Bark! (name of a magic dog) KAR 298 r. 17, cf. *e tamtalik ušuk* ibid.; [*ina birit i*]lī *ahhēka māhira e tarši* may you have no rival among your fellow gods CT 15 39 ii 38 (SB Zu); note *gana e tattil* come, (try) not to sleep (for six full days) Gilg. XI 199; exceptionally *i* (for context, see *šehēru* lex. section) Lugale XI 23.

c) with first person verb — 1' wr. *a-a*: *ḫul a-a āmur* may I not encounter evil BMS 15:9 (SB); *a-a i-ši nākiri mugalliti a-a arši* may there be no enemy of mine, nor should I have anybody who can frighten me VAB 4 140 x 15f. (Nbk.), cf. *māhiri a-a arši* YOS 1 45 ii 38 (Nbn.).

2' wr. *a-IA*: now having found you *mūtam ša attanaddaru a-IA amur* (help me) that I should not experience death, of which I am constantly afraid Gilg. M. ii 13 (OB); with sandhi writing: ^d*Sin-a-ia-ba-aš* TCL 17 44:1, *Sin-IA-ba-aš* VAS 13 104 i 6, also *A-ia-ba-aš-ì-lí* PBS 7 70:3 (OB), see Stamm Namengebung 174.

3' wr. *e*: *E-nibāš* Let-us-not-Come-to-Shame! (OA personal name), see Stamm Namengebung p. 175 and n. 3.

2. not (negative particle): *lu etell[āku ...] šānina ia-a arši* I (the date palm) am indeed lordly, I have no rival whatsoever Lambert

aj

BWL 158:27 (MA); *lu NA₄.ZA.GÌN GÚ-ia a-a amši ... lu ahsusamma ana dariš a-a amši* just as I shall certainly not forget my lapis lazuli necklace, I will remember and certainly not forget (these days) Gilg. XI 164f.; he lights the fire *mēsir nērti bārtu u attalū a-a iḫū ana Uruk* (then) the plague of crime, rebellion, and eclipse will not befall Uruk BRM 4 6:39 and 22 (rit.); *pagaršu a-a addin ana qebēri* I did not even allow his body to be buried Streck Asb. 62 vii 45; *kī'ama ašpuru ana ekalli u a tu-uš-mu-na* thus I reported to the palace, but (the report) was unheeded EA 122:55 (let. of Rib-Addi).

3. in the sequences *ē ... ē, ē la ... ē, assurri ē ... ē, assurri ē la ... ē* (OA) — a) *ē ... ē: mimma e āpulma libbī* (erasure) *e imraš* I must not answer anything lest I get angry TCL 19 42:6f.; I shall pay you *šubāti ... e naš'atima ana qaqqadija e aplaḫ* you must not bring the garments, lest I become afraid for myself CCT 1 50:13ff.; *ammakam ana ša kīma «a-ša-ki-ma» šuāti e išpurma kāram e imḫuruma maški e uwašširusum* he must not write there to his representative lest they approach the *kārum* and release the hides to him TCL 4 4:17ff.; *ana bit abini e ušeribšima šaltam bit abini e iškun* he must not bring her into our father's house lest he cause quarrelling in our father's house BIN 4 11:6f., cf. also ibid. 99:27ff.

b) *ē la ... ē: appūtum e lá tušēbilamma libbī e tušamriš* please send (it) here, lest you make me angry CCT 4 19b:20f., cf. *e lá tašqulma libbī e imraš* TCL 19 64:27ff., *arhiš e lá tūšima ... mimma e tuhalliqini* leave quickly lest you cause me damages RA 51 7:38ff.; *kaspam ana PN e lá taddinama libbī u libbušu e tulammīna* give silver to PN lest you make both of us unhappy TCL 20 111:10f.; *kaspam e lá taddiššumma kaspam ... ina šer abija ... PN e ilqēma u anāku ... libbaka e ušamriš* give him the silver, lest PN take the silver, charging it to my father's account, and make you angry Golénischeff 16:18f.; for other refs., see J. Lewy, Or. NS 29 p. 32 n. 4.

c) *assurri ē ... ē: assurri ūmē 2 ammakam e tašhurma ummānātum e ērubanimma attā e*

aj

taḥliq u tuḥpēa e tuḥalliḳ heaven forbid that you should stay there even two days, lest the troops come and you be lost, or you lose my tablets Kienast ATHE 42:22ff.; *assurri mamman e illikamma ... u nīnu ana [...]* e *nīttalak* heaven forbid that someone would come (to detain the caravans), and we go to [...] BIN 4 99:23ff.; *assurri PN ana rēš awātīm e ikšudamma ana kaspim šarrupim e iddinunimma libbī «libbī» e imraš* heaven forbid that PN come in time and they sell (the merchandise) for refined silver and I become angry BIN 4 37:31ff., cf. CCT 2 48:35ff.; *assurri ina ḥarrānim riksum e innamirra abī ana šilitim rabītim e addi u bīt abija e iḥliq u ekallum libbi abija e ušamriš* heaven forbid that the package (of silver) should be found in the caravan, and that I cause(?) my father to (utter) a terrible blasphemy, or that the enterprise of my father suffer damage, or that the palace cause my father trouble KTS 37a:19ff.; *assurri PN e illikamma ... tuḥpam e taddiššumma x kaspam iššērija e ilqi* heaven forbid that PN should come, so that you give him the tablet, and that he borrow x silver on my account TCL 20 114:13ff.

d) *assurri ē la ... ē: assurri sikkušu e lá tašbatamma u ana ša qātātīm e lá taddinaššumma eqlam e ittallakma libbī e imraš assurri ajēma ḥarrānam e illikma ali ušbu PN ali ušbu e la tašbassuma libbī e imraš* heaven forbid that you do not seize him by the hem of his garment, and that you do not hand him over to the custody of a guarantor, lest he disappear and I get angry! heaven forbid that he go somewhere else, and that you fail to seize him where he is, where PN is, and I get angry! VAT 13473:14ff. and 21ff., cited after J. Lewy, Or. NS 29 33 n. 1.

The “double negation” in OA occurs only in *ē la ... ē* sequences.

Gelb, BiOr 12 109. Ad mng. 3: J. Lewy, Or. NS 29 31ff.

aj (*ē*) interr.; where?; OAkk., EA, SB, NB; wr. *a-wa* in EA, *e* in SB; cf. *ajakamma, ajāniš, ajānu, ajekamēni, ajēma, ajikāni, ajī-*

aja

kī'am, ajīš, ajīšam, ajīšamma, ajū pron., *ajumma*.

[ma]-a ME = *a-li, e-ki-am, IA-nu, IA-ú* AI/5:11ff.; me.a.ta = *a-a-u[m]* Izi E 64; me.da a.tùm = *a-i ub-ba-al* OBG I 714, me.da an.tùm = *a-i ub-ba-al* ibid. 718; me.da e.tùm = *e tu-ub-ba-al* ibid 716.

a) in personal names: *A-a-bum* Where-Is-The-Father? MAH 16459 r. 1 (OAkk.), see MAD 3 2; *A-a-šEŠ-nu* Where-Is-Our-Brother? VAS 6 253:12, cf. *A-a-šEŠ-šú* ABL 949:2, *A-a-ḫu* BIN 1 97:12, *A-a-ḫu-ú* PEQ 1900 259:1 (all NB), *A-a-PAB.MEŠ* ADD 294 r. 2 and 308:2 (NA); uncertain: *A-a-bu-ú* Moldenke 2 3:3, *A-a-bi* Nbn. 436:10 (both NB), *A-ia-a-ḫu-i* (or *-i[a]*) JCS 5 133 (Alalakh seal), cf. *A-ia-ḫu* Wiseman Alalakh 132:10, and similar names in Alalakh, Chagar Bazar, see Landsberger, JCS 8 60 n. 126.

b) in EA, wr. *a-wa-mi*: *akal ERÍN.MEŠ piṭāti a-wa-mi* where is the food for the archers? EA 131:43; *a-wa-mi telqū LÚ.MEŠ ana ašāb ina āli* (from) where will you take people to live in the city? EA 138:41, cf. *a-wa-mi ERÍN.ḪIA* ibid. 125, *a-wa-mi amēlu ša alik ištu Mišri* ibid. 91, also EA 124:15 (all letters from Byblos); note the exceptional temporal nuance: *a-wa-mi inūma jišpura šarru* when did the king send? EA 138:123.

c) in SB: *e tāšina* (var. *tēšinu*) *qutrinna* where can you smell incense? (parallel with *ali* and *ajinna*, see *ajānu*) Gössmann Era V 15, var. from Iraq 24 120.

aja (*aji,aju,ā*) s.; (in the expression *u'a aja*) alas; OB, SB; nominalized *ajum* (*a-a-um* Šurpu IV 85, *a-a-ú* Erimhuš II 102), *a, aji* in lex.; cf. *jau-jau*.

ú ũ = *ú-IA-i, a-IA-i* Diri II 113f.; [...].e = *ú-x-x*, [...].e = *a-a-ú*, [...] = MIN *bissatu* Erimhuš II 101ff.; [á][A] = *[na-a]-gu, [a-ḫu-l]a-pu-um, a, [ú]-a-i* MSL 2 p. 126 i 1ff. (Proto-Ea).

[ú].u₈.a ú.u₈.a bar.kuš ša₈.[...] : *[ina] ú-a u a-a šūnuḫat ka[battašu]* he suffers dolefully with cries of woe and alas ASKT p. 116 r. 11f. (= 4R 29** No. 5); u₈.a a.a ú.me.ni.ib.zal.zal.e : *ina* MIN MIN *ūmišam uštabarri* he passes the day with cries of woe and alas CT 17 20:72, èm ú.u₈.a.e èm ú.u₈.a.e nam.tar.ra èm ú.u₈.a.e e.ne ba.an. ma.ma.da : *ša ú-ú'-i u a-a-i šimāti ša ú-a u a-a-i išakkanuni* they inflict upon me a fate of woe and alas, of woe and alas SBH p. 84:25ff.

ajabāš

a) with *ina*: *rubū šū ina ū²-i a-a-i ittanallak* this ruler will always live with cries of woe and alas Winckler Sammlung 2 73 iii 3 (SB lit.), see Güterbock, ZA 42 85f.; *ina ū²-a a-a agdamar ūmē* I passed every day with cries of woe and alas Streck Asb. 252 r. 9; *ina ū²-ú-a a-a šumrušat kabatti* I suffer dolefully with cries of woe and alas STC 2 pl. 80 r. 66, see Ebeling Handerhebung 132, cf. *ina ū²-ú-a a-a Lambert BWL 52:13* (Ludlul III, see pl. 14); see ASKT p. 116 and CT 17 20, in lex. section.

b) other occs.: *mūši u urrim ú-i-a ū a-i-a rakis[sum]* woe and alas are with him day and night YOS 10 54 r. 28 (OB physiogn.); *ū²-a a-a šarpiš ibakkīma* bitterly crying woe and alas Borger Esarh. 103 i 6; *imū tāniḫu ū²-a a-[a] ḫuššu kiš libbi* losses, exhaustion, woe and alas, *ḫūšu*-pain and heartbreak Maqlu VII 131, cf. *la tūb šērē ū²-a a-a-um la šalālšu* Šurpu IV 85.

For *a-a* in personal names, and for the NB personal name *A-a-šEŠ-nu*, see *aj* interr.; the OB name *wa-a-a-a-ḫa-a-a* (see Stamm Namengebung 163) can be placed neither here nor sub *aj* interr. The NB passage UCP 9 p. 57 No. 2:8 (let.) has *a-ša* (collation J. J. Finkelstein), see *ašša*.

Landsberger, MSL 2 29f.; Lambert BWL 297.

ajabāš s.; button(?) of the sandal; lex.*; cf. *aj* indecl.

a-a-ba-áš = *bu-tin-ni*(var. *-nu*) *še-e-ni*(var. *-nu*) button(?) of a sandal Malku II 234.

Lit. "may I not come to shame," see *aj* indecl. and *bāšu* v.

For CT 14 19 iii 32, etc., see *ajabtu*.

ajabba s.; sea; Mari, EA, SB*; foreign word; cf. *ajabbū*.

a) in Mari, EA: *ana kišād ti'amtim illikma ana a-a-ab-ba* (var. *a-ia-ba*) *niqī šarrūtišu rabi'am iqqi u šābušu ina qereb a-a-ab-ba* (var. *a-ia-ba*) *mē irmuk* he went to the coast of the sea (the Mediterranean), offered great sacrifices, worthy of his kingship, to the sea, and his troops washed with water in the sea Syria 32 13 ii 10 and 12, cf. *mātam šāti ša kišād a-a-ab-ba* (var. *a-ia-ba*) *ukanniš* ibid. 14 ii 22 (Jahdunlim); *gab ālānija ša ina šadī^{ba-ar-ri} u ina aḫi a-ia-ab ibaššū* all my towns, whether in the hills or on the seacoast EA 74:20; *mārū*

ajabtu

PN *ištu qaqqari u amēlūt Arwada ištu a-ia-ba* the followers of PN are from the inland, but the men of Arwad are from the sea EA 105:13; *ji-ti-lu ina [libbi] a-ia-ba aššum šabāt elip-pātiija* he has put to sea to capture my ships EA 114:19, cf. *ina IGI-an ab-ba* EA 151:42 (all letters from Byblos); *elippu ina libbi a-ab-ba* EA 288:33 (let. from Jerusalem).

b) in SB: *linūḫ a-ab-ba tāmātu rapašti* may the *a.*, the vast sea, be appeased Šurpu V-VI 190, cf. *mē a-ab-ba tāmāti [rapašti]* Šurpu VIII 84, also KAR 34:13, AMT 10,1 r. 1 and parallels AMT 26,1:14, 31,2:7, CT 23 2:6, note the replacement by *mē id Ū-la-a-a tāmāte rapašte* AMT 27,5:7 and K.9946 (unpub.); *binūt a-ab-ba tāmātu rapašti* BMS 61:6, dupl. LKA 153 r. 7, cf. *bēlum ša nazarbubšu a-ab-ba tam-tūm-ma* STT 71:44 and dupl. Rm. 287, see Lambert, RA 53 135, cf. also *a-ab-ba [ta-ma]-ta rapaštu* Maqlu VI 100.

The distribution of the word (Mari and EA) poses a problem due to the Sum. *a.a.b.ba*, "sea," (also *a.b.ba*); the writing in Jahdunlim (without mimmation) and the forms without endings in EA are difficult to explain as a loan from Sumerian. Only lit. texts from EA use the word *ti'amtū*. In SB texts, *ajabba* occurs beside *tāmātu* and possibly refers to a specific body of water, see Goetze, JCS 9 16 n. 58.

***ajabbū** (fem. **ajabbūtu*, *jabītu*) adj.; of the sea (as epithet of Ištar); MA*; cf. *ajabba*.

^dINNIN A.AB.BA.KI = *ia-bi-i-[tu]* KAV 145 r. 3 + KAV 73:4 (MA list of gods).

In CT 28 38 K.4079a:11' (SB Alu) ^dEŠ₄.DAR A.AB.BA-ta *ina bit amēli ú-[...]* remains obscure.

ajābiš (*jābiš*) adv.; like an enemy; OB*; cf. *ajābu*.

naphar mā[tātīm ... ša] abī RN [i]zibam [a]-a-bi-iš ibbalkitannima all of the lands which Šarrukin, my father, left me revolted against me hostilely CT 32 1 ii 4 (OB Cruc. Mon. Maništušu); *ne-ke-el-mu-šu ia-bi-iš-ma* they frown upon him as (if he were) an enemy PBS 1/1 2 ii 26 (OB lit.).

ajabtu s. fem.; enemy; SB; cf. *ajābu*.

ajābu

ša 7 u 7 kaššapāti ša 7 u 7 a-a-ba-ti-šá for seven and seven witches, for seven and seven enemies of hers Maqlu VI 79; *ēnu* [emnet ēnu] a-a-bat the eye is evil, the eye is hostile ArOr 17/1 203 No. 6:1 (translit. only), cf. *lemnēta a-a-ba-tú* AMT 97,1:9 (inc.).

ú a-a-ba-sa : ú *el-li-bu* Uruanna I 406, and ú a-a-ba-sa : ú a-rat a-ra-ru ibid. 279, is possibly to be interpreted as *ajabassa*, “her enemy.”

For a-a-ba-tu-ni in ABL 992 r. 1, read *mīni šá(!)* a-ba-tu-ni *mīni ša tēmuni*.

ajābu (*hajābu*, *jābu*) s.; 1. enemy, 2. in *ajāb akalī* (name of a plant); from OB on; *jābu* in MA, NA royal (also CT 20 37 iv 5, BRM 4 15:14, Lambert BWL 194 r. 21, from Assur), *hajābu* EA 102:27, pl. *ajābū* (*ajābūtu* AKA 263 i 28); cf. *ajābiš*, *ajabtu*, *ajābū*, *ajābūtu*.

lú.erim = *ra-ag-gu*, *a-a-bu-ú* OB Lu A 41f.; lú.erim = *ra-ag-gum*, lú.erim.du = *a-a-bu-um* OB Lu Part 8:4f.; e-ri-im ERIM = *a-a-bu-um*, *ra-ag-gu-um*, [...]-um, *na-ak-ru-um* Proto-Diri 478ff.; NÍG.NE^{ni-ig-ni-ru}RU (var. níg.NE^{e-rim}RU) = *rag-gu*, NE^{e-rim}RU = *a-a-bi*, níg.á.zu(var. Á^a.zi) = *še-e-nu* Erimhuš V 61ff.; níg.erim = *rag-gu*, erim = *a-a-bu*, níg.á.zi = *še-e-nu* Lu Excerpt II 182ff.; ki.^{NE}RU^{im} = *a-šar* ^{ra}*rag-gi*, ki.NE.RU = *a-šar a-a-bi* Izi C i 8f.; lú.er[im] = [*a-a-bu*] Igituh I 188; lú.ḫul = *lim-nu-ú*, *a-a-[bu-um]* Ob Lu A 37f.; [lú.níg.ḫul] lu-ni-ḫu-ul (pronunciation) = *a-ia-bu* KBo I 30:19 (Lu App.); ú.ri = *a-rum*, a.ri = *a-a-bu*, ba.ri = *a-ḫu-[ú]* Antagal N ii 18'ff.; ri-im LAGAB = *a-a-bu*, *rag-gum* Ea I 39-39a, also A I/2:76f.

ur.sag sa.šu.uš.kal.bi lú.erim.ma šú.a : *qarrādu ša šušallašu a-a-bu isahḫapu* hero, whose net falls over the enemy Lugale I 13, cf. giš.tukul. e.gú.erim.šē ur.bi i.kú.e : *kakku ana māt a-a-bi mīthāriš itakkalu* the weapon devoured the entire enemy country Lugale II 36; lú.erim.e i.zi : *a-a-ba tebū* ibid. V 25; [d^lr].ra erim kala.ga ḫul.gál [...] : [d^lNergal šá a-a-bi lemnūtu dannū[ti] unapz [...] BA 5 642 No. 10:19f., cf. ibid. 633 No. 6:32f., and passim (always erim) in bil. texts, see mng. 1a and c; see also SBH p. 119 r. 7f. cited *ahū* lex. section.

mu-šal-lu-u, *rag-gu*, *a-a-bu* = *sa-ar-ru* Malku VIII 35ff.; *a-a-bu* = MIN (= EN ra-'i-bi) LTBA 2 2:139.

a-a-bi-šu = *lem-nu* Izbu Comm. 46f., see mng. 1b; ^dSUH.MIN.RIM : *mu-bal-lu-ú a-a-bi*, [^dSUH.GÚ].MIN.RIM : *muballū napḫar a-a-bi nāsīḫ raggi* (DN's name explained as) he who annihilates the enemy, (and as) he who annihilates the totality of the enemy, who extirpates the wicked STC 2 pl. 62 ii 31ff., cf. suḫ [gú.er]im.ma : *na-si-[iḫ] nap-ḫar a-a-bi*

ajābu

ArOr 21 364:54f.; [É.ság].ki.il : *é sāpin a-a-bi* [*é bi-i-tu ság s*]a-pa-nu gi a-a-bi AfO 17 133:21f.

1. enemy — a) in hist.: *mutammīḫ a-a-bi* who keeps the enemies under firm control CH iii 47; erim giš.ḫaš.AG.AG : *šāgiš a-a-bi* who slaughters the enemies LIH 60 iv 7 (Ham-murapi); lú erim lú ḫul.[g]ál suḫuš.bi kalam.ta ḫé.im.mi.bur₁₂ : *išdē a-ia-bi u lemnim in mātīm lu [assuḫ]* I uprooted the enemy and the wicked from the land RA 39 7:43 (Sum.) and 8:49 (Akk., Samsuiluna); *a-a-bi-šu na'era zā'erīšu ana qātišu mullī'ama* slaughter (pl.) his enemies, deliver his foes into his power (Enlil's order to the other gods) YOS 9 35 i 43 (Samsuiluna), cf. ibid. ii 82; may Šamaš give him a mighty weapon *kāšid a-ia-bi* which will conquer the enemies Syria 32 16 iv 18 (Jahdunlim), cf. *kāšid a-a-bi-e-šú* Borger Esarh. 97 r. 11; [...]ti a-ia-bi-ka ^dIM inad-*dinakkum* Wiseman Alalakh 126:27 (OB treaty); Merodachbaladan *a-a-bu lemnu* Lyon Sar. 14:32; *qaran a-a-bi-šu lemnū[ti] bulli kīma la'mi* blow out like a flame the “horns” of his wicked enemies JRAS 1892 357 ii B 26; *u lu aššum erreṭi šinātina nakara aḫā ia-a-ba* (var. *a-ia-ba*) *lemnā ... uma'aruma ušahḫazu* or if on account of these curses he instructs or instigates a hostile stranger or an evil enemy AOB I 64:45 (Adn. I), also, wr. *a-ia-a-ba* AKA 250 v 68 (Asn.); *da-iš KUR.KUR ia-bi* who tramples over the enemy countries AAA 19 pl. 77 No. 170:6 (Shalm. I); *ḫā'it šalz-pāt a-a-bi* (Šamaš) who sees through the enemies' evil schemes AKA 29 i 7 (Tigl. I); *zikaru dannu mukabbis kišād a-a-bi-šú* (var. *a-ia-bi-šu*) the mighty man who treads on the necks of his enemies AKA 214:4 (Asn.), cf. *kāšid ia-a-bu-ut* (vars. *a-a-bu-ut*, *a-ia-bu-ut*) *Aššur* AKA 263 i 28 (Asn.); *ašlul māt GN ša qereb māt Kaldī a-a-ab Bābīlī* I plundered the land of Bit-Dakuri, which is in Chaldea, an enemy of Babylon Borger Esarh. 52 iii 62; *eli a-a-bi u zāmānē ušzassu ina lūti* he (Aššur) establishes him in power over his enemies TCL 3 122 (Sar.), cf. ^dIrra [*mušam*]qit *a-a-bi-ia* (var. *šāgiš zāmānīja*) OIP 2 112 vii 89 (Senn.), also ^dŠAR.UR₄ *mušam-qit a-a-ab šarri* (name of a city gate) ibid. 113 viii 3; *nēr a-a-bi-e-šú* Borger Esarh. 98 r. 24,

ajābu

cf. *linēru a-a-bi-e-a* ibid. 68:21; *anār a-a-bi ašgiš zāmānu* VAB 4 216 i 37 (Ner.), cf. *ana nāri a-a-bi-ia* ibid. 190 No. 23 ii 10 (Nbk.); *a-a-bi-šú qāssu* KUR-ud Wiseman Chron. 72 BM 21946 r. 22 (Nbk.); 2 ^d*lahmū ešmarū sāpin a-a-bi-ia* (I set up, to the right and left of the East Gate) two *lahmu*-monsters of *ešmarū*-silver (presented as) standing on my enemies VAB 4 222 ii 16 (Nbn.); *šumqut māti a-a-bi-ia* 5R 66 i 25 (Antiochus I); *šarrašu ana a-a-bi litūršu* may his king turn into an enemy for him BBSt. No. 9 ii 31 (NB).

b) in omen texts: *šarrum a-a-bi-šu qāssu ikaššad* the king will conquer his enemies personally YOS 10 42 i 32, cf. ibid. 17:29f. (both OB ext.), also KAR 453:3 (SB ext.), CT 27 4:19 and 6:15 (SB Izbu), Kraus Texte 3b ii 31 and dupl. 4c ii 8', cf. *šarru a-a-bi-šú* (var. *a-a-ab-šú*) *ikaššad* CT 40 40 r. 70, var. from dupl. TCL 6 9:16 (SB Alu), cf. also Thompson Rep. 49:3; *a-a-bu-ú-ka ana [a]-bu-ul-li-ka irrubunim* your enemies will enter your gate YOS 10 24:23, also, wr. *a-a-a-bu-ú-ka* ibid. 26:25 (both OB ext.); *šarra a-a-bu-šu ikammūšu* his enemies will put the king in fetters KAR 460:20 (SB ext.); *a-a-ab zi-ma* an enemy will rise Thompson Rep. 272 r. 6; *rubū ia-bi-šu qāssu ikaššad* the prince will personally conquer his enemies CT 20 37 iv 5, also, wr. *ia-a-bi-šu* BRM 4 15:14, wr. *a-a-b[i]-šu* dupl. ibid. 16:12 (all SB ext.); note BÅD ^dAMAR.UD. KUR-*a-a-bi-ia-ana-qātēja*-<mu-nu> MU.NI *šalhē* [...] the wall called Marduk-<Deliver>-the-Land-of-My-Enemies-into-My-Hands (is) the outer wall of [GN] CT 18 49 ii 15 (ext. comm.).

c) in lit.: *a-a-bu mutta'idu* (parallel to *lemnu*) the vainglorious enemy En. el. IV 124; *ša napḥar a-a-bi uḥalliqu* who destroyed all of the enemies (explaining Marduk's name ^dZāḥ.gú.rim) ibid. VII 56, cf. *nāsiḥ a-a-bi* who roots out the enemy (referring to the name ^dSuḥ.gú.rim) ibid. 43 and 48; *kakku bēl mātāti* ^dBēl *lāmu a-a-bi uperrir* [illassu] encircling the enemies, the weapon of Bel, the lord of all lands, scattered his forces Tn.-Epic "iii" 45, cf. *qablāt a-a-bi* ibid. "ii" 26; *ālī kī a-a-bi nikilmanni* my city glares at me as (if I were) an enemy Lambert BWL 34:82 (Ludhul I); [*lina*]kkis *ia-a-ba-am-ma linir ina*

ajābu

kakkī[šu] let him cut down the enemy, let him slay (him) with his weapons Lambert BWL 194 r. 21 (from the Assur text LKA 2); ^d*Marduk . . . a-a-bi-šu elišu* GAR-*ma* Marduk will favor his (the king's) enemies Lambert BWL 112:17 (Fürstenspiegel), cf. *ana šimitti a-a-bi irreddū* they (the horses) will be led away to (serve) the enemy's teams ibid. 34; *akul a-a-bi-ia aruḥ lemnūtija* devour my enemies, consume my foes Maqlu I 116, also Maqlu II 132 and KAR 94:14 (Maqlu Comm.); *kāšid lemnu u a-a-bi* Maqlu I 95, and passim, *kāšidu a-a-bi u zāmānū* PSBA 20 157 r. 20, also *tāridu lemnu gallā a-a-ba* KAR 26:48; *šipta attā salmu sākīp lemni u a-a-bi ana mahrišu tamannu* you recite before it the incantation "You, figurine, are the one who overthrows the wicked and the enemy" KAR 298:37, cf. ibid. 42, *kāšid a-a-bi* (name of a magic dog figurine) ibid. r. 19; UD.17.KAM *ša tērubti* DUG₄.GA-*ú bēlu a-a-b[i]-šú kī ikmū* the 17th day is (the day of) the *tērubtu*, (this is) explained: when Bēl "bound" his enemies LKA 73:2, see TuL p. 38 (cultic comm.); LÚ.KUR-*ka la akšudu giššiška a-a-bi-ka . . . la alqutu* have I not conquered your enemy, extirpated your raging adversaries (and) enemies? Craig ABRT 1 25:22 (NA oracles), cf. igi lú.erim.ma zú.súd.súd : *ana gāšis napišti a-a-bi* BA 10/1 94 No. 16:6f.; *nākirika takammu a-a-bi-ka takaššad* you will capture your enemies, you will conquer your enemies (citing an oracle) ABL 1237 r. 22.

d) in letters: *anāku kīma abim u aḥim abaššēkkum at[t]a a[jj]āšim kīma lemnim u a-ia-[b]i-im tabaššēm* I have been a father and brother to you, yet you have been a fiend and enemy to me Syria 33 65:9 (Mari, let. from Aleppo), cf. *lemnām u a-a-ba-am birkišu ušaš-šāšu* Baghdader Mitteilungen 2 57 ii 10 (OB), cf. also *kīma a-ia-ab anāku i-di-šu* EA 89:47; *qaqqad a-ia-ab bēlija* PN *uqallil* PN has put my lord's enemy to shame ARM 2 113:29, cf. *abi a-ia-ab-šu ik-[šu]-ud-ma ana kussī bīt abišu irub* Syria 19 113 (Mari let.); they said [PN . . .] *lemnum u a-ia-bu-um* PN is an evildoer and an enemy ARM 2 137:26; *adi . . . a-ia-bi-šu u lemnīšu ana šapal šēpēšu la iškunuma* not until he has brought his enemies and his foes (to submission) at his feet

ajābū

ARM 3 18:21; *lušēbil* LÚ.MEŠ *a-ia-bi-e ša šarri ana qātišu* I will send the king's enemies through him (the envoy) EA 162:58; *utidagalu* LÚ *a-ia-bu-nu utikalū epra* our enemies should see (this favor) and eat dust EA 100:35; the royal arm should shatter UZU.SAG.DU LÚ.MEŠ *a-ia-bi-šu* the head of his enemies EA 141:33; *šumma* LÚ *a-ia-bu ina* GN [...] if the enemy enters Kizzuwatna KBo 1 5 ii 4 (treaty); *nāki-rēka liškipulišamqitu a-a-bi-ka* may they overthrow your foes, bring down your enemies ABL 1285:7 (NA), cf. *a-a-bi-ka qātka [lušak]šidu* ABL 797 r. 19 (NB), *ultu šarru be-lī-a-ni a-a-bi-šū qāssu ikšuduma* ABL 865:8 (NB).

2. in *ajāb akali* (name of a plant): Ú.GUR₉.SIG₇: Ú *a-a-ab a-ka-li* (var. *a-a-ba-ka-la*) Uruanna I 403; Ú *a-a-ab* (var. *ia-ab*) NINDA.MEŠ: Ú *el-li-bu* ibid. 393.

In TCL 6 19 r. 21–24 read IZI.ŠUB = *miqit išāti*, see, e.g., Hg. B VI 29, cited *išātu* lex. section, see also *izišubbū*.

ajābū adj.; hostile, inimical; SB*; cf. *ajābu*.

ipšēteki lemnēte upšāšēki a-a-bu-te našparā-tiki ša lemutti your hostile acts of sorcery, your evil missives Maqlu VII 77.

Unique use of *ajābu* which elsewhere refers to humans.

ajābūtu s.; enmity, hostility; Mari*; cf. *ajābu*.

šumma ana ru'im a-a-bu-tám i-da-ú (= itawu) ú'a-wa-tum uši if he plots a hostile act against a friend, and the secret (lit. word) gets out RA 35 67 No. 30:2, cf. *šumma nakrum iš a-a-bu-ti i-da-ú(?)ma* ibid. 68 No. 31 b:2 (Mari liver models, early OB).

ajak see *ajiki'am*.

ajaka see *ajiki'am*.

ajakam see *ajiki'am*.

ajakamma adv.; somewhere; OA; cf. *aj* interr.

šumma aš'um a-a-kam-ma ibašši if iron is available somewhere BIN 4 45:11 (let.); *šumma ammakam ištiki wašbat ulama a-a-kam-ma wašbat tērtiki lillikam* let a report from you come to me as to whether she is staying

ajakku

there with you, or whether she is staying somewhere else BIN 4 68:17, cf. *mimma a-a-kam-ma la al--kam-ma la alqēma [m]ahrika la aškunma* KTS 15:10; *šumma kas-pam a-a-kam-ma ina bābtija tamhura* if you have received money anywhere outstanding to my credit BIN 4 97:7, cf. ibid. 13 (let.); *šumma PN šuḥā<r>am mimma <a>-a-kam-ma ikaššaduni* if PN gets hold of some young man somewhere (he will bring him to his house) TCL 1 240:4; *šumma a-a-kam-<ma> taštanammēšu našpirtak ana* GN *ana šērija lillikamma* a message from you should reach me in GN should you keep hearing from him from somewhere KTS 37b:7 (OA let.).

ajakku (*ejakku, jāku*) s.; (a structure in a temple); OB, MA, Bogh., SB; wr. syll. and É.AN.NA.

Nun.pirig.gal.dim NUN.ME ÉEn.me.kár ÉInnin šà.é.an.na.ke_x(KID) an.ta.e_x(DU₆+DU).dè : [MIN] *ap-kal* MIN šá ÉIš-tar iš-tu AN-e ana qī-riḫ a-a-ak-ki ú-še-ri-da Nunpiriggaldim, the *apkallu* of Enmerkar, who brought Ištar from heaven into (her) *a*-structure Reimer, Or. NS 30 2:10f., cf., wr. *ana* É.AN.NA van Dijk, UVB 18 p. 44:9, also é.an.na é.ki.a : *bit a-a-ak bit itūti* ASKT p. 127:29f., see Schollmeyer, MVAG 13 220.

a) in gen. — 1' **ajakku** (OB, SB): *libni Ézuzal bit DN rabšam li'am a-a-ka-am libni* let him build the Ezuzal, the temple of DN, let him build the *a*-structure, a recumbent bull JRAS Cent. Supp. pl. 9 vi 24 (OB hymn); [... šī]ḫti ilī kanūt a-a-ak-ki (goddess) who is the joy of the gods, on whom care is lavished in the sanctuary BMS 2:45, see Ebeling Handerhebung 26; Ištar *bēlet* É.AN.NA (var. *ā-a-ak-ki*) *qudduši* STC 2 pl. 77:28, see Ebeling Handerhebung 130, var. from KUB 37 36:25; *sukku nīmedu parakku kummu a-a-ku* (var. *ia-a-ku*) *ša māt Aššur* 3R 66 ix 40, var. from KAR 214 r. iii 16, see Frankena Tākultu p. 8 and 26; *bita šanā ša el mahri* É.AN.NA-šá *quššudu irišannima* she (Ištar) requested from me another temple, one which would be more sacred than her former *a*-structure Weidner Tn. 17 No. 7:84, cf. É.AN.NA BĀRA *lalīša* ibid. 16:42. Note with det. é: [... é.a]n.na : *ana* É É *a-a-ak-ku* SBH p. 116 No. 64:7', also (Sum. missing) *ana* É *a-a-ak-ku* ibid. 6', also *kanūt*

ajalatu

é *a-[a-ak-ki]* BMS 4:14, see Ebeling Handerhebung 28.

2' *ejakku, jāku* (MA, NA): I constructed (for Aššur) *bīta ella* (one var. adds *ia-a-ka*) *kišša šaqā parakka šīra aṭmāna rašubba* a holy temple (with) an *a*-structure, a lofty *kišsu*-room, a high dais, an awe-inspiring building AOB 1 122 iv 13 (Shalm. I); *e-a-ak* GN *aštamu šīr[u]* — *a*-structure of Arbela, august meeting place LKA 32:6, see Ebeling, JfK 2 277; note (in personal names) *Ia-a-[ku]-lime-er* KAJ 170:26, cf. (same person) É.AN. NA-UD-er *ibid.* 17:17, also *Ia-a-ku-UD-er* *ibid.* 11 (MA).

b) in the divine title (or name) *Bēlet ajakki (jāki)* — 1' in Hitt.: ^d*Be-e-lat a-ia-ak-ki* KUB 6 45 i 44, also, wr. *a-ia-ki* KUB 6 46 ii 10, also KBo 1 3 r. 26.

2' in NA lit.: ^d*Be-lat ia-a-ki* KAR 214 ii 33, see Frankena Tākultu p. 25.

The word may be a loan from Sum. é.an.na in the nuance "high house." With the exception of the passage in AOB 1 122 iv 13 (where *ajakku* is added in only one variant), the structure seems to be connected with the cult of goddesses. The word cannot be related to *ēqu* in *bīt ēqi* in spite of the name *Bēlat ēqi*.

Schroeder, OLZ 1915 266; Schott, OLZ 1930 885, ZA 40 5; Weidner, AOB 1 122 n. 7; Frankena Tākultu 80.

ajalatu s.; hind (occurs only as fem. personal name); OB; cf. *ajalu* A.

A-ia-la-tum (fem. personal name) VAS 7 3:25.

WSem. fem. formation.

ajalu A (*jalu, julu*) s.; 1. stag, deer, 2. in *qaran ajali* (name of a plant); from OB on; wr. syll. and DĀRA.MAŠ; Akk. lw. in Sum. (a.a.lum.àm JAOS 77 75 Coll. 4.50) and Akkadogram in Hitt. (EZEN.ŠE *A-IA-LI* KUB 13 4 i 39, see Gurney, AAA 27 59f.); cf. *ajalatu*.

lu.lim = *lu-lim-mu*, si.mul = *a-a-lu*, si.mul = *ia-a-lu* Hh. XIV 145-146a; dāra = *tu-ra-ḥu*, dāra.maš = *a-a-lu* (var. *ia-[a-lu]*) *ibid.* 147f.; lu.lim = *lu-li-mu* = *a-[a-lu]*, dāra.ḥal.ḥal.la = *na-a-lu* = MIN Hg. A II 260f. in MSL 8/2 44; [kuš].dāra.maš = MIN (= *ma-šak*) *a-a-lu* Hh. XI 36; x-x EZEN×GIR = *qar-nu-u, ia-[um]* AVIII/2:86f.; DĀRA.[MAŠ] = *a-a-lu* Practical Vocabulary Assur

ajalu A

357, cf. ADD 777 r. 4 (Practical Vocabulary of Nineveh), see AfO 18 340.

SI.DĀRA.MAŠ = *qar-nu a-a-lu*, SI = *qar-nu*, DĀRA.MAŠ = *a-a-lu* BRM 4 32:1 (med. comm., to TCL 6 34 ii 2).

na-a-lu = *a-a-lu* Malku V 55; *a-ia-lum* = *zi-ka-[rum]* Explicit Malku I 66.

1. stag, deer — a) in gen.: *armē turāḥē najālē* IA-e-le.MEŠ *ina sadīrāte utemmīḥ sugul-lātešunu ikšur ušālīd maršīssunu* he kept mountain goats, ibex, *najālu*-deer, *a*-deer in parks, organized them in herds and bred them in flocks AKA 141 iv 20, see Jaritz, JSS 4 204ff., cf. *najālē* DĀRA.MAŠ.MEŠ *armī turāḥē . . . ina qereb ḥuršāni šaqūte utammīḥu* *ibid.* 89 vii 5 (Tigl. I); *sugullāt . . . sirrimē šabāte* DĀRA.MAŠ.MEŠ . . . *ina ālija* GN *lu akšur* I brought together wild ass, gazelle, and deer herds in my city, Calah AKA 203 iv 42 (Asn.), cf. KAH 2 84:127 (Adn. II); *ina dajālātešu ša šiddi Puratti* DĀRA.MAŠ.MEŠ *adduak* TUR.MEŠ DĀRA.MAŠ.MEŠ *ina qāti ušabbīta* in the course of hunting expeditions along the Euphrates I killed deer, and caught their young myself Scheil Tn. II 81f.; *kī ša a-a-lu kaššuduni dīkuni ana kāsunu . . . EN ūš.MEŠ lukaššidu lidūku-kunu* even as (this) deer has been caught and killed, may the avenger catch you and kill you Wiseman Treaties 576; *kīma a-a-li turāḥi* (in broken context) Winckler Sar. pl. 45 E 36; [*adūk*]a *asa būša nēša nimri mindīna a-a-la turāḥa būla u nammaššē ša šēri* I killed wild animals and creatures of the steppe (such as) bear, hyena, lion, leopard, tiger, deer, (and) ibex Gilg. X v 13; *libkīka asu būšu nimru mindannu lulimmu dumāmu nēšu rīmu a-a-lu* (var. *-lim*) *turāḥu būl nammaššē šēri* may bear, hyena, leopard, tiger, *lulīmu*-deer, jackal(?), lion, wild bull, *ajalu*-deer, ibex—all the animals of the wilderness—lament for you (Enkidu)! Gilg. VIII 17, restored and var. from STT 15:11, see Gurney, JCS 8 92 and Garelli Gilg. p. 53, cf. MAŠ.DĀ.MEŠ *a-a-li šap-pa-ru* K.2556 r. iii 16 (SB *tamītu*, courtesy W. G. Lambert); *šumma immeru šikitti* DĀRA.MAŠ *šakinma* if a sheep has the appearance of a deer CT 31 30:15ff. (SB behavior of sacrificial lamb), see AfO 9 120; *ina* ITI *Abi . . . 2* DĀRA.MAŠ.MEŠ *ana Bābili irubunimma idūkušunūti* in the month of Abu two deer entered Babylon, and they

ajalu A

killed them King Chron. 2 p. 165 ii 12; *ugga kīma a-a-lim* (var. DĀRA.MAŠ) roar like a stag LKA 102:2, see Ebeling, MAOG 1/1 42 (šà.zi.ga rit.), var. from LKA 99c:7', cf. *rām a-a-lim* LKA 103:5. Note the royal name ^mA-a-lu UVB 18 44:1, corresponding to Á.lu.lim of the Sum. King List, see van Dijk, *ibid.* p. 46.

b) as food: fodder for oxen, sheep and 1 *a-ia-lu* ... *ša bīt mārī* one stag in the fattening shed Iraq 7 51 A 951, cf. *ibid.* 49 A 937 (OB, Chagar Bazar); 500 DĀRA.MAŠ.MEŠ 500 *šabāti* five hundred deer, five hundred gazelles (for a royal banquet) Iraq 14 35:110 (Asn.).

c) parts of the animal (in med. and rit.) — 1' *garan ajali* stag horn: SI DĀRA.MAŠ *tasāk ina šamni tuballal tapaššaš tazarruma ina'eš* you grind stag's horn, mix it in oil, smear (it) on, spread it, and he (the patient) will get well AMT 75 iii 28; SI DĀRA.MAŠ *tubbal tasāk ina šikari išatti* you dry stag's horn, pulverize it, and he (the patient) drinks it in beer KAR 194 iv 14 (SB), and passim in SB med., also (in fragm. context) KUB 4 48 iv 3 (šà.zi.ga rit.); *garan* DĀRA.MAŠ ... *tuqattaršu* you fumigate him with stag's horn (and other substances) AMT 93,1:11, cf. AMT 2,1:16, 33,1:33 and 36, 98,1:2, 99,3:5 and r. 6, cf. (for a charm) AMT 103:16, etc.; *šap-pār-ti* SI DĀRA.MAŠ the tip of the stag's horn (beside *šapparti garan* UDU.MÁŠ) KAR 194 iii 6, cf. [SI(?)] *a-a-li* GÌŠ(?) *a-a-li* LKA 95:27; see also mng. 2.

2' *rikibtu* (an aphrodisiac obtained from the dew-claw(?) of a stag): *rikibte a-a-lim* LKA 103:11, also KAR 70 r. 34, see Ebeling MAOG 1/1 46, wr. *rikibte* DĀRA.MAŠ LKA 103:8.

d) in representations: *ištu BI-IB-RI A-IA-LI* with(?) a rhyton (in the form of) a stag ZA 45 72 Bo. 5036 iii 13 (translit. only); 2 *IA-ú-lu ša hurāsi* two stags of gold AfO 18 302 i 31 (MA inventory); 3 *UZU.MEŠ ša DĀRA.MAŠ x NA₄.ZA. GÌN KILÁ 3 šupri ša DĀRA.MAŠ ša mirhi* ... *ša PN imhuruma ana ekal* DĀRA.MAŠ *iddinu* three stuffed deer bodies, with x lapis lazuli, the weight of three deer hoofs, for . . . , which PN received and delivered to the Palace of the Stag Sumer 9 34ff. No. 20:3, 6, and 14 (MB);

ajānu

(gold) *ša isirti ša ekal a-a-li* payment collected for the Palace of the Stag(s) *ibid.* No. 9:2 and No. 26:2; (gold) *isirti [š]a ekal a-a-li ša ana [x-x]-ti ekal* DĀRA.[MAŠ] payment collected for the Palace of the Stag(s) for the [...] of the Palace of the Stag *ibid.* No. 16:21f., also, wr. *ekal* DĀRA.MAŠ *ibid.* No. 21:5 and 22:8.

2. in *garan ajali* (name of a plant): *qa-an-nu a-a-lu* SAR CT 14 50:53 (list of plants in a royal garden); note that some of the refs. cited mng. 1c-1' may refer to the plant and not to the actual stag horn.

For the custom of fattening deer attested in the refs. from Chagar Bazar (see mng. 1b), cf. Schneider, Or. 22 29 (ref. to *lulīmu*).

Landsberger Fauna 98f.

ajalu B s.; help; NA, NB; probably WSem. lw.

laššu RN ana a-a-li(!)-šú-nu la illak Mero-dachbaladan will indeed not come to their help ABL 222 r. 19 (NA); LÚ *Kaldānu šarru tēmu liškunma ana a-a-li-nu [L]i-ḫi-ī[š]* may the king give the Chaldean instructions that he hasten to our help ABL 1114 r. 17; *ašša šibātu attasū ana a-a-li-ia u ana kitrija lizziz* since I have made a request, let him be at my side to help and assist ABL 1286 r. 2, cf. (in broken context) *a-a-lu ša RN* ABL 1311:27 (all NB).

ajāna see *ajānu*.

ajanibu see *janibu*.

ajāniš interr.; whither?; lex.*; cf. *aj* interr.

me.ta = *a-IA-nu* = [...], me.ta.a = *a-IA-ni-eš* = (Hitt.) ku-x-[-...], me.ta.a.kám = *iš-tu a-IA-ni-eš* = (Hitt.) nu k[u-...] Erimhuš Bogh. A r. 7'ff.

von Soden, ZA 41 125 n. 1.

ajānu (*ajānum, ajānumma, ajāna, ajinna, jānum, jānumma, jānu, ja'nu*) interr.; 1. where?, 2. wherefrom?; from OA, OB on; cf. *aj* interr.

me.da.[a] (vars. [me].e, me.a) = *IA-[a]-nu* Erimhuš II 26; me.ta = *i[š]-tu IA-nu-um* *ibid.* 29; me.ta = *IA-nu-um* Imgidda to Erimhuš B 10'; me.da = *iš-tu IA-nu-um* *ibid.* 12'; me.ta = *a-IA-nu* Erimhuš Bogh. A r. iv 7': me.a = *IA-'nu* Izi E 38,

ajānu

cf. (with *atta, anāku, attunu*) ibid. 39–45, see MSL 4 200; [me.a me ba.a]n.gar = IA-²-nu *i-qūl* (var. *i-ru-ba*) where did he become silent (var. enter)? ibid. 46; me.a = IA-n[u-um] ibid. 61, cf. (with *at-[ta], šu-[ú]*) ibid. 62f.; me.a.ta = IA-nu-u[m], me.a.ta.àm = IA-nu-um-ma, me.a.ta za.a.kám = IA-nu-uk-ka, me.a.ta e.ne.kám = IA-nu-uš-šu, me.a.ta mà.e.kám = IA-nu-ú-a, me.a.ta.ta = *iš-tu* IA-nu ibid. 65–70; [ma]-a = ME = a-li, e-ki-am, IA-nu, IA-ú A I/5:11–14, see MSL 4 192.

a-a-na // IA-a-nu // a-a-iš // a-a-nu-uš CT 41 40:3 (Theodicy Comm.).

1. where? — a) *ajānum* — 1' in OA: *ana PN niqbīma umma nīnuma kaspam dinnīātīma umma šūtma a-a-nu-um kaspī bītī ana* 2 MA. NA *kaspim tadnu* we said to PN, “Give us the silver!” — he said, “Where is there any silver of mine? even my house has been sold for two minas of silver” KTS 7a:9, cf. CCT 5 6b:9.

2' in OB and Mari: [TÚG na'ra]mu a-ia-nu-um ... TÚG na'ramu mahrija ul ibaššū where are there any na'ramu-garments? there are no na'ramu-garments (here) at my disposition PBS 7 52:12; a-ia-nu-um kasapka u šēka ša tanaddinušu[nūš]im where are the (lit. your) silver and the barley which you have been giving them (now)? (i.e., what return have you had for your money?) ARM 1 28:26; sinništum šī a-IA-nu-um wašbat where does that woman live? ARM 5 8:7.

b) *ajānumma*: *ša mé sulluh a-ia-nu-um-ma la naklīm u muškēnim la berēm šīpram ša kēnātīm ušeppeš* where is one who has been sprinkled with water (i.e., an expert)? how can I have reliable work done without an experienced man or a non-... hand? ARM 3 79 r. 8'; *mindēma annā muna'iru* ...] a-a-nu-um-ma iššira [...] perhaps this is a murderer, where... [.] Gilg. X i 14.

c) *ajinna, ajāna* (SB only): *ali zāninkunu ēnakunu a-a-in-na* where is your (the gods') provider, where is your high priest? Gössmann Era V 14; *ana bānišu* [...] a-a-in-na tamūt[u ...] BA 5 657:11 (SB lit.); a-a-na [bē]l pakku [i]mšu malaka a-a-iš mudū iššanin ištika where is the wise man who was ever comparable to you, where the scholar who could ever compete with you? with comm. a-a-na // ia-a-nu // a-a-iš // ia-a-nu-uš Lambert BWL 70:5 (Theodicy).

ajar ili

d) *jānu, jānum, ja'nu* (OB): see lex. section; [š]ammū ana imēri [u] ana šēni IA-a-nu-um where is there any fodder for the donkeys and the sheep? PBS 7 29:10 (OB let.).

e) *jānu šū* (wr. *jānuššu* in Bogh. and EA): see *jānu šū* Izi E 63 and 68, in lex. section; *ištēn ardu ina libbi ardāni* [...] u i-IA-nu-uš-šu *ina libbi* [...] one slave among the slaves [...], where is he then among [...] KUB 3 22:8 (let. of Ramses II); [IA]a-nu-šu ilu [š]a *ina panija* [l]a *itbū* where is he, the god who did not stand up before me? EA 357:33 (Nergal and Ereškigal), cf. ibid. 37.

f) with suffixes: see *jānukka, jānuššu, jānūa* Izi E 67–69, in lex. section.

g) *ištu ajānu* from where?: see Erimhuš II 29, Imgidda to Erimhuš B 12', and Izi E 70, in lex. section; SAL.TUR šī *ištu a-IA-nu-um ilgūši* from where did they kidnap that girl? ARM 5 7:11 (= RA 35 118).

2. wherefrom?: *a-a-nu-um kaspum ētaliam* from where should the silver have come? TCL 4 29:42 (OA), cf. *a-a-nu-um ušēliam* Lewy, RA 35 84 citing an unpub. OA tablet; *a-ia-nu-um ileqqēm ul ina še'im šamnīm u karānim ana kaspim ittanaddinma* wherefrom does he get (such amounts of silver) if it is not that he constantly sells barley, oil, and wine? ARM 1 73:14.

In OA and OB letters *ajānum* is used as a rhetorical question with negative implications, see also *jānu* indecl.

von Soden, ZA 41 101 and n. 1.

ajānum see *ajānu*.

ajānumma see *ajānu*.

ajar ili (*jar ili, ajarillu, jarillu*) s.; 1. chameleon, 2. (a marine animal); SB.

bar.gùn.gùn.nu (var. bar.mušen.na) = *hur-ba-bi-lum*, bar.gùn.gùn.nu kur.ra = a-a-ar DINGIR (var. bar.[mušen.na] kur.ra = ia-ar DIN[GIR]) Hh. XIV 205f.; mul.da.mul (var. mul.da.mu), mul.da = a-a-ár DINGIR (vars. a-ia-ar [i-l]i, ia-ar DINGIR) ibid. 343f.; bar.gùn.gùn.nu kur.ra = a-a-ár DINGIR = *hur-ba-[bi-lu]* Hg. A II 263 in MSL 8/2 45; BAR.MUŠEN.NA, [a]-a-ár DINGIR = *hu-na-me-šu* Practical Vocabulary Assur 399f.

ajarahḫe

[...] *a-a-ri*-DINGIR = *hur-ba-bi-lum* CT 41 45 BM 76487:7 (comm. to Uruanna III), cf. Köcher Pflanzenkunde 28 ii 11; bar.mušen.na, bar.gùn.gùn, *hur-ba-bi-lum* = *a-a-ár* DINGIR Uruanna III 519ff. in MSL 8/2 65.

a-a-ar i-lum = *hur-ba^{bi}bil-lu* Malku V 60.

1. chameleon — a) in gen.: [... G]IM *a-a-ar* DINGIR *tattanašlala* (between *kīma* MUŠ.TUR like a little snake, and *kīma tulāti* like worms) [you who] slither around like a chameleon K.10943:4' (courtesy D. A. Kennedy), dupl. or join to AfO 19 116 (Marduk's Address to the Demons).

b) in med. and rituals: KUŠ *a-ia-ri*-DINGIR skin of a chameleon AMT 41,1:27; *a-a-ár* DINGIR *tašabbat libbašu tepetti* you take a chameleon, open it AMT 5,1:16; Ì.UDU *a-a-ár* DINGIR fat of a chameleon (as ingredient of a medication) KAR 182:19; Ì.UDU *a-a-ar* DINGIR Iraq 19 41 vi 17, *šaman kalit a-a-[ru]* [...] RA 18 19:14 (Assur text); note the writing Ì.UDU BAR(text:AN).GÙN.NA KUR-i (= *šadī*), (for BAR.GÙN.GÙN.NU KUR.RA) KAR 194 r. iv 35.

2. (a marine animal): see Hh. XIV 343f., in lex. section.

It is uncertain whether *ajarillu* or *ajar ili* is to be considered the basic form of this word.

For Bauer Asb. 79:5, see *ajaru* B.

Thompson DAC 169; (Landsberger Fauna 104; Ebeling, MAOG 10/2 53 and 72).

ajarahḫe s.; gold; lex.*; Hurrian word; cf. *hīaruhḫe*.

za-al-ḫu, a-a-ra-ḫi = MIN (= [*ḫu-ra-ḫu*]) SU.BIR₄^{ki} gold (in the language of) Subartu An VII 16f.

Ungnad, Or. NS 4 296f.; Thompson DAC 61 and 97; Friedrich Heth. Wb. 321a s.v. *hīaruhḫi*.

ajarahū (a stone) see *urijaḫu*.

ajarillu see *ajar ili*.

ajartu (*jartu, ajaštu*) s.; (a shell, probably the cowrie); OA, OB, SB, NA, NB; *ajaštu* Dar. 43:4, pl. IA-e-re-te KAR 1 r. 27 and 31; wr. syll. and (to be read as a pseudo-logogram *ia₄-artu*) NA₄.PA.

a) wr. *a-a-ar-tu(m)*: (after large quantities of copper and ivory) 4 ŠILA 5 GÍN NA₄ *a-a-ar-*

ajartu

tum 3 ŠILA 10 GÍN NA₄ *ka-ba*(text -*ku*)-*ḫum* ù *la-ḫa-na(!)-tum* ... ZAG.10 ^dNIN.GAL.ŠÈ four silas (and) five shekels of *a.*, three silas (and) ten shekels of *kapasu* and *laḫanātu*, tithe(?) of the goddess Ningal (from a journey to Telmun) UET 5 546:3, cf. 9 ŠILA NA₄ *a-a-a[r-tum]* (same occasion) ibid. 678:7, also 6 GÍN NA₄ *kapasum u* NA₄ *a-a-ar-tum* ibid. 795 ii 10 (all OB); x *a-a-ar-tám ša ēzibakkuni ana* PN *naiim šēbilši* send the 15 shekels of *a.* which I left with you to our PN Kienast ATHE 30:33 (OA); *šumma ina imitti marti dīḫu nadīma ina libbišu* BABBAR *kīma a-a-ár-ti itaddū* if on the right of the gall bladder there is a scar (see *šihḫu*) and white spots are scattered on it as (on) an *a.*-shell (it will hail) CT 28 44 r. 13, dupl. TCL 6 2 r. 16, cf. *kīma ia₄-artu* ŠUB.MEŠ Boissier DA 217:7, with comm. *ia-ár-tu₄*: ŠUR-an [*abni*] CT 20 41 vi-v 4, *kīma a-a-ár-ti* ŠUB.MEŠ CT 20 15 K.6848:6 (all SB ext.); NA₄ *a-a-ár-tu₄* (in a list of beads for a charm) KAR 185 iv 17.

b) wr. *ia-ár-tú*: NA₄ *ia-ár-tú* AMT 4,4:7; NA₄ *ka-pa-ḫu* NA₄ *šu-a* NA₄ *ia-ár-tú* (to be crushed) KAR 194 i 46; NA₄ *ia-ár-tú ša* 7 GÙN-šá — *a.*-shell with seven spots ibid. i 47.

c) wr. *ia₄-artu*: *askuppāti za'ina ša* NA₄.PA.MEŠ (var. *aksuppāte zu'in* IA-e-re-te) stud the slabs with *a.* CT 15 47 r. 32 and 36, var. from dupl. KAR 1 r. 27 and 31 (Descent of Ištar); *ia₄-artu ša* 7 GÙN.MEŠ-šá AMT 88,4 r. 8, ibid. 3,2:16, 91,2:2, 102:23, STT 102:3, KAR 213 ii 13, LKA 136 r. 15, etc.; *ia₄-artu* NA₄ *ka-pa-ḫu* (as charms) AMT 7,1 i 7; [x] *ia₄-artu* (with 2 NA₄ *ka-ba-ḫu* 1 NA₄.PEŠ₄ ANŠE, etc., in a list of stones totaled as *naphar* 26 *ša tam-tim*) KAV 185 v 6; NA₄.ZÚ.MI *ia₄-artu* NA₄ ZI.É (as charms) BE 31 60 r. i 8, and passim in this text, also KAR 184 r.(!) 13, Šurpu VIII 87, BBR No. 66:10, BBR No. 11 r. iii 8 and 12, UET 4 149:6, 150:5 and 17; 5 *ia₄-artu* ADD 993 ii 10, TCL 6 12 r. fifth rectangle line 5; *ia₄-artu*.MEŠ (as foundation deposit, with lapis lazuli, *pappardillu* and red stone) WO 2 44 edge 1 (Shalm. III).

d) as feminine personal name: *A-ia-ar-tum* CT 6 26a:25 (OB); É ¹*A-a-ar-tum* PBS 14 No. 1086 (MB tag), *A-a-ár-tu₄* Cyr. 332:3, *A-a-áš-tu₄* Dar. 43:4.

Oppenheim, Or. NS 32 407f.

ajaru A

ajaru A (*juru*) s.; rosette; MB, SB, NA, NB, Akkadogram in Hitt.; *juru* (pl. *jerē*) in NA, pl. *ajarāni* in PBS 13 80:5 (MB); cf. **ajarū* B.

a) made of precious metals — 1' in gen.: 8 A-IA-RI (for the queen's statue of the god) KUB 22 70:20, cf. ibid. 25, also (as offering to a goddess) 8 A-IA-RV KÙ.GI KUB 15 1 i 8; 16 IA-ú-ru GAL.MEŠ 9 IA-ú-ru šani'utu 9 IA-ú-ru šalši'utu 415 KI.MIN sikātu naphar 449 IA-ú-ru ša KÙ.GI ripqu 16 large rosettes, nine second (size) rosettes, nine third (size) rosettes, 415 . . . rosettes, a total of 449 rosettes of ripqu-gold AfO 18 302 i 13ff. (MA inventory), cf. ibid. 31, and passim in this text; 12 MA.NA hurāšu ša ana šulmānāti ana DN iruba ina panija ana a-a-ru u tenšū ša DN₂ ētepuš I have made the twelve minas of gold which came in from offerings made to Bēl into rosettes and tenšū-ornaments for Šarpānitum ABL 498:12 (NB); 32 a-a-ri ina libbi 4 GAL.MEŠ ištēn gungupinnu ištēn ša muḫḫi pani 32 rosettes, among which are four large ones, one gungupinnu, (and) one to be worn on the forehead (all at the disposal of a leather worker) Nbn. 1097:1; 2 a-a-ri pa-ni two rosettes for the front (i.e., for a miter, or headband, for the goddesses) TCL 12 39:5, also Nbn. 1081:2 and 5, Nbn. 1095:7(!); sanḫānu ša a-a-ri IGI ša DN rings(?) for the front rosette of the Lady-of-Uruk YOS 6 211:3, cf. 2 a-a-ri hurāši pa-ni ša DN ina libbi 3 sa-an-ḫa . . . maṭū ibid. 216:13; ½ GÍN ḫallūru LAL hurāšu ša batqu ša a-a-ri hurāši sādu ša DN one-half less one-tenth shekel gold cast in the form of a rosette of sādu-gold, belonging to the Lady-of-Uruk GCCI 1 135:2, cf. ana batqa ša a-a-ri te-en-ši-i Nbn. 591:2; 12¼ shekels of gold ša 1-en a-a-ri GAL-ú GCCI 2 210:2 (all NB); [. . . i]a-a-ri sa-da-ni DN KÙ.GI [. . .] ADD 930 ii 5.

2' sewed on garments: 9 lubārē lubulti ilūtišu ša nipḫi hurāši ia-ar hurāši . . . šubbutu nine garments, his divine wardrobe, edged with gold nipḫu-ornaments (and) gold rosettes TCL 3 386 (Sar.); 703 MUL.MEŠ hurāši 688 ḫašē hurāši ša kusiti ša DN 706 a-a-ri hurāši 706 tenšī hurāši ša kusiti ša DN₂ ana misē ina pani PN kutimmi 703 gold stars, (and) 688 gold ḫašū-ornaments for the kusitu-garment of the

ajaru A

Lady-of-Uruk, 706 gold rosettes, (and) 706 gold tenšū-ornaments for the kusitu-garment of Nana are at the disposal of PN, the goldsmith, for cleaning YOS 6 117:4, cf. (mentioned with tenšū) GCCI 2 69:1 and 6, 133:1 and 3, 367:1 and 3; [. . .]-ti ša a-a-ri ša A-a VAS 6 1:4; kutimmē [ša ina] muḫḫi ḫatē [ša] a-a-ri u tenšē the goldsmiths in charge of attaching the rosettes and the tenšū-ornaments GCCI 1 59:8 (all NB).

3' on precious objects: ištēt tigidū hurāši ša a-a-ri šendet one gold tigidū-vase which is embossed with rosettes RAcc. 62:13, see Bauer and Landsberger, ZA 37 93 n. 3; note exceptionally of stone: 1 ēru hurāši ša ḫarbaqāni u a-a-ra-ni NA₄.ZU one golden staff (decorated) with a ḫarbaqānu-bird and rosettes of obsidian PBS 13 80:5 (MB).

b) as ornament on a building: IA-e-ri ša abnē lulmēšunūti I placed rosettes made of stone all around them Weidner Tn. 55 No. 60:11, cf., wt. IA-e-ri.MEŠ ibid. 12, wt. IA-e-ri ibid. 56 No. 61:7 (all Aššur-rēš-iši I).

c) as descriptive name of various plants — 1' ajar kaspi: Ú.GI.[RIM X]: Ú a-a-ár KÙ(!). BABBAR, Ú a-a-ár KÙ.BABBAR: Ú nu-ša-bu Uruanna I 381f.; Ú nu-ša-bu: Ú zi-[im] KÙ. BABBAR, Ú zi-im KÙ.BABBAR: Ú a-a-á[r KÙ. BABBAR] ibid. 391a-392; PA a-a-ár KÙ.BABBAR ša Ú nu-ša-bu šumšu tasāk ina šikari išatti you pulverize leaves of ajar kaspi, the (common) name of which is nušābu, and he (the patient) drinks it in beer AMT 59,1 i 32, cf. Ú a-a-ár KÙ.BABBAR Ú a-a-ár KÙ.GI (with other drugs) AMT 87,5 r. 10, and Ebeling KMI 50:16, also [. . . a]-a-ár KÙ.BABBAR [. . .] AMT 34,3: 11.

2' ajar hurāši: Ú a-a-ár KÙ.[G]I: Ú nu-ša-bu x-šú Uruanna I 385; Ú GUR₉.MI: Ú a-a-ár KÙ.GI ibid. 390.

3' other plants: Ú a-a-ár sa-na-pu: Ú a-a-ár TU KUL Uruanna I 468; Ú a-a-ár KU-bu-ut šá KUR-i: Ú an-ki-nu-te GIM lam-me ibid. 561; Ú a-a-ár SI PEŠ: Ú a-a-ár KA.MUŠ ibid. 676, note ia-ar ki PEŠ Ebeling Parfümrez. pl. 7 VAT 9659:36, ia-a-ra ibid. 27; [Ú] [a-a-ar] ka-ra-ni: Ú a-a-ar til-la-te Uruanna III 294; see also jarburānu, jarqānu, jarzibnu.

ajaru B

The meaning blossom can only be based on the extremely difficult passage *harpu ana murtam libbi a-ia-ar ki-[ni] tabanni* KUB 4 4:8, for the Hittite version of which see Friedrich, ZA 49 248 n. 1. The plant names *ajar kaspi* and *ajar hūrāši* definitely suggest that the primary meaning is ornament rather than blossom.

For VAB 4 258 ii 17, see *ajaru B*. For the OB ref. VAS 16 30:9, see **jāru*. For LTBA 2 2:177, see *ajaru E*. For Köcher Pflanzenkunde 22 iii 7, see *āru* and *šarātu* mng. 1.

Meissner, MAOG 11/1-2 54ff.; Oppenheim, JNES 8 173ff.

ajaru B s.; (mng. uncert.); SB, NB.

RN *ina ašišu kīma* ^aŠamaš [...] LÚ.GAL. MEŠ-šú *ki-i a-a-ri* [i]-[ri-šu-šu] when Assurbanipal proceeds in state [he . . .] like Šamaš, and his courtiers are as happy as *a*. Bauer Asb. 1 pl. 53 D. T. 229:5, see *ibid.* 2 p. 79; *ina erēbika bābāni nērebī papāhī u kisallāte lihdū panukku kīma a-a-ri lirīšukku* when you (Šamaš) enter (the temple), let the doors, entrance ways, cellas, and yards rejoice over you, be as happy as *a*. over you VAB 4 258 ii 17 (Nbn.).

The comparison in these nearly parallel passages may refer either to persons or to a festival. If the reference is to persons, *ajaru B* may be linked to *ajaru D*; if it is to a festival, it may refer to one typically celebrated in the month Ajaru, see *ajaru C*.

ajaru C (*jeru*) s.; (name of the second month); from OB on; wr. syll. and (mostly) ITI.GU₄.(SI.SÁ); cf. **ajarū A*.

iti.gu₄.si.sá = *a-a-ru* (var. *-ri*) Hh. I 222.

a) in OB leg.: *elūnam na-ab-ri-[i] u a-ia-ra-am pišannam ipaqgissi* he will provide her (the adopted girl) with a basket (of food) in (the months of) Elūlu, Nabriu, and Ajaru Çiğ-Kizilyay-Kraus Nippur 161 r. 4, cf. (in the date of contracts) ITI *A-ia-ru-um* CT 8 22b:27, ITI *A-ia-rum* VAS 9 33:4, BA 5 488 No. 8:8, ITI *A-ia-ri-im* CT 6 46:30, ITI *A-ia-ri* CT 4 42b:17, BIN 2 85:11 (all OB); wr. GU₄.SI.SÁ passim in OB from Gungunum on, cf. ITI.GU₄.SI.SÁ UET 5 787:18; ITI *A-ia-ri-im* UD.8.KAM

***ajarū B**

BA.ZAL-*ma* ARM 1 60:38, [a]na rēš ITI *A-ia-ri* ARM 1 43:5', also [ITI *A*]-*ia-ri* UD.4.KAM *ibid.* 2'.

b) in SB: ITI GU₄.SI.SÁ *IA-e-ru arḫu šutēšur kalama* (the name of) the month MN is (to be read) *Jeru* (translat. :) the month in which all is put in order BOR 2 39 K.738 (SB astrol., excerpt only); iti.gu₄ . . . iti ^aNin.gir.su ur. sag en₅.si.gal ^aEn.lil.lá.ke_x(KID) : ITI.GUD . . . ITI ^aNIN.GİR.SU *qarrādi iššakki rabī ša* ^aEN.LÍL KAV 218 A i 12 and 19 (Astrolabe B); *kīma ša* ITI.GU₄-*im-ma* as (is done in) the month of Ajaru SBH p. 146:26.

For the month names *hiari*, also *jarati*, see s.v.

No etymological connection between this word and its homophones can be proposed.

Langdon Menologies 110ff.

ajaru D (*āru*) s.; young man; OAKk., MB.

a-ia-rū = *ma-a-ru* Explicit Malku I 186; *a-ia-ru* (var. *a-a-ri*) = *eḫ-lum* Malku I 168, cf. [a⁷]-*ru* = [eḫ-*lum*] Explicit Malku I 54, *zi-ik-ru*, *a-ia-rū*, *mu-tu* = *zi-ka-[ru]* *ibid.* 63ff.; *mu-tu*, *a-ru-um* = *qar-ra-[du]* *ibid.* 108f.; *a-ru* = *ze-rū* *ibid.* 323.

a) in OAKk.: *A-ar-É-a* MDP 2 10 vii 3, 11 vii 15 and 13 x 10; *A-ar-DINGIR* *ibid.* 8 iv 14 and 9 iv 18; ^a*Sin-a-ar* *ibid.* 11 vii 14 (all Maništušu); for *Be-lí-a-ar*, see MAD 1 182.

b) in MB: ^m*A-a-rum* PBS 2/2 20:24, also BE 15 190 i 27, also *mār* ^m*A-a-ri* BE 14 73:13, 74:4, 15 144:4 and PBS 2/2 118:9.

It remains uncertain whether the element in the cited OAKk. personal names (see Gelb, MAD 3 8) and the MB names given are related to the rare word attested until now only in synonym lists.

ajaru E s.; (mng. unkn.); lex.*

a-a-ru = *tu-šá-ru* LTBA 2 2:177.

Spurious isolated entry between synonyms of *amāru* and *ginū*; *tušaru* is most likely a mistake for some common verb.

ajaru see *hāru A*.

***ajarū A** (fem. *ajarītu*) adj.; born in the month of Ajaru; MB; cf. *ajaru C*.

†*A-a-ri-tum* PBS 2/2 53:38, cf. BE 15 190 i 24.

***ajarū B** (fem. *ajarītu*) adj.; rosette-shaped; NB*; cf. *ajaru A*.

ajarūrūtu

1-*it kakkabti ħurāši a-a-ri-i-ti* one rosette-shaped golden star ornament JTVI 60 132:5.

ajarūrūtu see *jarūrūtu*.

ajāšu A (*jāšu*) s.; 1. weasel, 2. (a bag to carry oil, made of the skin of the weasel); from OB on; wr. syll. (*ia-a-[ši]* STT 89:172, NA) and NIN.KILIM.EDIN.NA.

^dnin.kilim.edin.na = *a-a-šu* Hh. XIV 204; ^dnin.kilim.edin.na = *a-a-šu* = *šik-k[u-ú]* Hg. A II 262 in MSL 8/2 44; kuš.^dnin.kilim.edin.na = MIN (= *ma-šak*) *a-a-šu* Hh. XI 56; kuš.lu.úb.ì.giš = *nu-ú-ĥu, a-a-šu* Hh. XI 200f.; kuš.lu.úb.ì.giš = *nu-ú-ĥu* = *nam-šá-ĥu*, [kuš].lu.úb.ì.giš = *a-a-šu* = *ki-ra-du* Hg. A II 160f. in MSL 7 150.

nu-ú-ĥu, a-a-šu = *na-a-ad šam-ni* Malku II 240f., *a-a-šu, bi-šil^u-tum* = *ki-rad šam-ni* ibid. 242f.

1. weasel — **a**) in gen.: *šumma a-a-šu* [...] KAR 398 r. 3 (catalog); *itti ì.GIŠ ia-a-[ši]* *taptanaššassuma* you rub him with (medication mixed in) weasel fat STT 89:172 (med.), cf. ÚŠ ^dNIN.KILIM.EDIN.[NA] blood of a weasel (among ingredients of a drug) AMT 34,1:17; *a-a-ši* [...] (in fragm. context) CT 22 48 r. 16 (SB lit.).

b) as personal name: *A-a-šum* CT 8 47a:17 (OB).

2. (a bag to carry oil, made of the skin of the weasel): see Hh. XI, Malku II 240ff., and Hg. II 160f., in lex. section.

Weidner, BoSt 6 89 n. 7; Landsberger Fauna 113.

ajāši see *jāši*.

aja'ūtu (or *ajātu*) s.; function of the goddess Aja; SB.

20 MU.MEŠ *Be-lit-mātāti ša* ^dA-a-ú-ti-šá (the preceding are) the twenty names of the Lady-of-all-Lands in her function as Aja CT 25 10 i 33 (list of gods).

For the parallel *ša* ^dBE-ti-šá CT 25 9 i 11, see *illilūtu* usage b. For a similar formation, see also ^dE-a-ú-ti AnSt 8 60 ii 18 (Nbn.).

ajaštu see *ajartu*.

ajekamēni adv.; somewhere; NA*; cf. *aj* interr.

ina šēri ... ĥaṭṭu kāsū ana mudabbiri ub-bulu ina qanni ištēn a-a-e-ka-me-ni ĥaṭṭu ištu kāsī ištu aḥāmiš uššuru in the morning they bring the staff and the cup to the desert, and

ajikāni

they leave the staff and the cup together somewhere on the edge (of a road) KAR 33:12 (rit.), see TuL p. 74; in broken context: *a-a-e-ka-a* STT 36:30.

Possibly to be divided into *ajeka*, “where,” see *ajaka*, and *mēni* (for *mēmēni*).

ajēma adv.; somewhere; OA; cf. *aj* interr.

šumma PN *a-i-e-ma udappir* if PN goes somewhere else (I shall hire a man in his stead) Hrozny Kultepe 126:7, cf. *šumma a-e-ma udappir* TCL 21 246A:6; *a-e-ma la tušši adi tērti zakūssa tašamme'ini* do not leave for anywhere before you have heard a clear report from me VAT 13547:20, cited Lewy, HUCA 27 p. 6 n. 23.

Instead of *ajēma* Hrozny Kultepe 126:7, the parallel text, OIP 27 50:2', has *a-e-ša-ma*, see *ajišamma*.

ajēša see *ajišam*.

ajēšamma see *ajišamma*.

aji see *aja*.

ajigalluḥu s.; (a horned animal); EA*; Hurr. word.

10 SI *ša a-i-gal-lu-ĥu*.MEŠ KÙ.GI.GAR *rittašunu* KA.GUL ten rhytons in the form of *a-* animals, mounted in gold, their handles of KA.GUL EA 25 iii 49 (list of gifts of Tušratta).

The ref. is closely paralleled by a text from Nuzi: 1 SI *ša ĥa-i-gal-la-at-ĥé te-ša-šu ša šinni u ša GIŠ iši* HSS 14 105:30, and passim in this text with refs. to materials (gold, ebony, boxwood, etc.) and parts of the container which showed ears, legs, etc., and hence was a protome-like object.

ajikā see *ajikā'am*.

ajikāni (*ékāni, ékānu*) interr.; where?; SB, NB; cf. *aj* interr.

a) *ajikāni* (SB): *a-i-ka-ni* (var. *a-i-ka-a*, see *ajikā'am*) *lullik* where should I go? Gilg. XI 230.

b) *ékāni, ékānu* (NB) — 1' in gen.: *attunu e-ka-nu* where are you (pl.)? ABL 459 r. 2, cf. (in obscure context) *e-ka-nu* ABL 1216 r. 12.

ajikī'am

2' *ana êkāni: enna agâ ultu ša GN a-na e-ka-a-ni kī allaka* where am I to go from GN now? YOS 3 106:33; *mīnamma emūqu mādu ša Aššur^{ki} ana Uruk^{ki} iphuruni u a-na e-ka-nu harrānšunu* why have large Assyrian forces concentrated at Uruk, and where is their expedition (going)? ABL 1028:16.

ajikī'am (*ajikā, ajakam, ajaka, ajak, jaka, êkāam, êkāma, êkā*) interr.; where?; from OA on; cf. *aj* interr.

ma.a an.[s]_{i12}, me.a an.[š]_e, ki.me.a an.[s]_{i12}, me.na.a a[n.s]_{i12}, [me.a.an.t]_i = *a-i-ki-a-am šu-ú* OBGT I 661ff., cf. (with *anāku, atta*, etc.) *ibid.* 666ff.; [me].a.am = *a-IA-[ki-am]* OBGT II 1.

un.zu ma.a.a i.la_{h4}.eš me la.ba.túm </> ir.ra la.ba.túm : *nišūka e-ka-a iššalla a-a-iš ittašlalla // nišūka ša iššalla a-a-iš ittašlal<la>* where have your people been carried off, whither have they gone to cower? SBH p. 110:35ff., see Langdon BL No. 19; ^dGibil imin.bi me.a.bi ù.tu. ud.da.a.meš me.a.bi bulùg.ga.a.meš : ^dMIN *sibitišunu e-ka-a-ma aldu e-ka-a-ma irbā* O Gibil! where were the Seven Gods born, where did they grow up? CT 16 44:82f.

a.bi dal.la.[x] : *e-ki-a-[am ...]* whither do you fly? SBH p. 102:23f., also *ibid.* 26f. and 28f.; e.bí nam.kù.zu nu še.bi.da : *e-ki-a-am enqu la išē* where is there a wise man who has committed no sin? BA 5 640:15f., cf. *ibid.* 17f.; i.bí.ni dúb.bi zi.[...] : *i-ni-a e-ki-a-[am] [...]* ZA 29 199 r. 18f., also *ibid.* 22f., cf. in.ga.na dūr : *e-ki-a-am lūšibšu* SBH p. 50:1f.

a) *ajikī'am* (OB): see OBGT, in lex. section; *u šuhārū ipram a-a-i-ki-a-am imahharu* and where should the servant boys receive rations? TCL 17 2:40 (let.).

b) *ajikā* (MB, Bogh., EA, Nuzi, SB) — 1' in gen.: the town which my lord has given to me is ruined through lack of water *ana balāt a-i-ka-a lullik* where should I go next year? BE 17 24:23, cf. *a-a-i-ka-a* PBS 1/2 63:12 (both MB); PN *a-i-ka-a* (var. *a-a-ka-ni*) *lullik* where should I go (now), Utnapištim? Gilg. XI 230; we have neither water, nor wood (to make a fire) *u jānu a-IA-qa-mi ni-iš-kán* LÚ.BA.UG_x(BAD) and there is not even a place where we could bury the dead EA 149:52 (let. from Tyre); *jiltegu šarru mimmiša u mimme* PN *a-IA-ka-am* the king has taken all my possessions, but where are the possessions of PN? EA 254:27 (let. from Palestine). Note

ajikī'am

with *idū*: [LÚ].MEŠ *Subarī a-i-ka-a idi šumma idukkuma* as to the Subareans, how should I know whether they are killing people? KBo 1 10 r. 24 (let. of Hattušili III).

2' with *ištu*: *ku-ur-sil-du annāti iš-tu a-i-qa-am-mi [...]* wherefrom did you (the alleged thief) [take] these fetters (of a slaughtered bull, referred to as *kursindu* line 20)? JEN 391:14; while I was in Hanigalbat *šurrumma illikuni iš-tu a-i-qa-am-mi-e eqla šunu ašbu* they (Tehiptilla's sons) suddenly came from somewhere, and they (now) live on the field JEN 328:16.

c) *ajakam* (OA): *a-a-kam lalqīma laddinakkum* where would I get (a garment) that I could give to you? CCT 4 45b:40 (OA let.).

d) *ajaka, ajak, jaka* (NA) — 1' in gen.: *a-a-kām šū nakru ša idibakkani* where is the enemy who has blown into(?) you? (see *edēpu* A mng. la) 4R 61 ii 34 (NA oracles); DN *uba'a mā a-a-ka šabit* he seeks Bēl out (and asks), "Where is he held captive?" ZA 51 132:9 (NA lit.); *karānu ša šarri ma'da a-a-ka niškun* there is a great quantity of the king's wine, where should we store it? ABL 86 r. 7; *a-sa-al-šu maku rabūte IA-a-ka* I asked him, "Where are the officers?" ABL 174 r. 14, cf. *a-a-ka* ABL 49:11; *a-a-ka uššab* where does he (the king of Urartu) stay? ABL 409:8, cf. *a-a-ka GIŠ.NÁ ša(!) šarri* ABL 433 r. 8; as to what the king wrote me *kakkussāni annāti a-a-ka šakānu* where to place these *kakkultu*-ornaments ABL 438:6, cf. also ABL 1210:12; *ša ina libbi errabu[ni] [a]-[a]-ka bit izza[zzuni] šupram* write me [...] who are entering, and wherever they are staying ABL 36:11, cf. *ša a-a-ka šūtuni* ABL 49:11. Note with *idū*: *šarru bēlini ú-da a-a-ú-ti ēpušūni a-a-ú-ti la ēpušūni aninnu a-a-ka nu-ú-da* the king, our lord, knows who did work, and who did not, but how should we know? ABL 364 r. 9.

2' with *issu*: *issanālšu mā issu a-a-ka harrānka* he keeps asking him, "Wherefrom are you traveling?" ABL 1372:19; PN *ša'al issu a-a-ka iddanuni* ask PN from where they are supplying (them) ABL 413:10; *issu a-a-ka ERÍN.MEŠ lušēbilaššu* from where should I send him troops? ABL 868 r. 3; *ana batqi ša*

ajik'am

bīt DN . . . issu a-a-ka ninaššia from where should we take (the men or materials) for the repair of the temple of Ištar? ABL 578 r. 6, cf. TA *a-a-ka niššia* ABL 117 r. 11, cf. also TCL 9 67:30; *ukin issu a-a-[ka] iħtalquni u ina muħħija ittalkuni* I have established wherefrom they fled and came to me ABL 121 r. 2; this is in every respect unfavorable TA *a-a-ak aħhur šērē* NU TAR-[su] from where else . . . omen features? PRT 122 r. 13; note TA *a-a-ak* ABL 726 r. 8.

e) *ékā, ékāma* (SB, NB): see SBH p. 110, CT 16 44, in lex. section; *šarru e-ka-a qibānu šarru e-ka-a qibānu* where is the king? tell us! where is the king? tell us! CT 22 248:21f. (NB let.). Note with *idū, lamādu*: PN *šarru e-ka-idīšu* how does the king know PN? ABL 1443:10 (NB); *e-ka-a-ma ilmada alakti ili apāti* where in the world have mortals (ever) understood the ways of a god? Lambert BWL 40:38 (Ludlul II).

f) *ékām, ékāma* (SB): see SBH p. 102, etc., in lex. section; *amēlu šū būša TUK-ma e-ki-a-am luškun iqabbi* that man will get (so much) property that he will say, "Where shall I store it?" CT 39 33:61, cf. *e-ki-a-am še'a lutbuk e-ki-a-am kaspā luškun išassi* CT 38 36:68, also CT 40 47:15 (all Alu); *e-ki-a-am lu-qam-ma-ši-ma* (in broken context) ZA 16 178 iii 3 (Lamaštu); *e-ka-a-ma* (var. *e-ki-a-am*) *tebātina e-ki-a-am* (var. *e-ki-am*) *tallaka* where are you proceeding, whither are you going? Maqlu III 34, vars. from STT 82; [...] *x KAL.MEŠ izzizzuniššumma e-ki-a-am i nillik iqbūšu* the mighty [...] went before him (Sargon of Akkad) and said to him, "Where should we go?" King Chron. 2 p. 133:29 (collection of hist. omens). Note in rhetorical questions requiring negative answers: see BA 5 640 in lex. section; *e-ki-a-am* (var. *e-ga-ma*) *la šumki e-ki-a-am la pašūki e-ki-am* (var. *e-ga-ma*) *la uššura ušurātiki e-ki-a-am la nadū parakkūki e-ki-am la rabāti e-ki-a-am la širāti* where is not your (Ištar's) name, where not your cult practices (known), where are your ordinances not kept, where are your daises not erected, where are you not considered great, where not of first rank? STC 2 pl. 76:15ff., see Ebeling Handerhe-

ajiš

bung 130, vars. from KUB 37 36:17f.; *šēlibu lapan* ^a*Šamaš e-ki-a-am illak* where can the fox get away from Šamaš? Borger Esarh. p. 58:25.

For KTS 37b:7, see *ajakamma*. In BE 14 7:26, read a.na.me.a.bi.

Landsberger, OLZ 1923 72.

ajinna see *ajānu*.

ajiš (*jīš, éš*) interr.; 1. whereto? whither?, 2. where?; OB, Mari, SB; cf. *aj* interr.

[me.e]š.še = a-IA-[iš] OBGT II 4; ma.a = [me.a] = [a]-a-iš (var. [a-a]-i-iš) Emesal Voc. III 163; me.šè e.tùm, me.šè an.tùm = a-iš tu-ub-ba-al, a-iš ub-ba-al OBGT I 715 and 717; me.^šku = IA-[i-i]š Erimhuš II 27; [me].šè = IA-i-iš Imgidda to Erimhuš B 11'; [me.šè a].tùm = e-[iš] ub-ba-al a-na-[k]u whither do I carry? OBGT I 712f.; [me.eš.še] al.du.un = a-IA-iš tallak where are you going? OBGT II 5, cf. (Sum. equivalent missing) *ibid.* 6 and 7.

me la.ba.tùm </> ir.ra la.ba.tùm : a-a-iš ittašlalla (for transl., see *ajik'am* lex. section) SBH p. 110:35f., cf. é.gi₄.in.zu me la.ba.tùm : bitu amatka a-a-iš ittaš[lalla] *ibid.* 34f.; ma.a.a : a-a-iš (in broken context) *ibid.* 35 r. 3f.

1. whereto? whither? — a) *ajīš*: (in Mari wr. a-WA-iš): *isimmānam šāti a-WA-i-iš šuš-šūm tušaššaš[šu] a-[WA]-i-iš tubbal* where are you having these provisions carried, where will you bring (them)? ARM 1 72:7 and 9; *minum tēmkinu annūm a-WA-iš panīkinu šaknā[t]unu* what is your decision in this (matter), and where do you intend to go? ARM 2 75:15; *u elippētum šina a-WA-iš illak[a] ka-at-tam-ma ana še'ika zabālim rēš-kama ukalla* wherever these ships go, they remain . . . at your disposition for transporting your grain ARM 1 6:48.

b) *jīš* (wr. IA-iš): see Erimhuš, Imgidda to Erimhuš, in lex. section.

c) *éš*: *Gilgāmeš e-eš tadāl* Gilgāmeš, for what purpose (lit. whither) do you wander? Gilg. M. i 7, also *ibid.* iii 1, cf. *eṭel e-eš taḫiššam* Gilg. P. iv 10', cf. also OBGT I 712f., in lex. section.

2. where: (as a rhetorical question requiring a negative answer) *a-WA-iš-ma muš-ke[num š]alim* where in the world is a poor man safe? ARM 5 36:16; you sent with him thirty men to conduct one thousand prisoners

ajiša

[30] LÚ.MEŠ *ana šulum 1 lim šallatim [a-w]A-iš ikaššad* where (in the world) are thirty men sufficient to guard one thousand prisoners? ARM 1 43:6; *a-a-iš mudû iššanin istika* where is the scholar who could compete with you? Lambert BWL 70:6 (Theodicy), cf. *a-a-na* // IA-a-nu // a-a-iš // IA-a-nu-uš ibid. Comm.

ajiša see *ajišam*.

ajišam (*ajiša*, *ajēša*, *ēšam*) interr.; where-to? whither?; OB, MA, NA; cf. *aj* interr.

[me.eš].še.a.am = a-IA-ša-[am] OBGT II 2; me.šè.àm = a-i-[ša-am] OBGT Ia ii 14'.

a) *ajēša* (MA, NA) — **1'** in gen.: *ina abat PN ... tamtaḥar [a]IA-e-ša [t]ūbil* you have received (various objects), on PN's order, (but) where have you taken them to? KAV 104:11 (MA let.), cf. (in broken context) *a-a-e-šá ni-ši-bit* ABL 633 r. 28 (NA), cf. also a-IA-šá quoted AHw. p. 25b, unpub. fragm. to Kūchler Beitr. pl. 12 iv 35.

2' with *ana*: *u ša šarru bēli išpuranni mā usur ana a-a-e-šá* GIŠ.LUL *anaššar* and as regards what the king, my lord, wrote to me, saying, "Observe where it will (go)," I will observe the ABL 519 r. 29 (NA); *šāḫitāte annāte issu ajaka inaššūni ana a-a-⟨e⟩-šá i-du(!)-nu-[nī]* from where are they bringing(?) these women oil makers, and where are they transferring them? TCL 9 67:31 (NA let.).

b) *ēšam* (OB): *šunu e-ša-a-am illikuma* where did they go? Genouillac Kich 2 D 4:14, see Kupper, RA 53 26 (let.); *adi atta e-ša-a-am talliku annūm maškānu ḫabit* while you were gone somewhere this threshing floor was illegally occupied PBS 7 108:26 (let.).

ajišamma (*ajēšamma*, *ēšamma*) adv.; somewhere, elsewhere; from OA on; *ajēšamma* in OA; cf. *aj* interr.

[...] = ul a-i-ša-am-ma OBGT I 711; [me].eš.še = a-IA-ša-am-ma, [me.e]š.še na.me.ni.in = a-IA-ša-am-ma ú-ul a-li-šu OBGT II 8f.

nam.ša_g.ga.bi zu.za a.l.gál ki.na.me.šè nu.gin.e.še : *dumqi šá e-[i] ...* e-ša-am-ma ul [l]akmi this prosperity will stay with you and will not go anywhere else Lambert BWL 271:15, cf. [e]-ša-am-ma (in broken context) ibid. 196 VAT 11193:6.

a) *ajēšamma*: *šumma [a]-e-ša-ma udappir sārīdam uggaršuma* if he goes off elsewhere,

ajû

he hires an ass driver in his stead OIP 27 50 r. 2' (OA).

b) *ajišamma*: a-WA-ša-am-ma (in broken context) ARM 2 35:16; note with *ištu*: *inanna uqnâ iš-tu a-IA-iš-am-me-e amurma ana šarri šūbila* now find from somewhere lapis lazuli, and send (it) to the king MRS 9 222 RS 17.383:28 (let.), see also lex. section.

c) *ēšamma*: see Lambert BWL 196 and 271, in lex. section; *iššūram bārma e-ša-am-ma illaku watmūšu* catch the (mother) bird, and wherever its young go (kill them)! Gilg. O. I. line 14, see Th. Bauer, JNES 16 256.

For TCL 21 246A:6, Hrozny Kultepe 1 126:7, etc., see *ajēma*.

von Soden, ZA 41 114 n. 1.

ajīti s.; (leather strap for a door); MB, SB.

a-a-ti, KUŠ *a-šu-a-ti* (lit. reins) = *ri-is-né-e-ti šá* GIŠ.IG CT 41 25 r. iv 11f. (Alu Comm.).

$\frac{1}{2}$ MA.NA *ḫurāši ana a-a-i-ti* a half mina of gold for a. Sumer 9 34ff. No. 13:6, cf. silver [a-n]a a-a-i-[ti] ibid. No. 5:8, also (in broken context) a-a-i-[ti] ibid. No. 27:7 (all MB); *šumma* MIN *kīma a-a-ti* // KUŠ *a-šu-ti* IGI.DU_g if a ditto (i.e., a *biršu* phenomenon) is seen (looking) like door straps CT 38 28:24 (SB Alu), for comm., see lex. section.

Probably to be connected with *earu* (*jaru*), q.v.

ajjāmi (AHw. 24b) see *aj* interr.

****ajjikāma** (AHw. 25b) see *ajû* mng. 2a.

ajjummē (AHw. 26a) see *ajumma*.

aju see *aja*.

ajû (*jû*, fem. *ajītu*) pron.; **1.** who, which, what (interr.), **2.** who, which, what (indefinite); from OA, OB on; IA-ú BMS 11:10, ABL 46:18, and passim in ABL, IA-³-[ú] Malku I 166, pl. *ajûtu*, *ajātu*, a-a-³-ú-ti ABL 364 r. 4 and 6; cf. *aj* interr.

dim.me.er na.me a.ba.zu mu.un.dím. [ma]: a-a-ú *ilu malaka imši* which god is as powerful as you? 4R 9:50 and 52; dimmer na.me nu.še : a-a-ú *ilu le-im-ma* which god disobeys you? TCL 6 51:9f., and dupl. ibid. 52:3f., see RA 11 144.

ajû

IA-ú, a-IA-ú (var. IA-ú-[ú]) = *a-me-lum* Malku I 165a-166; *a-IA-um* = [be-lu] Explicit Malku I 16. ki.me.šè, ki.me.a = *a-na a-i-im* OBGT I 719f.

1. who, which, what (interr.) — **a**) with a substantive — **1'** in OA: *a-a-ú-um tuppi ša himdātīm ašpurakkunima* what tablet of mine with evasions did I send you? CCT 2 6:8, cf. *a-a-um kaspī* KTS 15:9; *a-i-ú-tim [š]awirē ša tēzibanni* what rings did you leave me? CCT 3 24:9; *a-ú-«x»-a-am u₄-ma-am tuqa'a* how long will you wait? BIN 4 18:11; *šuhrum ina bubūtīm imuatma . . . adi a-i-im ūmīm a-ba-[ri]* the children will die of hunger, how long must I starve? BIN 6 197:16; *šim annikija adi a-a-e-em ūmīm ukallu* how long do they propose to hold back(?) on the payment for my tin? TCL 14 23:12, cf. *adi a-a-im ūmīm ukāl* CCT 2 37b:21, also, wr. *a-a-e-im* BIN 6 92:17.

2' in OB: *ana šibūt ekallim a-IA-i-tim balum šangī . . . É DUMU.SAL Šul-gi^{k1} tepti'a* at which request of the palace did you open the Mārat-Šulgi temple without the *šangū*-priests (and other officials)? LIH 83:29 (let.); *a-wa-tam mātam ša kīma* GN *ana šapārim tanaddinšum* which country could you give him to administrate that would be like Zuqīqip? ARM 1 76:14, cf. *ina a-i-im ālim iqqabbir* in what town should he be buried? ARM 6 37:9'.

3' in MB, EA: [bē]lī mē a-a-ú-ti išqīma [š]ū namgara iskir with what water was my master to irrigate after he (the *ḥazannu*) had blocked the irrigation ditch? BE 17 40:8, cf. ERÍN.MEŠ *a-a-ú-ti* PBS 1/2 36:20; GIŠ.A. AM *a-a-ana bēlija* [l]u-še-bi-la which *adāru*-tree should I send to my lord? PBS 1/2 80:9 (MB); *a-i-u-tim mār-šiprika ana māt Hatti ittalku* who among your envoys have gone to Hatti? EA 44:7, *a-i-ú-tum abba'ēka ana abba'ēja ina panāni a-[m]a-*<ta>* annīta ēpuš* who among your forefathers did such a thing to my forefathers in the past? EA 38:27.

4' in NA, NB: *a-a-ú-ti ālānišu ša ina pāhat* GN *aššūni* which of his towns in the district of Arrapha have I (ever) taken? ABL 168:8 (NA); *ina muḥḥi mēni ina muḥḥi a-a-i-tu a-mat ipušma* why (and) on the authority of what order did he take action?

ajû

ABL 1165:8 (NB), cf. *ul-tu a-a-i šū* ABL 968 r. 10; *a-a-ú bēl tābtī ša akkī annī ana bēl tābtīšu tābtu utirruni* what friend (paralleling *mannu šarru* line 25) ever returned a favor in such a manner to his friend? ABL 358:26 (NA).

5' in lit.: see lex. section; *a-a-ú ilu ša ina šamē u eršeti i'irru kāša* which is the god either in heaven or in the netherworld who would dare advance on you? BA 5 385:14, dupl. Scheil Sippar No. 7, see Ebeling Handerhebung p. 94; *a-a-ú zikru tāḥazašu ušēšika* what man has led forth his battle array against you? En. el. II 110; *ana a-IA-i tattakkal namrāšima* in what catastrophe have you put your trust? Tn.-Epic "iii" 24; *a-na a-IA-i ūmi tanaššar ša mit[ḥuši . . .] u uqaju kakkīka ūma a-IA-a* for how long will you be careful about fighting? how long must one await your attack? *ibid.* 15f.; *a-a-ú ḥāmira[ki]* what lover of yours Gilg. VI 42, cf. *a-a-ú allalki* *ibid.* 43; *a-a-ú nēšu bīri ibri a-a-ú barbaru iš'al šā'iltu* what lion ever observed oracles, what wolf ever consulted a woman dream interpreter? Gurney, AnSt 5 102:80f.; *a-a-ú-tu ḥursānu* what mountains (are not covered with your, the sun's, rays)? Lambert BWL 136:174 (hymn to Šamaš), cf. the parallel *a-a-ta kibrātu* what shores (not warmed by your bright light)? *ibid.* 175; *ela DN ištartu a-a-i-tum iqīša napšassu* which goddess other than Šarpānītu has given him life? Lambert BWL 58:34; *a-a-i-te* (var. *a-a-it*) *epšēti šanāti mātitan* what strange deeds (are happening) everywhere! *ibid.* 10 (Ludlul II); *ša ili a-a-i šimassu la tašimme* which god's fate do you not determine? LKA 17:18, see Ebeling, Or. NS 23 346.

b) used independently — **1'** in letters: *ana a-e-tim sikkī tukāl* for what (reasons) do you hold my hem? BIN 4 110 and case 5, cf. *ibid.* 109:5, also *ana a-i-tim* HSS 10 223:3, also TCL 4 131:6 (all OA), cf. *a-i-tām jāt[i]* [er-riš(?)] what is he asking of me? BIN 6 73:16; *a-a-ú-tu sīsē ša bēlijama a-a-ú-tu attūa* which are the horses of my lord, which are my own? PBS 1/2 50:59f. (MB let.); *mīnu ḥi-ṭa-a-a ina IGI šarri . . . IA-ú ḥi-ṭa-a-a* what are my sins toward the king, what (indeed) are my sins?

ajû

ABL 390:11 (NA); *amêlu la ú-da a-a-ú šütuni* I do not know the man, who is he? ABL 55 r. 2 (NA).

2' in lit.: *a-IA-um narbi'aš išannan man-num* who can rival (Ištar) in her greatness, (yes) who? RA 22 170:21 (OB); *a-a-ú řem ilī qereb šamē ilammad milik ša anzanunzē iřak-kim mannu* who knows the mind of the gods in heaven, who understands the plan of the gods of the netherworld? Lambert BWL 40:36 (Ludlul II); *a-a-ú arku ša ana šamē elū a-a-ú rapšu ša erřeti ugammeru* who is tall enough to reach heaven, who is broad enough to encompass the earth? *ibid.* 148:83f., *a-a-u bēl lemuttima a-a-u bēl usāti* who was a bad man, who was charitable? *ibid.* 78; *mannu la išit IA-ú la ugallil* who has not been remiss, who has not sinned? BMS 11:10, see Ebeling Hand-erhebung p. 72, cf. *a-a-ú ša ana dāriř iřšura qibītu* KAR 45+39:4 (SB rel.), also *a-a-ú ša . . . gillatu la ublam* AfO 19 57:106; *a-a-ú ina ilī imšā malak[i]* who among the gods is as able as you? AfO 19 51:75; *a-a-ú kām Anzī ina ilī mārika* who would be the subduer of Anzū among the gods, your children? CT 15 40 iii 20 (SB Zu); *mala řumšu a-a-ú kuřir* [. . .] who, whatever his name, is happy? Lambert BWL 78:161 (Theodicy); *atta a-a-ú la lē'u amēl[am]* who are you, a powerless human? Lambert BWL 200 r. iv 3 (fable); *uttā a-i-ta ša ana it-ti-[ia]* (var. *ana KI-ia*) *i[řřak]nu* what should I find that has been put there as a marker(?) for me? Gilg. XI 299; *a-a-ú řārřinama a-a-ú la řārřinama a-a-ú řāru tibřina a-a-ú la řāru ti[břina]* which is their wind, which is not their wind, which is the wind that is risen against them, which is the wind that is not risen against them? AMT 10,1 r. 27f., cf. *a-i-ú řadūřu mīnu řarrānřu a-i-tū kī lillikma* VAS 12 193:25 (*řar tamhāri*).

2. who, which, what (indefinite) — a) in letters: *attunu la tīdia a-i-a-tum mařkānātūa* do you not know what deposits (I have to make)? CCT 5 6a:16, cf. *mera PN a-a-um řumřu* Kienast ATHE 60:33; *řarru bēlini ú-da a-a-ú-ti epuřūni a-a-ú-ti la epuřūni* the king, our lord, knows who (pl.) did work and who did not ABL 364 r. 4 and 6 (NA),

ajumma

cf. *ibid.* obv. 12; there is no (official) news from Elam *it-ta-a-ti mala a-a-i ina GN ittal-kani* rumors(?) have come to us from everywhere about(?) GN (and I have heard as follows) ABL 899 r. 3 (NB); *[a]-a-i AD-ú-a ina pan É.SAG.MEŠ izzizuni* whoever among my ancestors was in charge of the . . . sanctuaries ABL 951:24 (NA); negated: *kīma tīdū A.ŠÀ. řUKU-ia ana mē nēzimma a-um errēřu ul ibařři* as you know, we have left my řukussu-field under water, but no cultivator whatever is available (to cultivate it) YOS 2 133:7 (OB); LÚ.ERÍN.MEŠ *uřuzzu a-a-ú-tu ina libbi ul imur alla* 121 LÚ.ERÍN.MEŠ of the men who had been enrolled, he saw none except the 121 men (in question) RA 11 167:11 (NB).

b) other occs.: if any among the cities of Hurri keep giving trouble to the cities of řunařřura *ina a-i-im āli řa LÚ řurri itti-řāmiř tāřaza ittiřu niřpuř* whatever city of the Hurrian ruler (is involved), we shall make war against him together KBo 1 5 iii 38 (treaty); *a-a-ú-te dibbīa řa ařtabakkani* whatever words I told you 4R 61 i 16 (NA oracles); *a-a-ú arkū řa illamma* any later (ruler) who might come to power CT 36 7 ii 16 (MB kudurru), also AnOr 12 305 r. 9 (kudurru).

Gelb, BiOr 12 104.

ajû s.; (a bird); lex.*

a-IA-ú MUřEN = a-a-[ú] RA 17 140 K.4229:8 (Alu Comm.).

ajumma (*ja'umma*, fem. *ajitumma*) indefinite pron.; someone, something; from OB on; wr. *IA-um-ma* ABL 1126 r. 2 (NA), Malku, and passim in Tn., Tigl. I, Senn. and Sar., *IA-am-ma* Eretz Israel 5 156 K.4730 r. 17 (Sar.); cf. *aj* interr.

mu-um-mu = IA-ú-[um-ma] Malku III 95.

a) with a substantive — 1' in omen and lit. texts: *řumma nakrum ana ālim a-i-ma tebi'am i-ta-ú-ma* if the enemy is planning (lit. discussing) an attack against some town RA 35 47 No. 19:2 (Mari liver model); *ana řar-řim a-a-i-ma ana sa-li-mi-im taša[pparma]* you will write to some king for reconciliation YOS 10 15:18 (OB ext.), cf. *řarrum a-a-ú-um-ma ana salimim iřapparaku[m]* *ibid.* 13; *řa ana alakti rubūtiřu la umařřalu ilu a-a-um-ma*

ajumma

whom no god whatever can equal in his lordly manner En. el. VII 98, cf. *ibid.* 152, also *ilūka rabīti idū ilu a-a-um-ma la idū* AfO 18 294:70, also KAR 25 r. 26, see Ebeling *Handerhebung* 20.

2' in hist. and kudurru texts: *šadī dannūti kišir šapšaḡi ša šarru IA-um-ma arhātesunu la idū* great mountains, a difficult massif, whose trails no other king had ever explored Weidner Tn. 27 No. 16:41; (lands) *ša šarru a-ia-um-[ma] [...] ana libbešunu la illiku* to which no king among my predecessors had ever gone AKA 122:5 (Tigl. I); *a-a-um-ma rubū arkū ša Aššur ana re'ūt māti u niši inambū šumšu* any future prince whom Aššur names to shepherd country and people OIP 2 146:33, and 148:23 (Senn.); *huršāni šaḡūti ša ašaršunu šarru IA-um-ma la iba'u* high mountains, whose ground no other king had ever walked AKA 52 iii 38, cf. *ibid.* 35 i 67, also 64 iv 55 (all Tigl. I); (peoples) *ša ana šarri IA-im-ma bilas-sun la iššūma* who had not brought their tribute to any other king Lie Sar. 122; in kudurru: *a-a-um-ma qīpu* any qīpu-official BBSt. No. 7 i 33, but *qīpu a-a-um-ma* UET 1 165 ii 5, also *šakkanakku a-a-um-ma* BE 1/1 No. 83 r. 12.

3' other occs.: *amēla a-a-ma ul umaššaru* they will not release anyone PBS 2/2 51:14 (MB let.), cf. GIŠ.A.AM *a-a-ú-tu-ú-ma ja'nu* there are no *adāru*-trees whatever PBS 1/2 80:8; *mār šiprišu a-a-i-[am-ma] [ina pa]nija akala ul ikul* no messenger whatever of his participated in a meal with me (lit. ate in my presence) EA 7:9 (MB); [*u*] *akanna* RN [*ab*] *uka ina a[m]ati a-i-[i]m-ma amāti ana la amāti la uttēr [u] [libbī] ina amati a-i-im-ma ul ušemriš* and thus RN, your father, could never hold any word of mine (against me) as a lie, nor did he cause me grief with any word EA 29:53f. (let. of Tušratta); *u anāku amata ša PN ina libbija a-i-ta-am-ma ul ašbat* but I never took to heart any word of PN KBo 1 10:33 (let.), also *a-i-ti-im-ma* *ibid.* r. 71; *ina a-i-im-me-e ūmi ša aḡija šulmānšu eltemi* every time I receive my brother's greetings (I arrange a festival) EA 27:35 (let. of Tušratta); *a-i-ú-ut-ti-me-e ālāni ša* GN any fortified city of the land of Hurri KBo 1 5 iii 37, also *ibid.* 45 (treaty), cf. *a-i-ut-tum-me-e* LÚ.MEŠ MIO 1 114:4 and 9

ajumma

(Bogh., treaty), also *a-i-ú-me-e* ^d*Šamši māršu* KBo 1 5 i 57; *šumma ālu a-i-ú-um-ma* if any town KBo 1 5 ii 34, cf. *šumma* KUR^{kl}-*tum* (i.e., *mātu*) *a-i-ú-um-ma* *ibid.* 52; *u PN ina a-i-im-me-e ūmi errissunūti u ileqqi* but should PN request them at any time, he can take (them) AASOR 16 91:9 (Nuzi); *u a-i-ú-ti-me-e* NAM.RA.MEŠ *ištu* GN and whatever prisoners there are from GN MRS 9 7 RS 17.79+13'.

b) used independently — 1' in omen and lit. texts: *a-a-ú-um-ma ana mitgurti išap-parakkum* someone will send you a message (asking) for reconciliation RA 27 149:8 (OB ext.); *ina ērib ekallim a-a-a-ma zuḡaḡipum izaqqat* a scorpion will sting someone among the palace personnel YOS 10 21:9; *a-a-ú-[um-ma] taggirtam ana šarrim ušēremma taggirtašu ul imaḡḡar* someone will offer the king information, but he (the king) will not accept his accusation YOS 10 46 iii 15, cf. *ibid.* 12 and 20; *a-a-ú-ma imātma re[dū]ssu ana ekallim irrub* someone will die and his estate will go to the palace YOS 10 24:12 (OB ext.), cf. *a-a-ú-um-ma ana šarrim itebbīma* YOS 10 47:9; *a-a-um-ma itebbīma šarra idāk kussā išabbat* someone will rise, kill the king, and seize the throne ABL 519 r. 18 (astrol. report), also *a-a-um-ma* KI.MIN *aḡū itebbīma kussā uššab* ZA 52 240:20f., and cf. ACh Šamaš 13:30; *ana rubē a-a-um-ma ina tillatišu ibbalakkassu* for the ruler: someone in his entourage will desert him Boissier DA 226:14, cf. *a-a-um-ma ina tillatika tēmšu išannišuma ina zumrika ipatṭar* someone in your entourage will undergo a change of mind and defect from you CT 31 41 Sm. 2075:5 and CT 20 2:5 (SB ext.), also, wr. *a-um-me-e* KAR 152:4; *a-a-um-ma uši napišti a-a ibluṡ amēlu ina karāši* has someone escaped with his life? none must survive the disaster! Gilg. XI 173; *a-a-am-ma ul iḡti ēdu šumu ul uraddi ina muḡḡi* he did not omit anything, did not add one line Gössmann Era V 43; *a-a-um-ma ša ina šāt mūši ibrū bī[ra]* there is someone who saw a vision in the middle of the night Lambert BWL 50:38 (Ludlul III).

2' in hist. and kudurru texts: *ša ina šarrāni ālikūt mahrija a-a-um-ma šubassun la emuru-ma* whose dwelling places none among the

ajūtu

kings, my predecessors, had seen TCL 3 67 (Sar.), cf. (also with negated verb) OIP 2 95:68, ADD 809:13 (Sar.); *a-a-um-ma ina libbi mārēšu* one of his sons TCL 3 339 + KAH 2 141 (Sar.); *lu a-a-am-ma mār mammana . . . ušaḡ-garu inaḡgaru* (he who) makes whomsoever of whatever status destroy, or himself destroys (the boundary stone) BBSt. No. 5 iii 13 (MB); *u lu a-a-um-ma mār mammanama ša illamma* or whoever might turn up, whatever his social status *ibid.* No. 4 ii 15; *lu itū ulu a-a-um-ma* either a neighbor or someone else 1R 70 ii 6 (Caillou Michaux); *lu ina qinni* PN *a-a-um-ma ša illamma* or should anyone of PN's family appear MDP 6 pl. 10 iv 11, cf. *lu a-a-um-ma ša bit* PN *ša illamma* BE 1/2 No. 149 ii 4; *a-a-um-ma ša ina ekalli uttaddūma* (or) anyone (i.e., any official) appointed by the palace MDP 10 p. 89 ii 22 (MB).

3' in letters: *ina mūšim a-i-ū-um-ma alap epinnim ša awēlim issuḥšumma* in the night someone took away plow oxen of the boss VAS 16 153:6 (let.), note, wr. *a-ū-um-ma* YOS 2 145:5; *šumma ana a-i-im-ma kī'am taqtīssu anāku mīnam aḡab[bi]* if you have given it (the field) to someone else (possibly *ajimma-kī'am* for *ajikī'amma* somewhere else), what can I say? TCL 18 85:11; *[i[n]a a-a-i-tim-ma libbaka [i]m-ra-a-aš* did you become angry because of something (like that)? TCL 17 10:17, cf. *warki a-a-ū-ti-im-ma ittanallaku* PBS 1/2 11:26 (all OB); *ana muḥḥi 5 narkabāti ša bēli idū a-a-i-tu-um-ma-a ibašši* in addition(?) to the five chariots my master knows about, is some other one available? BE 17 33a:11 (MB let.); does my brother not know *a-wa-ma annīta la ipuš anāku* (even though) I did nothing of the sort (against them, every year the Lukki-people take a small town away from my land) EA 38:9 (let. from Cyprus).

For LÚ.NA.ME KAR 196 iv 37 and AMT 67,1 iv 30, see *mamman*; for *awatu* ARM 2 64:20, see *amatu*.

von Soden, ZA 40 200f.; Poebel, JNES 1 474.

ajūtu see *aja'ūtu*.

ak (as) see *kī*.

akā adv.; (mng. unkn.); Bogh.*

akalu

a-ka-a izzaz KBo 1 15 r. 19, cf. [...] *a-ka-a i-di-šu* KUB 3 25:5.

akabbu (or *akappu*, *agabb/ppu*) s.; (a tree); Nuzi.*

4 *iššē a-kab-bu* PN *ilqi* PN took four *a*-trees HSS 14 603:1, cf. *ibid.* 25.

akaju (part of a loom, donkey goad) see *kaju*.

akak nāri s.; (an aquatic plant); plant list.*

ú *a-ka-ak* ID, ú *šá-mu* ID, ú *i-lat* A.ŠÀ, ú *išbabbu kirī*: ú *a-la-pu-u* Köcher Pflanzenkunde 11 ii 65ff. (Uruanna II 335ff.).

Possibly Sumerian word or loan word from AG.A (A.MEŠ), in view of the parallel sequence ú A.MEŠ AG.A, ú AG.A A.MEŠ, ú *išbabbu kirī*, ú ID, ú *ḥa-mi* ID, ú *i-lat* A.ŠÀ : ú *a-la-pu-u* CT 14 24 K.4412 r.(!) i 7ff., and dupl. *ibid.* 37 K.4417:3'ff.

akalu (*aklu*) s.; bread, loaf of bread, (beside drink) edibles, food; from Oakk. on, Akk. lw. in Sum.; wr. syll. and NINDA, NINDA.MEŠ, NINDA.ĜI.A; cf. *akālu*.

ni-in-da GAR = *a-ka-lu* Sb I 12; NINDA.KASKAL. [LA] = *ši-di-[tum]*, *a-ka-al ḥar-[ra-nim]* Proto-Diri 374f.; *ninda še.giš.ì = a-kal si-ka-a-ti*, [ninda] *še.giš.ì sig₅ = a-kal si-ka-a-ti dam-qa-a-ti*, [ninda] *é.uru.ki = a-kal ši-ḥat*, [ninda] *ú.nu.mú.a = a-kal kás-si-[ba-ni-e]* Ur X 138:9ff. (school tablet, excerpt of Hh. XXIII); [NINDA]^{min-da si-ki}UD = *a-kal si-i-ki*, [ninda.zi]^{si-ig}KAL = MIN *ḥi-iš-le-e-tum*, [ninda.zi]^{zi(!)-kum}UD = MIN *is-qu-ug-qu*, [ninda.zi]^{UD}MIN.sig₅.ga = MIN MIN *dam-qu*, [ninda.zi].sag = MIN *tak-ka-si-e*, [ninda.zi.sag].sig₅.ga = MIN MIN *dam-qu*, [ninda.zi^{da-bi}-inšE = MIN *tap-pi-in-nu*, [ninda.zi^{ku-ku-d}]aIŠ = MIN *ku-ku-ši*, [ninda.zi.IŠ^{bul-bu}BU₅.BU₅ = MIN *tu-ma-gu*, [ninda.zi.x^(?)].ERIM = MIN *šap-re-e-ti*, [ninda.zi.x]^x.la = MIN *su-me-da-ti* Hh. XXIII v 19-29; *ninda.zalag.ga* = (blank) = NINDA *ba-nu-ú*, [ninda.zi].UD = [...] = [...], *ninda.zi[x.x].QA = tap-pi-in-nu = ku-uk-ku KÙ-t[u]*, *ninda.dím = pan-ni-gu* = NINDA.ĜI.A.3.ĀM, *ninda.KA.x[x].QA* = (blank) = MIN (= NINDA) *e-dím-me x-[x]* Hg. B VI 58ff.; *ninda.šu.si[x.x].x = a-kal ú-ba-na-a-tum = MIN (= DU-bu-[x])* *ibid.* 66; [gi.pisan.gud₄.d]a = *gar-ru* (and other types of baskets) = *nu-us-ḥu ša* NINDA.ĜI.A Hg. A II 46cff. in MSL 7 70; *bu-gin LAGABxGAR = bu-gin-nu ša a-ka-lu* Ea I 65, also A I/2:220; *giš.mar.ninda = [ma]r a-k[a-li]*, *giš.mar.ninda.kur.ra = [ma]r x-[x]* Hh. VII B 12f.; [d]u₈.du₈ = *e-pu-u ša* NINDA Antagal G 147, also A VIII/1:134, see *epū* lex. section; *ku-ur LAGAB = KI.MIN (= e-bu-ú) ša* [NINDA] Ea I 25d, also

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A I/2:18, see *ebû* lex. section; *ninda zag.ga* = *a-kal* [s]a-a-ki (var. *ur-qt*), *ninda sal.sal.la* = MIN *bît emûti* Erimhuš IV 134f.

ú = a[k]-[lu], ú = [a-k]a-[lu] S^a Voc. Q 8'f.; ú = [a-ka-l]um Izi E 250D, [ú].sag = NINDA.[ME]š *ri-iš-tu-u* ibid. 296; [ú] ú = a-[ka-lu] Idu II 197; ú.A^e = NINDA ú A Izi E 279.

[kin].x = [a]-k[a-lum], [kin.s]ig = MIN *li-l[a-ti]*, [kin].sig = MIN *mu-ú-še*, [kin].sig = *nap-ta-nu* Izi H App. II 1ff.; Aš = *a-ka-lum*, *ú-pu-un-tu* Izi E 165f.; ku-ul KUL = a-[ka(?)]-lum MSL 2 p. 135:9 (Proto-Ea).

[šà.gar].tuk.a.mu.dè *ninda ga.ba.da.an.kú hé.me.en* : [lu] *ša ina būrija a-ka-la ittišu lukul atta* whether you are one with whom I would eat food when I am hungry CT 16 11 v 47f.; a nu.mu.un.da.tu.tu *ninda nu.mu.un.da.tu.tu* : *a-ka-lu u mû ul irrubušum* (the sick interior of the body) into which (as into a covered pot) food and drink cannot go CT 4 8 88-5-12,51:9f. and 23f.; *ninda ninda.LAG.gá.lú.ba.ke_x(KID)u.mu.un.te.gur.gur* : *a-ka-la liša amila šuātu kuppirmu* rub that man with bread (and) dough CT 17 11:82f. and 85; *ninda sag.gá.na mu.ni.in.gar ninda su.na mu.ni.in.te* : *a-ka-lu ina qaqqadišu iškun a-ka-lu ana zumrišu uṭahḫi* he (Enki) placed bread on his (the patient's) head, he brought bread into contact with his body CT 17 33:12f., cf. [ninda sag].du [x].in.te.a.ta [x x] su [mu.un].šub.ba.ta : *a-ka-lu ša ina qaqqadika uṭahḫi a-ka-lu ša zumurka ukappiru* ibid. 17f.; *ninda.su.lú.ta šu.úr.úr.ra ninda kú gur.gur.re* : *a-ka-lu ša zumur amēli muššudu a-ka-lu ša ina a-ka-li turru* bread which is rubbed on a man's body, bread which is thrown up when eaten ASKT p. 86-87:66f.; *ninda.izi.ninda.mur.ra 7 a.rá.2.àm KÁ.Aš.àm u.me.ni.sig.sig* : *a-kal tu-um-ri sibat adi šina bāb kamē itassukma* fling twice-seven loaves of bread (baked in) embers against the outer door CT 17 6 iii 7-9, cf. *izi.ninda.mur.ra* : *tum-ri* BE 31 46:10; é *ninda gál.la muḫaldim.gal.bi.im* : *bît a-[ka-lu] i]-ba-aš-šu-ú na-ḫa-ti-ma-tum ra-bi-tum* (in) the house in which there is bread, (she) is the chief female baker RA 24 36:3 and r. 3 (OB), see van Dijk La Sagesse p. 91; *edin.na ninda.dingir [š]à ba.gar.re* : *šēru a-ka-[al ili] libbi x[...]* Lambert BWL 254:8f.; *ninda.ni nunuz.DALLA hé.a* : *a-ka-šu* (for *akalšu*) *lu pi-lu-[ú(?)]-ma* Gordon Sumerian Proverbs p. 61 Coll. 1.41, cf. *ninda.ni gir.pad.du.DALLA hé.a* : *a-ka-šu lu da-du-ma* ibid. 1.42 (OB), see Lambert BWL 273; *ninda.a.ni a-ka-lu-um-ma* Hilprecht Anniversary Volume pl. 16 No. 13 v 11; x *DUBa nam.mi.in.gar* : *a-kal eṭemmi šá si i šá i* (fill a basket with barley) take(?) with you the bread (offering) for the spirits of the dead . . . SBH p. 77:31; ú.^{a-na} AN.kú.ga kaš.sag.sig₅.ga [...] : *a-kal šamē ellu kuru[nnu . . .]* 4R 19:59f.; *ninda.gur₄.ra kid.tur.bi ú maḫ.a* : *in epē kir[ša] ṣuḫḫir* ak-la

akalu

rub[bīma] in baking (Sum. for a thick loaf) make the lump of dough small, but the loaf large RA 17 121 ii 13 (SB wisdom); [ú] im.ma.an.zé.èm ú na.ba.an.kú.e : *a-ka-la id-di-nu-šum-ma a-ka-la ul ik-kal* they gave him food but he does not eat food K.5308:11f.

Ú.NINDA.Ú.RUM = *a-kal ḫa-aḫ-ḫu-rum(!)* (obscure) RA 13 30:14 (Alu Comm.); [x x]-x-tú = *a-ka-lum*, [x]-ku-u = *ši-ka-ru* Malku VIII 5f.

a) in gen. — 1' in Oakk.: see *akālu* mng. 1a-1'a'.

2' in OA: *ana NINDA u šikarim la idaggal* he should not wait for food and beer CCT 4 28a:32; ½ GÍN 15 ŠE *ana NINDA ašqul* I paid one half shekel and 15 grains (of silver) for food BIN 4 157:15; ŠA.BA 5 *me'at šē ana a-kà-al bît abikunu gamer* from which 500 (units of) barley have been spent for food for your father's household TCL 19 66:19; *awilum NINDA la emmiš* the boss shall not lack bread TCL 14 38:26; *ṣuḫḫarti ḫulāpam labbušat u NINDA emšat* my servant girl is clothed in rags and goes hungry KTS 34b:18 (coll. Garelli).

3' in OB, Mari, Elam: *a-ka-la-am u mē ul elemmi* I cannot taste bread or water Fish Letters 4:23, see Jacobsen, JNES 19 110 n. 12; *šiz-pātum ina bītini kīma a-ka-lim in-[n]a-ka-la* wool is consumed in our house as if it were bread TCL 18 111:17 (let.); we have no one to grind our (barley) ration (ŠUKU) NINDA *šimim nikkal* we eat bought bread VAS 16 50:21 (let.); *anumma karānam ṭābam uštābilak-kum u šiti anumma NINDA ša GN u [a]-ku-ul* now I have sent you good wine, drink!—also dishes from Carchemish, eat! ARM 5 5:6; *baṭṭākuma a-ka-la ta[nadd]ina mītākuma kispā takassip* as long as I live you (the daughter who received the inheritance during the father's lifetime) will provide food for me, when I am dead you will make funerary offerings (for me) MPD 23 285:15; if one of her children contests the bequest made to the mother *ana bītīša ul irrubma a-ka-šu* (for *akal-šu*) *ul ikkal* he will not be allowed to enter her house, (he) will not get his sustenance (from her) MDP 24 379:14; for *akal ḫarrāni* travel provisions, see Proto-Diri 375, in lex. section; for refs. wr. NINDA.KASKAL, see *šidītu* usages c and d.

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4' in Nuzi: x barley *kīma a-qa-li-šu u kīma [ku]-ur-ti-šu* HSS 13 412:6 (translit. only), cf. barley *ana* NINDA.MEŠ HSS 14 167:3 and 12.

5' in EA: *bēli enūma šābūšu u narkabātišu ša bēli illikam* NINDA.ĦI.A KAŠ.ĦI.A GUD.ĦI.A x.ĦI.A LĀL.ĦI.A u Ī.GIŠ.MEŠ *ana pani šābēšu u narkabāti ša bēlija uššanni* my lord, when the troops and chariotry of (my) lord came, bread, beer, oxen, . . . , honey, and oil were brought out (lit. came out) to my lord's troops and chariotry EA 55:11, cf. *ana panīšu* GUD.MEŠ x.MEŠ u MUŠEN.MEŠ NINDA-šu KAŠ-šu *iddinunim* EA 161:22; *inūma ji-qa-bu ana [pani] šarri jānummi* ŠE.MEŠ NINDA.MEŠ *a-ka-al šābē piṭāti ajammi gabbi ālāni šarri bēlija ištu libbišunu* NIND[A].MEŠ u ŠE.MEŠ if they say to the king, "There is no barley (or) bread, where (lit. which) is the bread for the archers?"—(now) from all the cities of the king my lord [they bring(?)] bread and barley EA 131:42 and 45; *iddinu ana šāšunu* NINDA.ĦI.A Ī.GIŠ.ĦI.A u *mimma // maḥzirāmu* they gave them bread, oil and whatever they needed EA 287:16; *u anāku ina ūmi šāšu abtaki . . .* NINDA.MEŠ u *mē ina ūmi šāšu ul elhim* I performed a wailing that day (when I heard that Amenophis III was dead) and I did not taste food or drink that day EA 29:57 (let. of Tušratta).

6' in MB, NB: *ša é.MEŠ DINGIR.MEŠ a-kalum bani šikaru ṭāb kibsu bani šurubtum šalmat* with regard to the temples the bread looks nice, the beer tastes good, the activities proceed well, (and) the income is up to schedule Aro, WZJ 8 pl. 9:3, cf. NINDA-*ma ul bani* KAŠ.SAG-*ma ul ṭāb* PBS 1/2 27:5, KAŠ.SAG *ul ṭa-am-ma* NINDA *ul banīma* BE 14 42:7 (all MB); *ina muḥḥi maššarti ša Eanna ginū a-ka-lu u šikaru la tašellā a-ka-lu lu bani šikaru lu ṭābi* concerning the service in Eanna, do not neglect the *ginū*-offerings, the bread, and the beer, let the bread look nice (and) the beer taste good BIN 1 2:8ff., also *ibid.* 33:8; *šulum ana maššartu ša Eanna* NINDA.ĦI.A GEŠTIN KAŠ.ĦI.A DUG.GA u *šulum ana bitī* the service in Eanna is in good order, the bread, wine, (and) beer are good and the temple itself is in good order YOS 3 194:13; *a-ka-lu bab-ba-[nu-ū] u* KAŠ.SAG *ṭāba inandin* he (the

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baker and brewer) will deliver delicious bread and excellent fine beer VAS 6 104:10; *zēra lirišu* NINDA.[ĦI].A *liššūnimma* IR.MEŠ *ša šarri bēlija ina* GN *li-kul-lu* let them cultivate the field, raise food, so that the servants of the king my lord may provide for themselves in Nineveh ABL 456 r. 10; *ina bubāti ša* NINDA.ĦI.A *ina šibtija amātu* for lack of food I am dying in my imprisonment ABL 530 r. 6, cf. *ina bubāti ša a-ka-[li . . .]* Thompson Rep. 85A r. 6; *ultu šaddagiš mamma* NINDA.ĦI.A *ša piṭa ul inandina bubūtu u šummū elija indaqut* since last year no one has given me food to eat (lit. for my mouth), hunger and thirst have come upon me ABL 716:19; *šarru bēlā idu kī* NINDA.ĦI.A *ina qātēja mišu* the king my lord knows that the food in my possession is scant ABL 794 r. 16; NINDA.MEŠ u *mē attadin* I gave (them) food and drink ABL 1260:10; *kūm šūkulu u rubbū ša* PN NINDA.ĦI.A KAŠ.ĦI.A MUN.ĦI.A *saḥ-le-e šamna mušibtum ša* ¹PN₂ *inandin* he will compensate ¹PN₂ (with x silver) and, for the expenses of feeding and rearing PN, (with) bread, beer, salt, cress, oil, (and) a *mušibtu*-garment AnOr 8 14:14; NINDA.ĦI.A KAŠ.ĦI.A *ša ana ummānu nadnu* bread (and) beer which were given to the craftsmen (there follows the date and a list of the quantities of bread and beer given to the craftsmen) AnOr 8 26:1; ŠE.BAR NÍG.ŠÁM NINDA.ĦI.A KAŠ.SAG u *šēri* barley as the equivalent (lit. purchase price) of bread, fine beer, and meat VAS 5 72:1; *amur* NINDA.ĦI.A KAŠ.SAG u *šēru akannu ina panīšunu* look, there is bread, fine beer, and meat here at their disposal CT 22 176:9; 20 GUR ŠE.BAR *ša a-ka-lu u ši-ka-ri* twenty gur of barley for bread and beer VAS 6 256:1; PN *a-ka-lu* KAŠ.ĦI.A u UZU.ĦI.A *ša ana papahānu iqarrub ittaši* PN has taken (for himself) the bread, beer, and meat which is due the shrines TCL 9 87:18; 2 GUR *suluppī* NINDA u KAŠ.ĦI.A two gur of dates, bread, and beer GCCI 2 388:11; NINDA.MEŠ *ri-iq-qu la ileḥḥem* he should not eat the bread of an idle fellow CT 22 14:28 (all NB).

7' in NA: *ina bubāti ša* NINDA.ĦI.A *lu la amuat* may I not die for want of bread ABL 756 r. 5, also, *wt.* NINDA.MEŠ (possibly

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to be read *kusāpu*) ABL 659 r. 6, and often in NA letters, e.g., ABL 306:6 and r. 11, 390 r. 12, 543:8, 552 r. 7, 966:9, 1086:7, 1108:5; SAG.MEŠ *ša* DN *ša* . . . *ak-li* A.MEŠ *é ak-lu hu-hu-ru x x x* offerings for Ištar of Arbela for food(?) and drink(?) for the temple(?), the bread (should be?) *hubūru* Tell Halaf 113:4f., cf. SAG.MEŠ *ša* DN *ša* NINDA.MEŠ *é*.DINGIR ADD 44:3.

8' in med.: *šumma ina tašrīt muršišu nup-puḥ* NINDA KAŠ GURUN *māda* KÚ *ina libbišu la uššab utabbaka* if at the onset of his illness he has a fever (and) he consumes a great deal of bread, beer, (and) fruit (but) it will not stay on his stomach and he throws (it) up Labat TDP 156:10, cf. NINDA *u* A *ina irtišu* DU.MEŠ-su AMT 25,4:10; ŠĀ.MEŠ-šú *našú* NINDA *u šikara utarra* (although) he has appetite, he throws up food and beer Kuchler Beitr. pl. 20 iv 44, also pl. 18 iii 5, cf. NINDA *u mā turra* AMT 58,1 + 56,5:1, also NINDA *ina pišu* GUR.GUR AMT 49,6:9, NINDA *u* KAŠ GUR.RA(?) RA 18 9 i 11; *šumma amēlu* NINDA *u* KAŠ *muttu* if a man takes little food and drink Kuchler Beitr. pl. 10 iii 7, also *ibid.* 12, also NINDA *u* KAŠ [. . .] *ša* KÚ *mut-ṭa-tu* Craig ABRT 1 4 iii 4 (*tamītu*); *šumma amēlu libbašu* NINDA *u* KAŠ *la imahḥar* if a man cannot keep food or drink on his stomach (lit. if a man's stomach will not accept food or drink) Kuchler Beitr. pl. 10 iii 4, cf. *ibid.* 6, also AMT 39,1 i 8; NINDA *u* KAŠ *libbašu* IGI-šú-*ma ina'eš* he will be able to keep food and drink on his stomach and he will get better Kuchler Beitr. pl. 13 iv 42; if a man suffers a stroke but NINDA *u* KAŠ *ul TAR-us* does not refuse food and drink AMT 77,1:4, dupl. Labat TDP 188:7, cf. *kīma ḥarīšti ina erši innadīma ak-lu u mé ina pišu iprusma* he was bedridden like a woman in confinement and refused food and drink TCL 3 151 (Sar.).

9' in lit.: *ina ga-[bal x]-li-im rešī ula anašši ana ūm šimātīm* (text: *tim-ši-ma*) *a-ga-la-am ula ešebbi* I cannot hold my head up among the, all my life I have never had enough to eat TCL 1 9:4 (Oakk. lit.); *a-ka-al patānija* (var. omits) *il-gí-ma* taking only some bread for me to eat RA 8 65 ii 4, var. from dupl. CT 36 4 i 29 (OB royal); *a-ka-lam iškunu maḥaršu* (when) they put bread before him (Enkidu

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just looked at it) Gilg. P. iii 3, note, wr. *a-ak-lam* *ibid.* 15; *liṭṭul ak-li-iš-ka ližub li-hu-ur* (for *-ul*) *u liḥ[ḥarmiṭ]* let him (who envies you) look (hungrily) upon your bread, let him dissolve, melt, disintegrate (from envy) RB 59 246:65 (OB lit.); *ina šihrūti[šu]* *dannatam* [*immarm*] *a ina šībūtišu* NINDA *irašši* during his youth he will experience famine but during his old age he will have food AfO 18 pl. 8 iii 14 (OB physiogn.); *bubūta rabāku a-ka-la ṭapšāku* I thrive on hunger, I become on food 2R 60 No. 1 ii 14, see TuL p. 13; *išū la izkur e-kul a-kal-šū* (he who) has eaten his food without invoking his god Lambert BWL 38:19; NINDA.HI.A *uttū ina ramnija ul a-kul* I did not eat by myself the bread I found RA 9 66:3 (= MDP 14 p. 47), and dupl., cf. OECT 6 p. 22 r. 7f.; *šādīd nīr ili lu baḥi sadīr a-kal-šū* he who bears (his) god's yoke always has food though it be scarce Lambert BWL 84:240 (Theodicy), cf. *amēlu šū* NINDA *sad-ra* KÚ that man will eat bread regularly CT 39 4:46 (SB Alu); for NINDA *matqa* (also *napša*, etc.) *ikkal*, see *akālu* mng. 1a-4'; *ana iriš* NINDA.HI.A *kabattuš šar-ṭpat[ḥat]* *ana iriš šīri* *u* KAŠ.SAG *lummunu zīmūšu* his innards burn with craving for bread, his looks are emaciated with craving for meat and fine beer STT 38:7, see AnSt 6 150 (Poor Man of Nippur); *nuḥatimmū* NINDA.HI.A *našāniš[šu]* the cooks brought him bread (in parallelism with meat and beer) AnSt 10 116 iii 56', also *ibid.* 114 i 41', and cf. NINDA.HI.A *ul ekul* *ibid.* 116 iii 56' (Nergal and Ereškigal); *ašar eprububūssinama a-kal-ši-na* (var. NINDA.HI.A-[*ši-n*]a) *ṭiṭṭi* (var. *tiṭṭu*) where their food is dust and their bread is clay Gilg. VII iv 37, also CT 15 45:8 and dupl. KAR 1:4 (Descent of Ištar), var. from AnSt 10 114 iii 3, cf. *kīma* NINDA.MEŠ *a-kal* (var. *e-kal-la*) *ṭidda* instead of bread am I to eat clay? CT 15 45:33 and dupl. KAR 1:34 (Descent of Ištar); *ina kilatteša a-ka-la našātma ana piša ukāl* holding bread in both her (hands) she brings (it) to her mouth (description of a representation of ^dAM.MA.KUR.KUR) CT 17 42:30, see MIO 1 72 iv 9; *ina muḥḥi ak-li u mé ša pāliḥikunu gūšani* come here to the food and drink of your devotee KAR 25 ii 21; *kī la ālik šēri nikkala a-kal sin-niš* should we eat bread (made by)

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women like one who is not a warrior? Gössmann Era I 49; *āšib āli lu rubū ul išeppi ak-la* the city dweller, though he be a prince, does not have enough to eat *ibid.* 52; *a-kal āli lullū ul ubbala kamān tūm-ri* abundant city bread is not worth bread baked in the ashes *ibid.* 57, cf. [luk]allimka alāk šašmī a-ka-al pi-i-tim I will show you the road to battles, bread baked on coals AfO 13 46 i 4 (OB lit.); for *akal tumri*, see *tumru*; NINDA NU ZU KÚ he will eat strange food Kraus Texte 13:5; *bītu šū NINDA išeppi* that household will have sufficient food KAR 382 r. 48, also BRM 4 21: 12ff. (SB Alu), and passim; *rubū nāra* (var. ID, text A.ŠA) *ušaḥrāma māssu NINDA.ḪI.A ú-pa-ta(?)-[an]* the prince will have a canal dug and give his land food to eat CT 30 31 K.9063+:5 and dupl. *ibid.* 34 81–2–4, 197:18 (ext.); NINDA *še-am itti šumē KÚ-ma šikara NAG* let him eat barley bread(?) with roast meat and let him drink beer CT 4 6 88–5–12, 11 r. 7 (NB rit.); NINDA *u^dNisaba ša ina pišū ilēmu ina šapal šēpēšu ikabbašma ina muḥḥi izzaz ma'dāti iṣāti ina libbišu ana Šamaš idabbubma* he tramples under his feet the bread and grain which he chewed in his mouth and, standing thereon, he tells Šamaš everything that is on his mind BBR No. 11 r. iii 13 and dupl. No. 73; 200 *immerē 30 alpē še'a tibnu NINDA.ME KAŠ.ME nāmurtu ša PN ... attahar* I received the tribute of PN, 200 sheep, thirty oxen, barley, straw, bread, (and) beer Scheil Th. II r. 3, and passim in this text; *a-ka-lu u mū balāt napīštišun akla* I cut off the food and water (supply)—their very sustenance Borger Esarh. 112:14; *a-ka-la u mē lizemmi* may he be deprived of food and water (in curse formula) RA 29 99 r. 18 (MB lit.); UD.12.KAM SUM NINDA *ša Enlil Ninlil* the twelfth day (of the intercalary month Elūlu), giving of food for Enlil (and) Ninlil 4R 32 ii 5, and cf. *ibid.* ii 49, 4R 33* ii 49, ZA 19 377:10 (hemer.), also cited Streck Asb. 2 i 12, cf. also *šumma ina Araḥsamna šarru NINDA SUM-in libbašu NU DUG 4R 33* iv 12 (iqqur ipuš)*; *ilu ana amēli NINDA.ḪI.A inaddin ulu mē uššab* the god will give food or plenty of water to the man CT 20 9 S. 625:4, cf., wr. NINDA VAB 4 266:11 (SB ext.); *ak-lu taparrat ki ṭābtu ina muḥḥi ak-li*

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būšu ana karārikani you serve(?) the bread, when you put salt on the bread (from?) the *būšu*-glass container (you speak as follows) STT 88 x(!) 32f., see Frankena, BiOr 18 201, cf. *ak-li ḫ.GIŠ.MEŠ ina muḥḥi salli ira[kkas]* Ebeling Parfümrez. pl. 22:14, also (the king) UZU *dura'a ina libbi ak-li išakkan* KAR 146 r.(!) ii 21 (all MA rit.).

b) measured in silas — **1'** in OB: 3 BĀN *qēmam u 6 SĪLA NINDA ša qātīm ina naruqqim kunkamma* seal three seahs of flour and six silas of bread which are at your disposal in a sack (and send it to me) Sumer 14 67 No. 42:5 (Harmal); 3 EZEN ^dUTU 5 SĪLA NINDA.BI three (food portions) for the festivals of Šamaš (see *išinnu* mng. 3) consisting of five silas of bread Waterman Bus. Doc. 60 r. 3; 6 ḫ.DU₈ NINDA.BI 36 SĪLA six (rations for) doorkeepers, consisting of 36 silas of bread YOS 5 163:23, also *ibid.* 24ff.; NINDA.SAG NINDA.UŠ MU.BI.IM first quality bread—second quality bread—names (of the recipients) BE 6/1 117:8, cf. (measured in silas) *ibid.* 1, 3, etc., also 5 SĪLA NINDA.SAG 1 SĪLA NINDA ZĪ.SAG 1 SĪLA NINDA GAL PBS 13 61 ii 13ff.; 2 SĪLA.TA NINDA *kurmassu* 2 SĪLA.TA KAŠ *maštissu* two silas of bread as his food ration (and) two silas of beer as his drink ration VAS 7 144:7; *naphar* 4 GUR 45 SĪLA NINDA ... *naptan šarrim* altogether four gur and 45 silas of (various kinds of) bread for the king's repast ARM 7 94:9, and passim in ARM 7, see Bottéro, ARMT 7 257; 2 (GUR) 100 (SĪLA) NINDA ZĪ.GA two gur and one hundred silas of bread expended MDP 10 p. 70 No. 106:1, and passim in early OB Elam.

2' in MB royal: 3 GUR NINDA.ḪI.A 3 GUR KAŠ.SAG 3 (PI) x *mirsi* 3 BĀN *asni* 3 BĀN *šamnu ḫalšu ša ūmu* 3 *immerē satukkaša ukīn* I established as her (Ištar's) regular offering three gur of bread, three gur of fine beer, x *mirsu*-dish, three seahs of Dilmun dates, three seahs of *ḫalšu*-oil, (and) daily, three sheep CT 36 7 ii 5 (Kurigalzu I).

3' in NB: 1 SĪLA NINDA.ḪI.A 1 SĪLA KAŠ.SAG *kurummat šakni ša Esagil ina libbi ginē* ^dBēl ana Šamaš *ukīnma* he (Eulmaš-šākin-šumi) established (as a regular offering) for Šamaš one sila of bread (and) one sila of fine

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beer, the ration for the overseer of Esagil (that is) from the regular offerings destined for Bēl BBSt. No. 36 ii 4, cf. *ibid.* iv 47; *ina libbi* NINDA.ĜI.A KAŠ.SAG *mirsi šēr alpi šēr immeri nūnē* ū.SAR.MEŠ *ša ana ešši* RN *šar Bābili ana Šamaš Aja u Bunene ukinnu* (the king's share) of the bread, fine beer, *mirsu*-dish, beef, mutton, fish, (and) greens which Nabû-apla-iddina, the king of Babylon, had established anew (as regular offerings) for Šamaš, Aja, and Bunene BBSt. No. 36 iv 54, cf. 2-*ta* GIŠ.ŠUB.BA.MEŠ NINDA.ĜI.A *ibid.* v 21; 1 BĀN NINDA.ĜI.A 1 BĀN KAŠ.SAG *mirsu nūnē iššūrē* one seah of bread, one seah of fine beer, *mirsu*-dish, fish, birds, (etc., list of offerings for a temple) AnOr 12 305 r. 2 (kudurru of Šamaš-šum-ukin); *ša ... ina libbi* NINDA.ĜI.A *nušurrā išakkanuma* whoever reduces the amount of bread BBSt. No. 36 vi 39 (Nabû-apla-iddina); 1 SĪLA NINDA.ĜI.A 1 SĪLA KAŠ.SAG IGI *Nanâ ...* NINDA.ĜI.A KAŠ.SAG *mirsu nūnē* ū.SAR *kî pî* 3 LÚ.TU.É (RN gave to PN a grant of land and) one sila of bread (and) one sila of fine beer dedicated to Nanâ, (the same to other gods), the bread, fine beer, *mirsu*-dish, fish (and) greens equivalent to (the portion of) three temple officials RA 16 125 i 19ff. (kudurru of Marduk-zākir-šumi I); NINDA.ĜI.A *gi-nu-ú* bread as regular offering BRM 1 99:28, wr. NINDA DIŠ-ú UET 4 183:22, also NINDA.ĜI.A *dī*(mistake for *gi*?)*-nu-ú* [ù *sa-ad-ri* TuM 2-3 214:6; *ana ūmu* 4 SĪLA *a-ka-lu* four silas of bread daily (as rent) Dar. 60:5, cf. (two to three silas as daily rent) Dar. 275:7, Nbn. 499:5, VAS 5 145:3 and 9, TCL 13 187:4; PN ... *ina ĥād libbišu ūmu* 4 SĪLA NINDA.ĜI.A 3 SĪLA *šikara ... ana* ¹PN₂ *aššatišu u* PN₃ *aplišu inandin* daily PN will give of his own free will four silas of bread (and) three silas of beer to ¹PN₂, his wife, and PN₃, his heir Nbn. 113:2; ½ SĪLA NINDA.ĜI.A ½ SĪLA KAŠ.SAG 4-ú *zittu ina ĥarmil ša alpē* one-half sila of bread, one-half sila of fine beer, a fourth share of *ĥarmil*-meat of oxen (from a prebend) VAS 5 57:1, cf. VAS 6 117:1; *minâ* NINDA.MEŠ *e-ka-lu la bēlūšu u anāku umandi ...* 1 SĪLA NINDA.MEŠ *lūkul* (see *idū* mng. 4f) ABL 587 r. 5 and 11, and cf. NINDA.ĜI.A *a ik-ka-lu u anāku umanda* ABL 743 r. 5.

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4' in NA: *naphar* 7 SĪLA NINDA.MEŠ GIŠGAL.MEŠ É.MEŠ *ak-li* 1 SĪLA-*a-a* 38 SĪLA NINDA.MEŠ GIŠGAL.MEŠ *uš-te ša* ½ SĪLA-*a-a* total: seven silas of bread for the personnel of the temples, in loaves of one sila each, (and) 38 silas of bread for the personnel second in rank, at one-half sila each (loaf) ADD 1077 i 30, also *ibid.* vii 19; for NINDA.MEŠ measured in more than one sila, see *kusāpu*; note *ša* 1 SĪLA *ak-li-šū ušellâ* whoever takes as his offering a loaf of one sila (to the temple of Nabû) ABL 65 r. 8.

c) counted — 1' in OA: 1 *me-at* NINDA PN ... *ħabbulunim* PN (and six others) owe me one hundred loaves of bread (each) CCT 1 26a:1ff., also BIN 6 155; *la* NINDA *ištēn la eššū la šubātū allubuštīšina ibašši* there is not a single loaf of bread, no firewood, (and) no garments to clothe them (fem. pl.) CCT 4 45b:23.

2' in Mari: 1 NINDA *ana* GN *ana* [š]ūrubim *ul addin[š]u* I did not allow a single loaf of bread to be taken into GN to him ARM 2 50 r. 10'.

3' in MB: *ištēn a-ka-la itti pappasi ul uqatti* she (the patient) did not finish (eating) a single loaf of bread with gruel BE 17 33:8 (MB let.).

4' in Nuzi: x NINDA *ana naptani* x loaves of bread for the meal HSS 14 99:1, and *passim*, also *ibid.* 100:1ff.

5' in NB: *ina šiti upun* 12 NINDA *ikašsar* he will take the fixed amount of a lot (lit. a handful) of twelve loaves of bread from the tax RA 16 125 ii 8 (kudurru of Marduk-zākir-šumi I); *u ištēn a-kal-šū la ibaššū* moreover he does not have a single loaf of bread YOS 3 38:19; 30 GUR ŠE.BAR *riḥiti sahlē ša ana* PN *tašpuru* 1 SĪLA *sahlē u ištēn a-ka-lu ul iddinu* of the thirty gur of barley (and) the remaining cress which you sent to PN, they have not given me a single sila of cress nor a single loaf of bread YOS 3 70:29; 2 NINDA.MEŠ *u mē ša ana* 3 GÍN KÙ.BABBAR [u]šuz two loaves of bread and water (cf. *ana* A.MEŠ NINDA.MEŠ line 34) which are worth (lit. stand for) three shekels of silver YOS 3 133:30 (all letters); *ūmu* 5 NINDA.ĜI.A ¹PN *ana* ¹PN₂ *tanandin* ¹PN will

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give ¹PN₂ five loaves of bread daily TCL 12 42:14; 5 NINDA.ĤI.A PN (beside items of one-half sila of flour) UCP 9 77 No. 99:7; *ūmu* 12 *aka-lu u* MU.AN.NA $\frac{1}{2}$ GÍN KÙ.BABBAR daily twelve loaves of bread and yearly one-half shekel of silver (a woman will pay as rental for rooms) GCCI 1 35:5; 6 NINDA.ĤI.A Ì.NUN *ina bajāta ša* UD.17.KAM six loaves of bread (with) ghee at the vigil of the 17th day UCP 9 88 No. 23:1, and cf. 2 NINDA.ĤI.A MUN.ĤI.A *kukku u muttaqu* GCCI 1 238:4.

6' in NA: 7 *ak-li dan-ni* ADD 1003:7, also 1005:9, 1010:9, 6 *ak-li dan-ni* ADD 1007:9, but wr. 12 NINDA.MEŠ *dan-nu-te* Ebeling Parfümrez. 21:7; 10 000 NINDA.MEŠ 10 000 KAŠ.MEŠ 10,000 (loaves) of bread (and) 10,000 (measures of) beer Iraq 14 35:115 (Asn.); see discussion section.

7' in lit.: *paṭira ana pan Ištar tukân* 12 NINDA *tarakkas* you place a sacrificial table before Ištar (and) set twelve loaves of bread (thereon) Craig ABRT 1 66:13, see ZA 32 172; 12 NINDA.ĤI.A *miḥḥa ana bīt Ištar tanaqqīma* you offer twelve loaves of bread (and a libation of) *miḥḥu*-beer to the temple of Ištar LKA 69:11, dupl. ibid. 70 i 8; 12 NINDA.ĤI.A *u maṣḥata ana nāri tanaddīma* you throw the twelve loaves of bread and the *maṣḥatu*-flour into the river TuL p. 56:27; *mašmāšu* 7 NINDA *inašši ša ināšu marša* 7 NINDA *inaššīma* the *mašmāšu*-priest lifts seven loaves of bread, he who suffers from the eye disease likewise lifts seven loaves of bread AMT 13,1 ii 11; 4 NINDA *ina kinši imittišu* [x] NINDA *ina kišir ammat imittišu* 12 NINDA *ina kišir ammat šumēlišu tašakkan* you place four loaves of bread at his right shin, x loaves of bread at his right elbow, (and) twelve loaves of bread at his left elbow AMT 15,3:8f.

d) varieties: 3 BÂN 5 SĪLA NINDA *sad-ru* 15 [SĪLA NINDA RI-*pi*-tú 15 SĪLA NINDA.KUR₄.RA.MEŠ [. . .] 3 BÂN NINDA *sēpi* 3 BÂN NINDA.TUR.TUR.MEŠ 3 BÂN NINDA.KA.KAK.MEŠ NINDA *lib-bu rit-tú* 35 silas of regular bread, 15 silas of . . . -bread, 15 silas of thick bread, 30 silas of . . . -bread, 30 silas of small bread, 30 silas of *kukku*-cake, bread (some in the

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shape of a) heart, (some in the shape of a) hand BBR No. 67:7f., dupl. BA 5 689:8f., cf. x SĪLA NINDA.MEŠ *ša šE ḥaš-lat* 2 SĪLA NINDA RI-*pi-tú* 7 NINDA *tuppinni* 7 NINDA *sēpi* 14 NINDA *ḥuḥū[rāt . . .]* NINDA *kamān zīzi* NINDA ŠÀ-*bu* NINDA *rit-tu* BBR No. 66:8f. (NA rit.); NINDA KUR₄.RA NINDA GĪD.DA thick loaves of bread, long loaves BBR No. 26 i 28, but note NINDA KUR-*ra* (for KUR₄.RA, or to be read *sad-ra*) NINDA GĪD.DA ibid. ii 11 (SB); for NINDA KUR₄.RA *em-ša* KUB 25 1 iii 31, and passim in Hitt., see Goetze, JCS 5 67ff.; 7 NINDA GAL.GAL 7 NINDA TUR.[TUR] *ana pan* ^d*Šamaš tašakkan* you place before Šamaš seven large loaves, seven small loaves AMT 100,3:16; NINDA.Ú (beside NINDA.ZÍZ.AN) MDP 18 78 i 4, and passim in this text, also Nikolski 2 26:2, 27:2, ITT 2/2 p. 13 3055 (all Ur III); 7 NINDA.DĪM.ME 7 NINDA *ḥasīsāti* seven loaves (in the shape of), seven loaves in the shape of an ear AMT 88,2:14, for other refs., see *ḥasistu*; NINDA IGI.NAGAR.GĪD.ĤI.A ù NINDA.ḥul.gál *ibila l.gin_x.nam* . . . -breads and . . . -bread, like (the share of) an heir Çiğ-Kizilyay-Kraus Nippur 113 r. 1' (OB), see Kraus, JCS 3 146; for other varieties with specification of ingredients, condiments, shape, see *dišpu* usage a (also Moore Michigan Coll. 85:1, GCCI 1 40:1, 127:1), *emšu* A usage c, *ḥašlatu*, *ḥašú* B s. usage b, *isgūqu* mng. 2, *kunāšu*, *makkasu*, *muššu*, *mutqu*, *sadru*, *sēpu*, *šamaššammū*, *takkasú*, *uṭṭatu*; for types of bread or cake with determinative NINDA, see *ḥuḥūru* (in CAD 5 (G) p. 157a and sub *ḥuḥurtu*), *kamānu*, *kukku*, *midru* (in ADD often wr. *me-di(r)-ri*) *mirsu*, *mutqu*, *muttaqu*, *qadūtu*, etc. For NINDA.TUR.TUR compare ZĪ.TUR.TUR cited *seḥḥeru* s.

The term *akalu* refers to a baked article of food, the main ingredient of which is flour, which can best be rendered in English by the word bread. By extension, it is at times used as a general word for food (cf. ABL 716:19 and the med. texts cited sub usage a-8'). In many cases it is not certain if it specifically refers to bread or simply to food. The Harmal letter, Sumer 14 67 No. 42:5 quoted sub usage b-1', where flour and *akalu* are listed together and both are measured by weight, suggests that *akalu* when measured by weight rather

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than unit refers to the finished product and not to the flour. This, however, need not apply everywhere.

The entry NINDA.MEŠ = *ku-sa-pu* in Practical Vocabulary Assur 148 shows that in at least some cases in NA the logogram NINDA.MEŠ is to be read *kusāpu*. In ADD it appears that NINDA.MEŠ (= *kusāpu*) means flour used in bread baking while *aklu*, wr. syll., is a unit of bread (see Landsberger, AfO 18 338f.). This distinction does not necessarily apply, however, to the NA letters in ABL. Note I SĪLA *ak-li-šū* ABL 65 r. 8, where *aklu*, wr. syll., is measured. Hence the references written NINDA.MEŠ and NINDA.ĦI.A in NA letters of ABL have been quoted here, but it is possible that they are to be read *kusāpu*. Since there is no evidence whether NINDA in Mari is to be read *akalu* or *kusāpu*, Mari refs. have been included here.

In the Persian period *kurummatu* replaces *akalu*, see Schwenzner, OLZ 1921 86. For *akalu* as a loan word in Sumerian, see Falkenstein, ZA 49 69 note to line 16, see also lex. section.

The reading of the sign GAR when it represents measures is unknown. GAR as a measure of length (= 12 cubits) is to be read NINDA in Sumerian, and may correspond to Akkadian *nindanu*, q.v. (cf. *ni-in(?)*-*da(?)*-*nam(?)* MCT p. 131 Uc 1, and see *ginindanakku*). GAR as a measure of capacity is one tenth of a sila. Weissbach's contention (ZA 41 269) that the passage 6.ĀM NINDA.ĦI.A *u šalšu ša a-ka-lu* ŠE.NUMUN VAS 5 4:13 shows that GAR as a measure of capacity is to be read *akalu* is questionable. The passage 347 (PT) 1 (BÁN) 12 *a-ka-lu mašīḫu* (parallel amounts given in *mašīḫu* alone) Moldenke 2 No. 9:8 is obscure.

For LÚ.SUM.GAR and LÚ.GAL.SUM.GAR, not to be read (*rabi*) *nādin akalī*, and LÚ.NINDA (cf. Borger Esarh. p. 114 note to line 12) see *kar-kadīnnu*, and see Landsberger, AfO 10 151. The reading of LÚ.GAL.GAR.MEŠ in ABL 43 r. 2 and 18, Ebeling Stiftungen 25 iii 4, is unknown.

For *ammari(-)akal* see *ḥamarakara*. The passage Nabnitu J 296 is to be read *šá qerši*, not *akal qerši*. The passage Iraq 15 151 ND 3441:10 is to be read *ina* (not AŠ) *mē šamni mūš GÍR.TAB*, see *zuqaḫīpu* mng. 1a.

Thureau-Dangin, RA 16 131 note to line 7.

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akalu in **bēl akali** (or *bēl akli*) s.; commensal, host; SB*; wr. EN.NINDA; cf. *akālu*.

lu EN.MUN.MEŠ-*šū-un lu* EN.NINDA.MEŠ-*šū-un* be they their hosts (lit. who give them salt and bread) Knudtzon Gebete 108:14, also PRT 44:14.

akālu v.; 1. to eat, consume, provide for oneself, 2. to take for oneself, to pocket (silver, goods, profits), to enjoy (something or the use of something), to have the usufruct (of a field, etc.), to use, consume, 3. to decrease (in measuring the rate of incline, in math.), 4. to bite, 5. to ravage, consume, destroy (said of gods, fire, and other agents), 6. to irritate, hurt (of ailing body parts), 7. in idiomatic use, 8. 1/2 to eat, swallow up each other, 9. *šūkulu* to give to eat, to feed, to support, provide for, to fatten, to give medication, to steep an object in a liquid, (with *išātu*) to destroy in fire, 10. *šākulu* to satisfy a claimant (OA only), 11. *šutākulu* to multiply, to square (in math.), 12. IV to be consumed, used up, and passive to mng. 6; from OAKk. on; I *ikul*—*ikkal*—imp. *akul*, I/2, I/3, III, III/2, III/3, IV, IV/2; wr. syll. and kú; cf. *akalu*, *akalu* in *bēl akali*, *ākil karši*, *akiltu*, *ākiltu*, *ākilu* adj. and s., *akkiltu*, *aklu* B, *ikiltu* (sub *iklu* B, see discussion), *mākaltu*, *mākalu*, *mušākilu*, *šākultu*, *šūkulu*, *tākaltu*, *tākultu*, *uklu*, *ukullū*, *ukultu*.

[gu]-ú kú = *a-ka-[lu]* Ea III 145, cf. gu-ú kú = [a-ka-lu] S^bI 256; [x].a : *a-ka-lum*, [x].ú : *a-ka-l[um]* K.4177+ iii 22f. in Langdon Archives of Drehem p. 9 n. 1 (group voc.); i.kú = *i-ku-ul* (var. -kul), i.kú.e = *ik-ka-al* (var. -kal), i.kú.e.meš = *ik-ka-lu* Hh. I 342-344; kú.a = *a-ka-lum* OBG T XIII 12, for kú = *akālu* in grammatical texts, see OBG T VIII 66-91 and IX 155-157; ú.kú = *a-ka-la a-ka-lum*, *ša-am-mu* MIN Izi E 298f.; [ri]-ig PA.ḤÚB(!).DU = *a-ka-lum* Diri V 54; [ri]-ig PA.ḤÚB.DU = *a-ka-lu* Idu I D iv 6; [ri]-ig [PA.ḤÚB.DU] = [a(!)]-*ka-lu* MSL 2 p. 147 i 15 (Proto-Ea); [ga-ar] GAR, [ga-ra] GAR = *šu-ku-l[lu]* Ea III 280f.; KA×KU. AG+A = *pa-ta-nu šá a-ka-li* Antagal VIII 137.

giš.gišimmar.ùḫ.kú.e : *šá kal-mat ak-lu* Hh. III 304, and cf., referring to *e'ru*, Hh. VII B 211; giš.gišimmar.u.ḫi.in izi.kú.e = *šá izi ak-lu* Hh. III 342; giš.si.gar.i.kú.e = *si-[ga-ru a]-[kil šam]-ni* lock using oil Hh. V 295a; giš.zó.ir. i.kú.e = MIN (= *ši-ir-ri*) *a-kil šam-ni = ša-bi-bu* Hg. II 93 in MSL 6 110, also Hh. VII A 168, Hh. XI 417; amar.ga.i.kú.e = *bu-ú-ri ši-iz-bi ik-ka-lu*

akālu

Hh. XIII 342; ninda.bi i.kú.e : a-kal-šu ik-kal she eats food provided by him (the husband) Hh. I 361; [eb]ur an.kú.e : e-bu-ra ik-kal he has the usufruct of the harvest Ai. III i 12; lú.kù.an.kú.kú = ak-lam (var. a-ak-[lam]) a-sa-ki-im OB Lu A 235 and B iv 36, var. from Part 16:6'; lú.an.zil.kú.kú = ak-lam (var. a-ak-[lam]) an-zi-l[i-im] OB Lu A 236 and B iv 35, var. from Part 16:5'; lú.izi.kú.a = ak-lam i-ša-tim OB Lu B iv 38 and Part 16:8'; SAHAR.URUDU.Ì.KÚ.E : URUDU SUMUN šá qaḡ-qa-ru kù-šú copper dust : old copper which the soil has eaten up Uruanna III 476b.

dum.u.bur.ta.ninda.kú.a.mu : māru ša ina būru a-ka-lu i-ku-lu my son who ate food from the plate SBH p.14:11f.; ú nu.un.da.ab.kú a nu(!).un(!).da(!).nag : a-kal ul ik-kal mē ul išattu he neither eats food nor drinks water CT 17 41:9f.; giš.banšur.sikil.la.ta ú.sikil i.kú.e : ina paš-šūri elli a-ka-la ulla a-kul eat pure bread from the pure dish 4R 13 No. 2:5f.; zi.ni.ta UR (var. omits) in.da.an.kú.kú ki.nam.úš ba.an.kešda : itti napištišu i-tak-kal itti mūti rakis CT 17 19 i 25f.; kú dūg.ga.ni nag ku₇.ku₇ : a-ku-la ṭaba šitā dašpa eat good (food), drink sweet (beer) AfO 14 150:235f.; [en(?)].e.š]e nu.kú.da.a.ni [a].l.kur₄.re.en.e.še : ina la a-ka-li-me kabrat (as they say) has she become fat without eating? Lambert BWL 241:41f.; á.gál i.kú.e šám á.bi ù á.nu.gál.la šám gina.bi.e.še : ik-kal le'ú šim idišu u la le'ú šim [še]rrišu the strong man provides for himself, the weak man lives off his children Lambert BWL 242:7; ga.nam ga.ug₅.ga.en.dè.en giš.en ga.an.kú ga.nam ga.ti.li.dè.en giš.en ga.bí.ib.gar : piḡa amātman lu-ku-ul piḡa aballuṭ luškun if I were going to die I would enjoy myself (lit. eat), if I were going to live I would store up provisions Lambert BWL 244:43; ud.l ga.ba.an.da.kú ud.l ga.ba.da.an.nag ud.l ga.ba.da.an.ná ud.l ga.ba.da.an.zal : ša ūma lu-kul ša ūma lušti ša ūma lušlal ša ūma luštabri (you) who (say), "today I will eat, today I will drink, today I will sleep, today I will continue (to do these things)" ASKT p. 86-87:16; ám.kú nu.kú.e ud.zal.zal.la.ri : ak-ki-lu ina la a-ka-li uš-tab-ru-u 4R 28* No. 4:45f.; ú nu.un.kú a nu.un.nag.e.dè : akala ul ik-kal mē ul išatti (without having undergone the pūt pí ritual) it (the sacred object) cannot eat and drink PBS 12/1 6:1f., cf. ú ba.ra.an.da.ab.kú.e : a-ka-lu e ta-kul PBS 1/2 115:32f., see Ebeling, ArOr 21 380, but note ú im.ši.in.kú.e.ne : šammī ik-ka-la PBS 1/2 126:10f.; ú [ir.ra ... mu.un].kú.e : a-kal [bikitim ...] a-kul I ate bread of tears 4R 10:28f., cf. [ú nu.um].kú.e ír kurum.ma.mu : [akala] ul a-kul bikitu kurmatī I did not eat bread, tears were my daily ration ASKT p. 117:19f.; giš.tukul ušumgal.gin_x(GM) adda kú.e : kakku ša kīma ušumgalli šalamta ik-ka-lu the weapon which feeds on corpses like a dragon Angim

akālu 1a

III 28; giš.tukul gú.erim.šè UR.bi i.kú.e(var. .kú) : kakkū ana māt ajābi miṭṭāriš i-tak-ka-lu the weapons are raging everywhere against the enemy country Lugale II 36; su bi.in.kú.kú.meš mud sur.sur.meš úš.nag.nag.meš : a-kil širi mušaz-nin damē šātū ušlāti flesh eaters who cause the blood to spurt (lit. rain), who drink (the blood of) the arteries CT 16 14 iv 26f.; úš kú.kú.meš mūš.nu.túm.mu.meš : a-kil damī la mupparkūti šunu they (the demons) are incessant consumers of blood ibid. 34f.; èm.gig mu.un.kú.e nu.un.<zu.àm> : ik-kib a-ku-lu₄ <ul idi> I do not know what forbidden thing I did 4R 10:46; èm.gig bí.ag.a : ik-ki-ba e-ta-kal she has done (Akk. eaten) a forbidden thing ASKT p. 119:6f.

lú.ḥun.gá.a.ni ninda i.kú.e : a-gi-ir-[šu] a-ka-lam ú-šá-k[al] he provides food for his hired man Ai. VI iii 19; ù.e.dè.ná.dè.en dingir zi.ga.kú.e : ittika lušlal i[l]a ša nisiṭti šu-kil Lambert BWL 227:28; [a].rá.bu.mušen [x] u₄ á.ba.ka nu.un.kú : arabū ša ina simāniša la in-nak-ka-lu an arabū-bird which is not eaten at the right time Lambert BWL 236:16; [...] su.zu al.kú.en : [...] zu]mrika uš-ta-kal-ka-ma KAR 333 r. 12f.; for another bil. ref. see mng. 7d.

ta'-ú = a-ka-[lu] An VIII 182; ma-la-lu = a-k[al]-lu Izbu Comm. 423; la-ma-mu = a-ka-lu CT 41 31:28 (Alu Comm., to Tablet XLV); eme.sig kūr.kú.me.e : kar-ši in-nak-ka-lu CT 41 27 edge 30f. (Alu Comm., to Tablet XXX).

1. to eat, consume, provide for oneself — a) in gen. — 1' in econ. and letters — a' in OAkk.: 54000 GURUŠ u-um-šum ma-ḥar-su NINDA KÚ AfO 20 38 vi 44, with the Sum. correspondence: 54000 erin u₄.šú.šè igi.ni.šè ninda i.kú.e 54,000 men received rations (lit. ate with him, Sargon) daily ibid. v 37; ŠU.NIGIN 5 GURUŠ AB×ÁŠ.AB×ÁŠ DUMU.DUMU GN NINDA Ì.KÚ altogether five men, witnesses, natives of GN, ate the meal (served at the closing of the sale, as their compensation) MDP 2 13 x 23 (Maništušu), cf. [x] AB×ÁŠ.AB×ÁŠ in É PN NINDA KÚ the [x] witnesses ate food in the house of PN JCS 10 26 left edge.

b' in OA: ana a-kà-li-ni-i laššu are we to eat nothing? CCT 3 24:27, cf. ana a-ka-li-ki libšiu ibid. 6, also ta-kà-al ú ta-ša-ti CCT 4 38c:4; ba'am ištija adi Ālim a-ku-ul come, get your sustenance from me (lit. eat with me) on the way to Assur CCT 4 39a r. 11'.

c' in OB, Mari: šumma awilum iššalilma ina bitišu ša a-ka-li-im la ibašši if a man is

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taken captive and there is nothing to eat in his house CH § 134:30, also *ina bitišu ša a-ka-lim ibašši* § 133:10 and § 135:40; *inūma šābum ana a-[k]a-li-im a-ka-li-im <illaku> a-na-ku-ú ana bitim ina erēbija panija ú-x-a-ma(?) at-tati'al* when (other) men go to eat bread should I, upon entering my house, . . . my face and sleep? TCL 17 56:19, cf. *a-ki-il a-ka-li-ka* he who eats your food (in broken context) OECT 3 59:14 (let.); (various victuals) *ana a-ka-al awilim* for the gentleman's food TCL 10 45:5, also (dates) TLB 1 73:13; *ištēn a[n]a a-ka-li-ia akla mā mādiš ṭāb* I kept one (*ušummu*-mouse) for my own consumption, my—it was very good! TCL 17 13:10; UZU *ukultum ana a-ka-li-ia ul ibašši* RT 16 189:14, cf. *nūnī damqūtim šāmma ana a-ka-li-ia šūbilam* buy and send me fine fish to eat *ibid.* 21; *arhiš ana a-ka-li-ia šūbilam* send me quickly (sesame) that I have something to eat ARM 1 21 r. 23'; *ša a-ka-lu u aprāku ša bēlijama* what I eat and what I wear, all belong to my husband CT 29 43:30; *adīnima suluppika ul a-ku-ul* so far I have not eaten your dates Sumer 14 30 No. 12:8 (Harmal let.); I GÍN KÙ.BABBAR *itti tamkār GIŠ.MÁ še'am ašamma a-ta-ka-al* I purchased barley (for) one shekel of silver from the ship chandler and ate (it) TCL 17 60:15 (let.); Á.BI 2 (PI) ŠE Ì.ÁG.E ù *i-ka-al* he pays two PI of barley as his (the slave's) hire (to his master) and he (the slave) will eat (where he works) UET 5 242:7; *adi wašbu* I BÁN ŠE.TA.ÁM *i-ka-al* he should receive one seah of barley per day as long as he stays UET 5 11:7 (let.); 2 SĪLA NINDA *i-ka-al maštītam ul išu* he (the hired man) will eat two silas of bread (per day) but not receive anything to drink YOS 12 527:12; *kāram i-ku-lu kāsam ištū* they have eaten from the (same) plate(?), drunk from the (same) cup ARM 8 13 r. 11.

d' in MA: *šumma DUMU.MEŠ-ša ibašši innagguru u e-ek-ku-lu sinniltu mussa tuḡa'a ana mute la tuššab* if she (a woman whose husband is missing in war and has left her unprovided for) has sons, they will be hired out and provide for themselves but the woman will wait for her husband and will not remarry KAV 1 iv 94 (Ass. Code § 36); *ina 2*

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šanāti annāte šumma ša a-ka-li [laš]šu tallakamma taḡabbi if during these two years she has nothing to eat she may come forth and declare it KAV 1 vi 50 (Ass. Code § 45); *lu šeam lu immerē lu mimma ša a-ka-li* barley, or sheep, or any edibles *ibid.* iv 48 (§ 31), cf. *annaka šarpa ḫurāša ša la a-ka-a-li* tin, silver, gold (or others) which are not edible *ibid.* iv 37 (§ 30), *abna u mimma ša la a-ka-li* jewelry and what is not edible *ibid.* vi 37 (§ 43).

e' in MB: *mār šiprišu a-a-i-[am-ma ina pa]nija a-ka-la ul i-ku-ul u šikara [ul išti]* (I have not been feeling well and so) none of his (the Pharaoh's) messengers could eat nor drink beer in my presence EA 7:10 (let. of Burnaburiaš); *mimma mala mār šarri i-ku-lu₄ kī altapra ana bēlija uštēbila* as I have written I have sent (samples of) everything the king's son had eaten to my lord PBS 1/2 58:22; *ul attūa ŠE.BAR ik-ka-lu* do they not eat my own barley? BE 17 83:13; *kurum-massu ik-ka-al* he eats his food (and feels fine) PBS 1/2 25:10 (all letters); *ana a-ka-li-šu-nu ina ebūri inandin* (so much emmer) for their food, at harvest time (each man) will give (it back) BE 15 38c:19.

f' in EA: you have come to an agreement NINDA.ḪI.A KAŠ *itti aḫāmiš da-ag-ga-a-la* and are eating and drinking together EA 162:23 (let. from Egypt), cf. *jatīna še-im.ḪI.A ana a-ka-li jāši* EA 83:32, also *ana a-ka-li-šu-nu* EA 79:33 (let. of Rib-Addi), and *passim*.

g' in Nuzi: *šabū ša GN i-ta-gal-šu-nu-ti [u u]mma šabū ša GN [šērē] la ni-ku-ul-mi umma PN PN₂ u PN₃ nīnu šērē ni-ku-[ul]-mi* the men from Nuzi ate them (the sheep) but the men from Nuzi said, "We did not eat the meat" (whereas) PN, PN₂, and PN₃ said, "It was we who ate the meat" AASOR 16 5:11, 13 and 16; *lišānšunu ša PN u ša PN₂ ana pani [dajānē] iḡtabi sīsē ša PN₃ ništariḡmi u šērē ni-ta-gal-mi* deposition which PN and PN₂ made before the judges: "We have stolen the horses of PN₃ and eaten the meat" JEN 334:14; 1 ANŠE 1 (PI) 10 (SĪLA) *uttātu ištū uttāti eššeti ša GN u ša GN₂ sīsū u sinnišātu u LŪ.MEŠ taluḫli <tu>₄* ša *i-ku-lu-ú* one homer, one PI, and ten silas of barley from the new

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barley of GN and GN₂ which the horses, the women, and the grooms consumed HSS 16 43:6, also, wr. *ša* KÚ ibid. 10; 1 (PI) 10 (SILA) *še'u ana* KÚ one PI and ten silas of barley for consumption ibid. 30:2, also 32:2, wr. *ana a-qa-li* ibid. 48:10, and passim in Nuzi.

h' in NA: *la a-[ka]-lu la šatû tēmu ušāša* deprivation of food and drink confuses the mind ABL 5 r. 16; *ša* 1 SILA *ak-li-šú ušellâ ina bit* ^a*Nabû e-kal* he who offers one sila of his food may eat in Nabû's temple ABL 65 r. 9; *a-ki-lu-u-ti ša šulmannu ina muhhi bit Aššur e-kal-u-ni issēniš liš'ulu* let them also question (about the stolen gold object) all those who eat from the offerings to Aššur's temple ABL 429 r. 16; ¹PN *maršat adanniš la kusāpi ta-kal* ¹PN is very ill (and) does not eat bread ABL 341:10; these prisoners *ša ina panikunu NINDA.MEŠ e-ka-lu-u-ni* who eat the rations (received) from you ABL 306:6; (I swear) *šumma* 9 UD.MEŠ NINDA.MEŠ *a-kul-lu-u-ni* that I did not eat food for nine days ABL 390 r. 12; ÌR.MEŠ *ša šarri bēlija ina GN li-kul-lu-ú* (let them bring horses and oxen that they may seed the field, raise food, and so) may the servants of the king my lord provide for themselves in Nineveh ABL 456 r. 13; note in legal texts referring to a punishment: 1 MA.NA KUŠ. TAB.BA KÚ he will eat one mina of ADD 436 r. 6, cf. 1 MA.NA SÍG *qerdu* KÚ ADD 244 r. 5, and passim in such clauses, see von Soden, Or. NS 26 135.

i' in NB: *kî ša ittalkūni NINDA.ĤI.A ittišunu ul ak-kal mē ittišunu ul ašatti* when they come I will not eat food with them nor drink water with them ABL 1240 r. 5; *a-ka-lu ina pani šarri ik-ka-al* he will eat food in the king's presence CT 22 247:39; PN *mimmu ša ik-ka-lu jānu u panišu bišu* there is nothing for PN to eat and he is angry TCL 9 129:16, dupl., wr. *ik-ka(!)-lu* YOS 3 17:18; *ina našpartu ša illaka akalu ina libbi ik-ka-lu u mušiptu ina libbi ikkattemu* while they do their work, they will eat and clothe themselves with *mušiptu*-garments from it (the business account) Nbn. 572:13, cf. NINDA.ĤI.A *ina nikkas-sišu ta-ak-kal* she will receive the expenses for

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food from his account Nbk. 283:10; *alik eriš ešidu kalakkāti mul u ina šillija a-kul* go and cultivate, harvest, fill the granaries, and make your living in my protection ABL 925:7, cf. 1 SILA NINDA.MEŠ *lu-kul* ABL 587 r. 11.

2' in med.: *kukra tasāk miris isqūqi ĥimēti* KÚ you bray fir turpentine (and) she eats (it in) a pap (made) of *isqūqu*-flour and ghee KAR 195 r. 32, and passim in prescriptions; *maš-takal aruqtam i-kal-ma iballuṭ* he eats green-plant and will get well AMT 85,1 ii 16, cf. (several types of medicinal plants) KÚ NAG-*ma* he eats (or) drinks AfK I 37:11, also *baħra* KÚ.MEŠ *baħra* NAG.MEŠ AMT 51,4:4, and passim in similar contexts; note *itti šamni u dišpi* KÚ he takes (the medication) with oil and honey AMT 80,1:6, also KI *billati* KÚ AMT 66,7:14; *balu patān* KÚ *u* NAG to be eaten or drunk on an empty stomach KAR 203 i-iii 59; UZU.GUD *kabra* KÚ.MEŠ he should often eat fat ox meat Kuchler Beitr. pl. 19 iv 1; *šūma šamaškilla karāša* NU KÚ he must not eat garlic, onion or leek ibid. pl. 10 iii 17; *šumma amēlu* NINDA KÚ *šikara ištima unappaq u panūšu iššanundu amīlu šū mariš* if a man chokes and gets dizzy when he eats food or drinks beer, that man is sick Kuchler Beitr. pl. 15 i 38; *šumma panūšu šalnu* NINDA APIN-*ma* KÚ *imāt* if his face is purple, (and) he craves and eats food, he will die Labat TDP 72:19, also ibid. 26; NINDA KÚ *šikara ištima la išebbi* if a man eats food and drinks beer but does not become sated Kuchler Beitr. pl. 11 iii 37; *rābišu . . . ina* NINDA *ik-ka-lu* KÚ *ina mē* NAG-*ú* NAG the demon eats from the food he (the sick person) eats, he drinks from whatever he drinks Labat TDP 158:13; [*šumma qa*] *blūšu libbašu maršuma itebbi ikammis* NINDA NU KÚ *šikara ul ištatti* IGI^{II}-*šú parda imāt* if he has pains in his loins and stomach and keeps getting up and squatting down again, does not eat food nor drink beer, (and) his eyes dart about—he will die Labat TDP 106 iv 3, cf. NINDA *a-ka-la la ile'e* ibid. 220:22; *mimma* KÚ-*ma elišu ul táb* nothing he eats agrees with him Kuchler Beitr. pl. 14 i 30, cf. NINDA KÚ-*ma* NU DU Labat TDP 110:9'; *šumma amēlu* KÚ NAG-*ma ana šerišu ul itehhi* if a man eats and drinks but does not put on

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weight AMT 86,1 ii 12; if a small child *mala* KÚ *uttanarru* always throws up what it has eaten Labat TDP 222:50.

3' in hemer.: *rē'ū nišē rabāti šēra ša ina pīnti bašlu* NINDA *tumri ul* KÚ the shepherd of the multitudes (i.e., the king) does not eat meat which has been cooked in coals (nor) baked food K.2809 i 4, and dupl. K.2514:39, 54, and 35, and cf. *rē'ū nišē rabāti mimma ša išātu* TAG *ul* KÚ 4R 32 ii 41, note in this context *ša išātu lapituni šarru la e-kal* ABL 553 r. 3 (NA); *suluppī la* KÚ KAR 177 r. i 11, also 178 r. iii 41, and cf. KA.LA.MA (for KA.LUM.MA = *suluppī*?) *la* KÚ KAR 177 r. i 32, dupl. Bab. 1 206:13, and passim referring to food taboos.

4' in omens: if a man descends to the netherworld in his dream and *mīta* KÚ he eats a dead person Dream-book 328:85, and see, for eating various substances in dreams, *ibid.* 314f. ii 1ff. (Tablet A); *šumma amēlu ana sinništi ina alāki i-kal* if a man eats when he has sexual intercourse CT 39 44:2 (SB Alu); [*šumma*] *amēlu šēra idūkma* KÚ if a man kills a snake and eats (it) CT 40 25 K.10668:13 and 15 (SB Alu); *ina dannatim akalam [i]k(!)-kal* he will eat food (even) in a famine AfO 18 66 iii 11, cf. [*ina namr*]ā[*š*]im *akalam i-ka-al* *ibid.* iii 16; LÚ *šū a-ka-lam*(text *-lum*) «1» DINGIR-*šu ana a-ka-lim inaddiššum* this man's god will give him food to eat *ibid.* ii 38 (OB physiogn.); KUR NINDA *i-kal* the country will have food to eat CT 27 21:13 (SB Izbu); NINDA *mat-gá* KÚ he will enjoy a good life (lit. will eat sweet food) Dream-book 316 iv 2', and passim in this text; *šumma sinništu tulē šaknatma ina libbišunu šizbu illak sinništu šī irrām* NINDA.MEŠ [KU₇] KÚ if a woman has breasts from which milk comes, that woman will be loved (and) enjoy a good life KAR 472 ii 8 (SB physiogn.); NINDA *napša* KÚ he will have much food to eat KAR 389 (= p. 349) i 15, also BRM 4 21:9 (both SB Alu), and cf. NINDA *ma-'da* // NU KÚ CT 28 41 81-2-4,199 ii 6 (SB physiogn.), *mātu* NINDA *napša* KÚ KAR 423 i 23 (SB ext.); KUR GIŠ *u* NA₄ KÚ the country will eat wood and stones ACh Adad 12:10; *šumma pan pazūzu šakin* NINDA NU ZU KÚ if he has the

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face of the *pazūzu*-demon he will eat unknown food Kraus Texte 13:5; if a man when going to the temple of his god *šēr alpi šēr šahē* KÚ (text NAG)-*ma ul el* eats the meat of an ox or a pig, he is unclean CT 39 38:11 (SB Alu).

5' in lit.: *la [ta]pattan bēli la tapattan burru a-ka-lu šummū šatū eli amēli illak* do not dine, sir, do not dine, to eat when one is hungry, to drink when one is thirsty (only this) is befitting to a person Lambert BWL 144:16; *ul idi Enkidu aklam ana a-ka-lim šikaram ana šatēm la lummud* Enkidu does not know about eating bread, he had not been taught to drink beer Gilg. P. iii 7; *itti šabātima ik-ka-la šammī* (Enkidu) eats grass in company with the gazelles Gilg. I ii 39, also iv 3; [*iltabb*]aš *maškišunu i-ik-ka-al šīram* he dresses himself with their hides (and) eats (their) meat Gilg. M. i 2, cf. [*šērš*]unu *ak-kal maškišunu ú-ṭa-ab* [...] Gilg. X v 32; [*šu*]mma *ina paššūr[ij]a i-ka-al šarrum šumma ina bukiñija [i-k]a-lu qar[rādū]* indeed from my dish (i.e., dish made of my, the tamarisk's, wood) the king eats, indeed from my bowl the warriors eat Lambert BWL 156:4f. (from OB Harmal), cf. *ina paššūrija šarru e-kal* . . . [*in*]a *itqurija e-ka-lu qarrādū* *ibid.* 158:22f. (SB); *e-ka-la rabū inbūja* adult(s) eat my (the palm tree's) fruit *ibid.* 162:29; *a-kil elleti kamān tumri* he who eats the pure cake (baked in) embers KAR 357:35; *muttabbilti* . . . *ša* . . . *ina libbi e-ku-lu istū irmuku* the utensils from which he (the king of Elam) used to eat and drink, (in which) he used to wash himself Streck Asb. 52 vi 21; *ummī la tēpā anāku la a-kul ša ak-ka-lu* NINDA.HI.A *pišāti u errēti* did my mother not bake (bread) for me which I could eat (in peace) so that I should (from now on) eat (your) bread (prepared) with slander and curses? Gilg. VI 72f.; *kī la ālik sēri ni-ik-ka-la akal sinniš* shall we eat bread (baked by) women like one who is not a warrior? Gössmann Era I 49; *šūkulat diqāri kusipāt akali ša ina sūqi nadū ik-kal* (the ghost who has no caretaker) eats leftovers from the bowls (and) bits of bread cakes that have been thrown into the street Gilg. XII 153; *kīma* NINDA.MEŠ *a-kal* (var. *e-kal-la*) *ṭitta kīma šikari ašattā mē dalhūte* (in the under-

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world) I eat clay instead of food (and) drink muddy water instead of beer CT 15 45:33, var. from KAR 1:34 (Descent of Ištar); SAHAR.MEŠ *ana KÚ-šu-nu . . . liššakin* let dust be their food AfO 8 20 iv 14 (Aššur-nirāri V treaty); [*ša ina mā*]naḫtišu *a-kal la i-kul anāku ša ina mānaḫtišu mē la ištū anāku* I am one who cannot eat food because of his worries, I am one who cannot drink water because of his worries BRM 4 6:6; *ašnan li-ku-lu liptiqu kurunna* let them eat grain and pour out the fine beer En. el. III 9, and cf. ibid. 134; *a-kul akalu šiti kurunnu* eat (your) meal, drink (your) fine beer Streck Asb. 116 v 65; *a-ku-li ṭa-a-ba ši-ti-i* [. . .] BMS No. 30:5 and dupls., see Ebeling Handerhebung p. 120, cf. AfO 14 150:23f., in lex. section; *tak-kal tašatti ella kurunšina* you (Šamaš) eat, you drink their (people's) fine *kurunnu*-beer Lambert BWL 136:157; ^a*Nāru a-kul alti* O River, I have eaten, I have drunk Maqlu IX 115; *tallaka ina ālānikunu nagiānikunu* NINDA.MEŠ *ta-ka-la* (you will give them water to drink and say.) "You will go to your cities and districts, eat food, (and forget these oaths—but when you drink this water you will remember and keep these oaths)" Craig ABRT 1 24 iii 9 (oracles to Esarh.); *wriḫḫu i-ku-lu* (because) he set aside (some food for the gods, but) ate it (himself) Šurpu II 77, cf. *awilum ikribišu ša ilam ukallimu i-ku-ul* (see *ikribu* mng. 2c) CT 5 6:62; *māmīt* NINDA.ĪIA *tamē a-ka-lu* the curse (caused by) eating an accursed man's food Šurpu III 131, cf. *māmīt šēr šurqi a-ka-lu* the curse (caused by) eating stolen meat ibid. 58, NINDA.ĪIA *bēl arni a-ka-lu* eating a sinner's food ibid. 135; *mimma lu'u a-ku-lu aštū alputu* (overlook the fact that) I have eaten, drunk, or touched something unclean PRT 4:14, and passim in requests for oracles; *ilu ra-az-mu ša eli amēli ušša[bu] pāšu iṣabbat* NINDA ul KÚ *mē ul ištatti* a dangerous(?) god who sits upon a man, seizes his mouth (so that) he cannot eat food nor drink water KAR 33:2; *šēr alpi šāšu galamāḫu ul KÚ* the chief singer does not eat the meat of that bull KAR 60 r. 14, see RAcc. p. 22; obscure: *kiššūta kī ni* (var. *na*)-*kul* how(?) should we eat . . . ? Gilg. VI 68.

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b) referring to cannibalism: *nišē mātišu . . . šēr mārēšunu mārātišunu li-ku-lu-ma kīma šēr* UDU.NIM.SAL.NIM *elišunu liṭīb* may the people of his country (be forced to) eat the flesh of their sons and daughters and may it taste as good to them as the meat of (this) spring lamb AfO 8 25 iv 10 (Aššur-nirāri V treaty), cf. *ina ballūtekunu šerkunu šēra ša sinnišātekunu mārēkunu mārātekunu tu is si lu ta-kul* Wiseman Treaties 572; *ana būrišunu šērē mārēšunu mārātišunu e-ku-lu* to (still) their hunger they ate the flesh of their sons and daughters Streck Asb. 36 iv 45, cf. *ina sunqi ḫušahḫi e-ku-lu šēr aḫāmeš* ibid. 68 viii 37; *kīma kalbī it-ta-nak-ka-lu* (var. *i-ta-na-kal*) *aḫāmeš* AnSt 8 58:20 (Nbn.), and *amēlu šēr amēli li-kul* Wiseman Treaties 450; *sunqu [iš]šakkamma aḫu šīr aḫi i-kal* there will be hunger and they will eat one another's flesh YOS 10 45:51 (OB ext.), also ibid. 29, CT 39 20:132 (SB Alu), and AfO 13 235 K.4458:5; *aḫu aḫam* Ī.KÚ.E KUB 4 63 ii 32, i 10, cf. *aḫu aḫa* KÚ CT 28 40 K.6286+ r. 16 (SB Alu), cf. also CT 13 49 ii 9 (SB); *šīrum šīram i-kal* YOS 10 45:23 (OB ext.); Lamaštu drinks human blood *UZU ša la a-ka-li* flesh not to be eaten 4R 56 iii 44, dupl. KAR 239 ii 15; note, referring to animals: *ina niqē rubī GUD šēr GUD KÚ* during the sacrifice performed for the prince, an ox ate ox flesh TCL 6 1 r. 23 (SB ext.); *šumma šahāte DUMU.MEŠ-ši-na KÚ.MEŠ* if sows eat their young ones CT 38 46:104, cf. *ina DUMU.MEŠ-šā* Ī KÚ CT 28 40 K.6286+: 12 (both SB Alu), also U₈ *silīssa* KÚ a ewe ate her afterbirth CT 28 42 K.12278 r. 2 (SB Izbu).

c) said of beasts: *annakam emārū ak-lu-ú* here, the donkeys are well-fed Kienast ATHE 46:18, cf. *emārū ina ḫarrānim lu ak-lu* ibid. 23 (OA); *tibnum šū iggammarma alpūka mīnam i-ka-lu* when that straw is used up, what will your oxen feed upon? PBS 1/2 11:9 (OB let.); 1 GUR ŠE *ana ukullī sīsē ḫubutma sīsū li-ku-lu* borrow one gur of barley for the sustenance of the horses that they might feed upon (it) VAS 16 39:7; *ašar šammū ibaššū . . . šēnū li-ku-la* the sheep and goats should feed where there is grass BIN 7 54:10, cf. *eqlam . . . šēnū li-ku-la* Böhl Leiden Coll. 231 No. 943 r. 1 (all OB); 30 (SĪLA).TA.ĀM 3 *alpū* UD.20.KAM *i-ku-lu* UD.

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10.KAM 3 *alpū* 15 SĪLA *i-ku-lu* three oxen consumed thirty silas on the 20th day, three oxen consumed 15 silas on the tenth day UCP 10 108 No. 33:2 and 4, and cf. *ibid.* 135 No. 62:2 (OB Ishchali); *sugullāt ekallim ša ina māt tašapparu i-ka-la* the herds of the palace which graze in the land you administer Sumer 14 p. 24 No. 6:7 (OB Harmal); *nawām . . . [š]a ina ḫalšija i-ik-ka-lu* the flock which feeds in my district ARM 2 59:6, cf. *ināma nawām . . . aqdamātam ša nārim i-ka-lu* when the flock was feeding beyond the river ARM 3 15:13; *šeam tašappakaššunu e-ku-lu* you pour out barley for them (the horses) and they will feed Ebeling Wagenpferde 22 r. 10, and *passim* in this text; x ŠE . . . *sīsū* KÚ the horses have consumed x measures of barley HSS 16 99:4, also HSS 16 149:3 and HSS 15 268:3 (Nuzi); UDU. NITÁ.MEŠ-*ni lillikunimma ina libbi LÚ Ubajānat ina sādu li-ku-lu* let our sheep go and feed among the (region of the) Ubajānat tribe in the lowland(?) ABL 282 r. 13; *šulum ana immerē ḫabbūru ik-kal-lu-ú* the sheep are healthy, they are feeding on the green grass TCL 9 101:10; *ultu UD.1.KÁM ša Kislimi adi UD.14.KÁM ša ūmu 3 (PI) 18 SĪLA uttati alpū i-ta-kal-u'* UD.15.KÁM UD.16.KÁM UD.17.KÁM *ša ūmu 1 GUR i-ta-kal-u'* from the first day of Kislimu until the 14th day the oxen ate three PI and 18 silas of barley daily, on the 15th, 16th, and 17th days they ate one gur (of barley) daily TCL 13 225:9 and 11; *šumma šurānu ina ugar āli i-kal* if a cat forages in the farmland around the city CT 40 41 K.4038 r. 7, dupl. *ibid.* 43 K.2259+ r. 14 (SB Alu); *šumma sīsū TÚG amēli KÚ* if a horse eats a man's garment CT 40 34 r. 23, cf. *ibid.* 24ff.; *šumma surdú u āribu itti aḫāmeš mimma KÚ.MEŠ* if a falcon and a raven eat anything together CT 39 30:32 (SB Alu); *mūr nisqi šūt imrāšunu i-ku-lu* the thoroughbred horses which have eaten the fodder (requisitioned) from them Lambert BWL 112:33; *šammē ina šēri e-kal* (the gazelle) feeds upon grass in the open country BBR No. 100:18; *lu-kul-ka-ma ul asa[ppidka] I* (the lion) will eat you (the fox) and not lament you Lambert BWL 200 r. iv 5; *aggu lābu ša i-tak-ka-lu dumuq šr[i]* the savage lion which always devours the choicest meat Lambert

akālu 2a

BWL 74:50 (Theodicy); the raven *ik-kal išahhi itarri* fed and circled Gilg. XI 154; *nambubāti a-ki-lat inib šippāti* wasps who eat the fruit on the trees Lambert BWL 216:49.

2. to take for oneself, to pocket (silver, goods, profits), to enjoy (something or the use of something), to have the usufruct (of a field, etc.), to use, consume — a) to take for oneself, to pocket (silver, goods, profits) — 1' in gen.: x GURUŠ *bēlū eqli KÚ KÙ. BABBAR* x persons, the owners of the field, are the ones who took (lit. ate) the purchase price MDP 2 pl. 1 iv 7, and *passim* in this text (OAKk.); *šim 1/3 MA.NA 6 GÍN KÙ.GI 2 1/2* (text 1/3) MA.NA 6 GÍN *kasapšu PN e-ku-ul* PN has pocketed the purchase price of one-third mina, six shekels of gold, amounting to two and one-third minas, six shekels of silver BIN 4 148:25 (OA); *šalištam e-ku-lu-ma ana šalištim izzazzu . . . šumma šalištam la e-ku-lu aššalištim la izzazzu* if they draw out one-third (of the capital), they are liable for the one third (but) if they do not draw out one third, they are not liable for the one third Bab. 4 73:20 and 26, see MVAG 35/3 p. 102 No. 328, cf. *ina nēmilim šalsātīm e-ka-al ana šalsātīm izzaz* Landsberger, *Arkeologia Dergisi* 4 p. 20 No. 3:22, also *u ina nēmelim ula ta-kál* but do not take anything from the profit KTS 2b:22, *nēmalšu a-ku-kul* CCT 3 6b:20, *nēmelam a-ku-lu-ni* TCL 20 110:18 (all OA); *ina nēmelišunu kīma ištēnma PN i-ik-ka-al* PN has the same share in their profit as any other (partner) MDP 28 426:14, cf. *nēmelam PN ul i-ka-al* *ibid.* 18; note (in a temple loan): x kù. babbar máš.bi ì.kú.e BE 6/2 20:2 (OB leg.), and see *mākalu*; *ša-bu-ka šallatam li-ku-ul* let your army take booty ARM 5 16:22; *kaspam ša PN PN₂-ma i-iq-qa-al* he (the man who had adopted and reared the two females) will take for himself the (bridal) price of both PN and PN₂ TCL 9 7:12 (Nuzi); *kaspēšu attamami a-ku-ul-mi* (give my daughter in marriage and) you shall take her (bridal) price RA 23 151 No. 35:24; the barley *ašar PN a-ki-il ilqi* HSS 14 640:38, cf. *ibid.* 10, 13f., 17, also 597:32, HSS 13 367:12, *ša PN a-ki-il* HSS 14 591:16 (all Nuzi); *eqla . . . erraš eššeda . . . mu-ut-u-tu KÚ* he plants and harvests the field

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and takes a half share ADD 88 r. 2; *gapnu išaqqu šalšu ina inbi ik-kal* VAS 5 49:10 (NB), and see *inbu* mng. 1b-1'; *mimma mala ina šup[al] gišimmarī u gapnu illa' ša la* PN PN₂ u PN₃ *ik-kal-lu* PN₂ and PN₃ will take for themselves without (the consent of) PN whatever grows under the palm and fruit trees VAS 5 110:18, cf. *ana muḥḥi* I GUR *zēri* 5 GUR *šissinnu ik-ka-lu* they will take 5 gur *šissinnu* for each gur of field TuM 2-3 134:9; *mimma mala ina libbi ippušu' ana ri-man-ni-šū-nu ik-kal-la'* PBS 2/1 81:11, cf. BE 8 132:11, BE 9 99:9, etc., cited *zittu* mng. 1d-4'; *ebūr eqli itti aḥāmeš ik-ka-la* they will share in the harvest of the field TCL 13 160:16, cf. VAS 5 43:13 and 129:29, and see *ebūru* mng. 2c; *ūmu mala PN balṭu ebūr isqīšu ik-kal* as long as PN lives he will have the usufruct of the harvest of his allotted portion (of land) VAS 5 21:24; *išqēti . . . ša šabē ana pirki ina Eanna ik-ka-lu* the prebends which the people take unlawfully in Eanna TCL 12 57:9; *pa-na-at isqīšu ik-ka-al* he takes the . . . of his prebend Peiser Verträge No. 91:12; *ūmu mala balṭu ḥubullu kaspi ik-kal* as long as he lives he will have the interest on the silver VAS 5 47:20; *aḥi ina utur PN itti PN₂ ik-kal* PN together with PN₂ will have an equal share in the profit TCL 12 40:7 (all NB).

2' in omen texts, referring to the king, the country, etc.: *ana ḥarrānim eppuš* (var. *epišma*) *zittam a-ka-al* if I perform (the divination, var. if it is performed) concerning a (business) trip, I will profit CT 5 4:3 (OB oil omens), var. from YOS 10 57:6, and see *zittu* mng. 1c-6', *irbu* mng. 2a; *šumma šallatam a-ga-al-ma* (the liver presents itself like this) if I am going to take booty RA 35 49 No. 29:2 (Mari liver model), cf. NAM.RA-*šu a-kal* CT 6 2 case 43 (OB liver model); *ana ḥarrāni a-kal šallati* for the campaign (this predicts) taking of booty KAR 427 r. 14 (SB ext.), and passim; *um-mān ana kirrim taṭarradu zittam i-ik-kal* the army which you send on campaign will take a share (of booty) YOS 10 36 ii 37, cf. *zi-tam i-kal* ibid. 20:11 (OB ext.), *ana ḥarrānim ummāni zittam i-ka-al* CT 5 6:50 (OB oil omens), *ummānka ina rēš eqlišu zitta* KÚ CT 20 39:16 (SB ext.), and passim, see *zittu* mng. 1e, *himz*

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šatu; *bušē māt nakri* KÚ (= *akkal*) KAR 427:3 (SB ext.); *ebūr māt na-ak-ri-i-ka ta-a-ka-al* YOS 10 35:23, restored from dupl. RA 38 88:6 (OB ext.), for similar refs., see *ebūru* mng. 2b-2'.

3' in omen texts, referring to the enemy: *ebūr mātija nakru* KÚ the enemy will take the harvest of my land CT 28 43:24 (SB ext.), cf. YOS 10 35:10 (OB ext.); NÍG.ŠU *mātika nakru* KÚ *nišī šim mārēšina* KÚ the enemy will ravage the goods of your land (so that) the people must sell their sons (into slavery) in order to eat CT 27 47:14, *mātu . . . bušāša damqa nakru* KÚ CT 27 14:3, *niširti* (wr. SAL.ŠEŠ) *mātika nakru* KÚ CT 27 47:16, also KÚ KÚR (= *akāl nakri*) BM 54038 r. 4 (all SB Izbu), *niširtašu nakrumma* KÚ CT 39 4:34 (SB Alu), and passim in omen apod.; *tibūt Elamti māta* KÚ an attack by Elam will ravage the land CT 28 11:9 (SB Izbu); *mātka Subartu* KÚ Subartu will ravage your land CT 20 37 iv 15, cf. ibid. 16, CT 20 32:79; *tuḥdu* MAR.TU.KI *Aḥ[la]mā* KÚ the Ahlamū will ravage the abundant goods of Amurru Thompson Rep. 65:5, also ibid. 64:3, 66:2, ABL 1391 r. 13 (= CT 34 10), cf. [*Su*]bartu *Aḥlamā* [KÚ] Thompson Rep. 62:2.

b) to enjoy (something or the use of something): *amēlu šū nēmela irāšši nēmēšu* KÚ that man will have profit (and) enjoy his profit KAR 382 r. 15 (SB Alu), and passim; NÍG.ŠU.BI *ik-kal* he will enjoy his property KAR 395:15 (SB physiogn.); NÍG.GA NIGIN-*ru* KÚ-*ma* he will enjoy the property which he has gathered KAR 382:24 (SB Alu), and passim; *amēlu šū tuḥdu* KÚ that man will enjoy prosperity Dream-book p. 311 y+4; *mešrē* KÚ he will enjoy riches CT 40 39 r. 53 (SB Alu); *maḥīra napša mātu* KÚ the land will enjoy a high purchasing power BRM 4 13:58, also KAR 427 r. 27 and TCL 6 1:53 (all SB ext.), cf. *mātu* KILAM LÁ-*a* KÚ ZA 52 238:14a (astrol.); *mātu salimša* KÚ the land will enjoy its peace CT 27 26:9 (SB Izbu), see also *ḥišbu* A mng. 1a and b, *išdihu* A usage c.

c) to have the usufruct (of a field, etc.): *eqlam kirām u mimma ša abuša iddinušim adi balṭat i-kal* (after the father of an *ugbaltu*-woman dies) she has the usufruct of the field, orchard, and anything else which her father

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gave her for as long as she lives CH § 178:13, cf. § 171:1; *ina makkūr bīt abim zittam kīma aplīm ištēn izāzma adi baḷḷat i-ik-ka-al* (after a *nadītu*-woman's father dies) she takes a share in the property of her father's estate equivalent to (the share of) the first-born son, and as long as she lives she has the usufruct of it CH § 180:57; *eqlātini šibitni labīram ša abbūni i-ku-lu* our fields, our ancient holding, of which our fathers had the usufruct TCL 7 43:6, cf. *ibid.* 11; *aššum eqlim ša PN kīma tīdū ištu* MU.40.KAM *eqlam i-ka-al* with regard to PN's field, as you know, he has had the usufruct of the field for forty years *ibid.* 73:7 (OB let.); a.šā é nam.PA.lugal al.kú.e.ne PBS 8/2 166 iv 20; *aššum eqlim u kirīm ša PN . . . eqlam u kirām ana PN₂ idin . . . eqlam u kirām ša PN PN₂ i-ka-al* with regard to the field and orchard of PN (which are at your disposal), give the field and orchard to PN₂, he shall have the usufruct of them TCL 1 40:19 (OB let.); *ištu* MU.2.KAM *ana petē u ana a-ka-li-im uḫḫuru* PN *igrišuma* PN sued him because he had been late for the breaking of the ground and the making use (of the land) since the second year Szlechter Tablettes p. 132 MAH 15.948:15, cf. *ana pī kanīz kišu* MU.1.KAM *i-ku-ul-ma . . . MU.2.KAM i-ik-ka-al-ma itelli* he had the usufruct the first year, according to his document he may have the usufruct the second year, but (then) he leaves *ibid.* 22 and 26, and similar VAS 13 5:3 and 7 (OB); x field *ša PN ana PN₂ epšu a-ak-lu ki ak-lu a-ki-il* which PN had cultivated for PN₂ and had the usufruct of, will be the usufruct of the one who had it (lit. eaten as it was eaten) MDP 23 242:16; 1 *kapram lilqāma li-ku-lu* let them take over one settlement and have its usufruct Mél. Dussaud 2 984:10 (Mari let.); the city GN *pīḫati Bābili šū abušu ababišu ul i-kul* belongs to the district of Babylon, neither his father nor his grandfather had the usufruct (of it) ABL 336 r. 13 (NB); 3 *mēriše* 3 *karaphi* 6 *šanāti eqla* KÚ he has the usufruct of the field for six years, (i.e.) three plantings (and) three fallowings ADD 623 r. 13, cf. *naphar* 6.MU.MEŠ *eqla* KÚ ADD 621 r. 7, and *passim* with *eqlu* in ADD, for similar refs., see *eqlu* mng. 1a.

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d) to use, consume: 2 MA.NA *ša ana PN u PN₂ taddinu' i-kul-u'* they have used up the two minas of silver which you gave to PN and PN₂ YOS 3 21:28 (NB); *ezib SÁR šamni ša i-ku-lu ni-iq-qu* 2 SÁR *šamn[i ša]* *upazziru mallāhu* besides one sar (i.e., 3,600 containers) of oil which the ship's tackle(?) consumed (there were) two sar of oil which the sailor stored away (for future use) Gilg. XI 68; *šumma šu.SI ḪAR MURÚ qá-qá-ar-ša i-ku-ul* if the middle "finger" of the lung takes up its (entire) space RA 38 84:31, see RA 40 91, cf. [*šumma ina b*] *āb ekallim šihhu šurubma qá-aq-qá-ar-šu a-ki-il* YOS 10 25:17 (OB ext.), and [*šumma ma*] *rtu KI-šá i-kul* CT 30 20:21 (SB ext.); GIŠ.SI.GAR.Ì.KÚ.E (in broken context) KAR 398 r. 15 (SB Alu), cf. Hh. V 295a, in *lex.* section, see also *širu* C.

3. to decrease (in measuring the rate of incline, in math.): *ina* 1 *ammatim minām i-ku-ul* how much did it decrease (lit. eat) in one cubit? TMB 129 No. 231:4; *ina* 1 KÚŠ BÜR EN.NAM KÚ Ì.KÚ ½ KÚŠ Ì.KÚ what is the inclination (lit. how much did it eat) per one cubit depth? one-half cubit is the inclination (i.e., a 50 per cent grade) MCT 77 K r. 23, cf. *ina* 1 KÚŠ . . . *ú-ku-la i-ku-ul* TMB 129 No. 231:18, and *passim* in math., see MCT p. 81.

4. to bite: if a man chews (*lamāmu*) his fingers *u* NUNDUM IM-šú KÚ and bites his lips Labat TDP 98 r. 52; *šumma Lamaštu išbassu ra-man-šú* KÚ if the *Lamaštu*-demon seizes him and he bites himself KAR 392 obv.(!) 15 (SB *iqqur ipuš*).

5. to ravage, consume, destroy (said of gods, fire, and other agents) — a) of gods: *ilu ina māt nakri* KÚ the god (i.e., pestilence) will ravage in the enemy's land CT 20 33:100, cf. *ilu ina māt rubé* KÚ *ibid.* 99, *ilu ina māti* KÚ CT 27 12:3, *šumma ilum a-ki-il* RA 35 68 No. 31c (Mari liver model), *ilu* KÚ Boissier Choix 47:19, and *passim* in omen apod.; note DINGIR. MEŠ KUR *ik-ka-lu* ACh Supp. 2 Ištar 62:14, cf. *ina* UD.SUD DINGIR.MEŠ KÚ TCL 6 6 iv 13 (SB ext.); ¹*Adad ina māti KÚ-ma mātu pūssa uššan* (for transl., see sub *ešēnu* mng. 2) CT 39 14:18, and see, for other gods (Adad and Nergal) KAR 392 r.(!) 23, CT 39 18:75, CT 28 42

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K.6221:8, (Irra) CT 38 49:6, CT 39 18:90, (Ninkarrak) CT 6 2:41 (OB liver model), (Gula) RA 34 2:15 (Nuzi astrol.), (Nergal) YOS 10 33 iv 54 and passim, (Ningsizida) CT 27 1 r.(!) 8 (SB Izbu), (*ilū sibitti*) ZA 52 246:59, 250:85a; *būli ilum i-kal* the god will devour the beasts YOS 10 20:16, *ilum būlam i-kal* ibid. 19 (OB ext.); AN.TI.BAL *igārātu* KÚ (see *igāru* mng. 1j) Boissier DA 7:29; [DINGIR *ina mātiš*]u *i-kal* = [DINGIR *x*] *x* KUR-šú *ik-kal* Izbu Comm. V 254a.

b) referring to fire: *išātum* ... *imqutma* ... *kali mūšim i-ku-ul* lightning struck and (the fire) burned all night Syria 19 121:7 (Mari); *išātum mātam i-ka-al* fire will devastate the country YOS 10 42 i 15, cf. *ritam išātum i-ka-al* hot weather (lit. fire) will destroy the pasture land ibid. 41 r. 63, *pappallam [išāt]um i-ik-ka-a-al* hot weather will destroy the young shoots ibid. 40:10 (all OB ext.), *maš-kanāti* IZI KÚ TCL 6 1:58 (SB ext.); *bušēšu išātu* KÚ fire will burn his property CT 28 29:24, also BRM 4 22 r. 25 (physiogn.); *šumma ina ešgalli mimma* (wr. NÍG) IZI KÚ if fire consumes something in a large temple CT 40 9 Rm. 136:10 (SB Alu); *ašar ikkib šarri išātu* KÚ fire will burn the place reserved for the king KAR 152:14, cf. *ašar ikkib nakri išātu* KÚ ibid. 15 (SB ext.); *bīta kī umaššir išāti ta-ta-kal-šú* after I left the house fire burned it YOS 3 95:12 (NB let.), cf. *appadan* ... *išātu ta-ta-ak-ka-al-šu* VAB 3 123:3 (Artaxerxes II); for other refs., see *išātu* mngs. 1a-2', 2a; *a-kul ajābija aruḥ lemnūtija* destroy my enemies (addressing the fire god), devour those who have evil intentions against me Maqlu I 116, also II 132 and KAR 94:14 (Maqlu Comm.); *kaššāpu u kaššāptu rittakunu Girru liqmi Girru li-kul Girru lišti Girru lištābil* O sorcerer and sorceress, may the fire god scorch your hand, may the fire god make a meal of it (lit. eat and drink it), may the fire god confuse(?) (it) Maqlu III 166, cf. *ina epēšimma Girru li-kul-ki* ibid. 25; see OB Lu B iv 38, in lex. section.

c) referring to wild animals and pests: *nēšum i-ik-ka-al-šu nakrum ileqqēšuma* if a lion devours him (the pledged slave) or an enemy captures him YOS 8 72:10, also 45:10,

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wr. Ī.KÚ ibid. 3:8; *nēšum ina tarbaši awilim i-ik-ka-al* YOS 10 23 r. 9 (OB ext.); *šina nēšū innaddaruma mātam i-ka-lu(!)-ū* two lions will rage and ruin the country YOS 10 42 iv 27 (OB ext.); *ina pi girra* KÚ-ia (var. *gir-ri a(!)-kil-ia*) *iddi napsāma* ^a*Marduk* Lambert BWL 56 line q, var. from ibid. 58:13 (coll., Ludlul IV); *e-kul nūnē* ... *e-kul iššūrē* ... [e-k]ul *sirrimē* ... [e-ku]l *šalmāt qaqqadi* he (the dragon) devoured fish, he devoured birds, he devoured wild donkeys, he devoured mankind KAR 6 :26f.; *erbū itebbūma* ŠE *ebūri* KÚ locusts will appear and consume the barley of the harvest ABL 1214 r. 13, cf. ŠE.BAR *ša* GN ... BURU₅. 𒀠.A *i-ta-kal zi-[ir]-zi-ir ul i-kal* Aro, WZJ 8 572 HS 114:22 (MB let.); [*pagri* ... *kīma lu*] *bāri labīri kalmatu e* (var. *ik*)-*kal* vermin destroy (my) body like an old garment Gilg. XII 94; for *ākīlu* as name of an insect, see *ākīlu* s.

d) referring to other agents: *āla appul aqqur ina išāti ašrup a-kul-šú* I destroyed (and) razed the city, I set it on fire, (thus) I ravaged it (completely) AKA 295 ii 1, also 362 iii 54 (Asn.); GÍR.MEŠ *li-ku-la-šú* may daggers devour him (who forsakes Assurbanipal) Wiseman Treaties 635f.; *sittātešunu ḥarru natbaku ša šadē lu e-kul* (var. *-kúl*) the ravines and torrents of the mountains swallowed up the rest of them (the enemy soldiers) AKA 301 ii 18, also AKA 306 ii 37, wr. KÚ 272 i 53; *riḫtašunu šadū Purattu lu e-kul* the mountains and the Euphrates swallowed up the rest of them AKA 358 iii 41, cf. AKA 356 iii 37 (all Asn.); *šumma nāru mūša išmuruma u kibirša ik-kal* if the water of a river churns so that it erodes its bank CT 39 19:126 (SB Alu); *mim-mūšu dannu i-ik-ka-al-ma šū inazziq* a powerful person will consume whatever he owns and he himself will have troubles YOS 10 54 r. 20 (OB physiogn.); *ušellā mītūti* KÚ.MEŠ (var. *ik-kal-[lu]*) *balḫūti* I will raise the dead (and) they will consume the living CT 15 45:19, var. from KAR 1:17 (Descent of Ištar), cf. also AnSt 10 122 v 11'; *pirḏātuka e-ta-ak-lā-ni* anxiety for you has been eating me up KTS 15:8 (OA let.); [*a*] *d mati tazziḡmtaki i-ta-ak-lā-ni* is there no end? I have been frantic with worry on your behalf (lit. worry for you

akālu 6

has consumed me) TCL 1 25:5 and 16 (OB let.); [a]mmēni ak-la lītaka why are your cheeks so emaciated? Gilg. X iii 2; kīma libbī i-ta-na-ak-ka-la-an-ni atta ul tīdē do you not know that my heart aches all the time? Genouillac Kich 2 D 18:11 (OB let.), see Kupper, RA 53 32, cf. ammīni libbašu [i-i]k-kál-šu EA 28:25 (let. of Tušratta); hi-ip libbi . . . la ik-ka-la-an-ni (I swear that) a broken heart is worrying me TCL 9 138:29 (NB let.); rēqūssu illakamma kalbū i-ik-ka-lu-ni-in-ni if he comes empty-handed I will perish (lit. the dogs will eat me) CT 2 19:28 (OB let.); see also Uruanna III 476b, in lex. section.

6. to irritate, hurt (of ailing body parts): ammīni ik-kal-ki-na-ši bāšu ša nāri why does the sand of the river hurt you (eyes)? AMT 10,1 r. iii 11; šumma maršu qātāšu u šēpāšu i-ik-ka-la-a-šu if the hands and feet of a patient hurt TLB 2 21:18, cf. [li]bbašu i-ik-kal-šuma ibid. 34 (OB); šēpša ik-ka-al-ši her foot hurts her BE 17 22:5 (MB); šumma maršu [. . .] libbišu i-ta-na-ka-la-a-šu if a patient's [. . .] hurt him all the time TLB 2 21:23 (OB); šumma ammātišu kinsīšu u šēpāšu KÚ.MEŠ-šú qāt Šamaš šumma ammātišu qabalšu u šēpāšu ištēniš KÚ.MEŠ-šú qāt Ištar if his forearms, shins, and feet hurt, (this is) the Hand-of-Šamaš (disease), if his forearms, stomach, and feet hurt at the same time, (this is) the Hand-of-Ištar (disease) Labat TDP 88:16f., and passim in similar phrases, libbašu u takaltašu KÚ.MEŠ-šú AMT 96,1:17, dadānušu KÚ.MEŠ-šú AMT 19,1:27, and passim, GĪR^{II}-šú KÚ^{II}-šú Küchler Beitr. pl. 15 i 46, cf. AMT 27,7:1, minātušu KÚ.MEŠ-šú AMT 41,1:44, and passim, mešrētišu ištēniš KÚ.ME-šú Labat TDP 26:76, note qaqqassu KÚ.KÚ-šú (itanakkalšu) BMS 12:121.

7. in idiomatic use — a) with asakku to infringe on a taboo: cf. OB Lu, in lex. section; sugāgum ša šābušu la gu(!)-mu-ru-ma I [awī] lam izzibu asak šarrim i-ku-ul any sheikh whose troops are not in full complement, who leaves one man (behind), has committed a crime against the king ARM 1 6:19, and cf. (with asak ^dDagan u ^dItūr-Mer asak Šamši-Addu u Jasmah-Addu) ARM 2 13:30, asakkī i-ku-ul ibid. 35, (with asak bē[lija]) ARM 3 22:15, (asak ^dIM u [^dŠam]aš) ARM 5 72:12,

akālu 7d

cf. also ARM 8 1:28, 85 edge 5'; anzilla ša ilāni a-sak-ku ta-kul you have done a thing forbidden by the gods, you have infringed on a taboo Bab. 12 32:31 (SB Etana), cf. a-ta-kal a-sak-ku KAR 45+39:10, cf. also ša . . . i-tak-ka-lu a-[sak-ka] Gössmann Era IV 58; a-sak-ku i-ku-la anzilla ukabbisa ZA 43 18:67 (SB lit.), cf. (in broken context) a-sak-ku ak-lu Borger Esarh. 13 Ep. 3:4; asak ilišu u il ālišu KÚ he (the sick man) has infringed on a taboo of his personal god or the god of his city Labat TDP 8:25 and 27, cf. ibid. 84:28, also CT 38 36:77 (SB Alu).

b) with ikkibu to infringe on a taboo: ikkib ilišu marša KÚ he (the sick man) has infringed on (lit. eaten what is) a serious taboo of his god Labat TDP 124:22, cf. ibid. 2:7, cf. ikkib ilišu i-ku-lu ikkib ištarišu i-ku-lu Šurpu II 5; ina ikkibi marši ša i-ku-lu because of the serious offense which he has committed Šurpu II 69, and cf. ikkib ālišu i-ta-[kal] Šurpu II 95, NĪG.GIG DINGIR-šú a-ka-lu ibid. IV 4, see also 4R 10:46 and ASKT p. 119:6f., in lex. section.

c) with anzillu to infringe on a taboo: see OB Lu, in lex. section.

d) with karšū to denounce: a-ki-il karšika [. . .] your denouncer will [. . .] RA 38 80:14 (OB ext.); aššum PN ištu MU.3.KAM karšiš[u] i-ku-lu with regard to the fact that they have denounced PN for three years ARM 1 61:6; [k]aršija i-k[u]-la-kum-ma u ana awātišu taqūl he has denounced me in your presence and you have listened to his words ARM 2 66:7, cf. ana karšika a-ka-lim ana GN illik he went to Šubat-Enlil to denounce you ARM 5 47:14 and ibid. 23, karšija ana šarrim i-ku-ul ibid. 75:7, ša karšija ana bēlija i-ku-lu RA 42 66:38, also ibid. 27 (Mari let.); ka-ar-šu-ú-a-a ša ana bēlija i-ku-lu₄ as to his having denounced me to my lord BE 17 20:8 (MB let.); bēlimi ana sarrūti ša i-ga-lu-ú-nim kar-ši-ia ana pani šarri bēlija la tešemme my lord, (I say) do not listen to the liars who denounce me in the presence of the king, my lord EA 161:8 (let. of Aziri); ana šarri bēlija i-ka-lu karšija // ú-ša-a-ru they denounce me to the king, my lord EA 286:6, and passim in EA; PN šangū ša

akālu 7e

GN *kar-ši-šú e-ta-kal* PN, the chief priest of Nineveh, has denounced him ABL 43 r. 9 (NA); *šumma attunu ina pan RN . . . ša aḥḥēšu mār ummišu kar-ši-šú-nu ta-kal-a-ni* (you swear) that you will not denounce his (Assurbanipal's) brothers on his mother's side in his presence Wiseman Treaties 270; *a-ki-lat kar-šu šābitat abbūtu* she (Šarpānitu) denounces (and) defends RAcc. 135:258; EME.SIG.MEŠ-šú KÚ.MEŠ 4R 55 No. 2:2; *a-kal karšī* KAR 178 r. vi 6 (SB hemer.), cf. *e ta-kul ka[r-ši]* Lambert BWL 104:127; *šābū ša ultu Elamti ana pan šarri illikūni ana šabūt abbūti ša ramanišunu kar-ši-iá ina ekalli i-tak-lu* the contingent which came from Elam to the king have denounced me at the palace (in order) to further their own cause ABL 283:8, also 793:10; *kar-ši ša ana zakāri la tūbi kī i-tak-kal-lu-šú* they are always speaking slander against him which is not fit to be repeated ABL 1240:10 (all NB); *du₁₄.da ki.nam.gi₄.me.a.aš.ke_x eme.sig.kú.kú ki.nam.luḥ.šè ì.gál : šaltu ašar kinatūti kar-ši a-ka-li ašar pašišūti ip-pa-aš-ši* (for transl., see *šaltu* lex. section) Lambert BWL 259:14; see also mng. 12.

e) with *tulū* to feed at the breast: *šumma šerru tu-la-a kú-ma la išeppi* if the baby feeds at the breast but does not become sated Labat TDP 218:14, cf. *ibid.* 230:115; *šumma šerru tulū innašišumma la kú* if the baby does not feed when the breast is given to him *ibid.* 226:73f., also 220:36 and 228:105; *ina šumēliša šerra našātma UBUR-šú ik-kal* she (Nintu) holds a babe in her left arm and it feeds at her breast CT 17 42:7 (SB description of representations of demons), see Köcher, MIO 1 70:44'; *UZU ti-lu-? anāku(?) u šú ni-ku-lu* he and I fed at the (same) breast ABL 920 r. 10 (NB).

f) with *epru* to be defeated (EA only): *ješmi šarru bēlunu awāte ardūt kittišu u jaddina qišta ana ardišu u tidagalu ajābunu u ti-ka-lu epra* may the king our lord listen to the words of his faithful servants and give them gifts so that our enemies will see this and eat dust (i.e., be defeated, see Winckler AOF 1 291) EA 100:36 (let. of Rib-Addi).

akālu 9a

8. I/2 to eat, swallow up each other: DIŠ MUL.MIN (= SAG.ME.GAR) MUL.DIL.BAT *i-tak-lu-ma it-ten-[tu-ú]* if Jupiter and Venus fuse into one and then follow each other closely ACh Supp. 2 Istar 61:6, and dupl. LBAT 1557:8, but note the variant: DIŠ MUL.MIN (= DIL.BAT) u ^dMIN (= ŠUL.PA.È) *iš-taq-lu-ma UŠ.MEŠ* ACh Supp. 2 Istar 52:6; *mātum iššabbat i-ta-ka-al* (the people of) the land will fight with one another and destroy one another YOS 10 48:33, dupl. 49:5 (OB ext.); *mātu māta itti ramanišama i-tak-kal* countries will ravage one another without cause CT 27 12:13, 38:27, cf. *mātu <māta> itti ramaniša i-ta-kal* CT 27 47:7 (all SB Izbu), and cf. *mātum itti mātīm i-ta-ka-al* YOS 10 35:26 (OB ext.), dupl. RA 38 88:10, cf. also YOS 10 36 i 51.

9. *šūkulu* to give to eat, to feed, to support, provide for, to fatten, to give medication, to steep an object in a liquid, (with *išātu*) to destroy in fire — a) to give to eat, to feed: *šuhurka ú-ša-kál* I will feed your children BIN 4 11:19 (OA), cf. *šuhāri šāḥizama ak-lam lu-ša-ki-lu-šu-nu* instruct the servants to give them food CCT 2 40a:9; *šuhri lu tū-ša-ki-il₅* BIN 4 67:13, also *merāka . . . atruaš-šuma anāku ú-ša-kál-šu* I fetched your son and I am feeding him KTS 8b:9; *šuhāria nahḥidama emāri lu-ša-ki-lu* direct my servants, they should feed the asses Contenau Trente Tablettes Cappadociennes 17:9; *eqlam šēnē uš-ta-ki-il* (if) he (the shepherd) allowed the sheep to graze in the field CH § 58:74, also A.ŠÀ U₈.UDU.ḪIA *ú-ša-ki-lu* § 57:53, cf. *rē'ām ana šammī šēnē šu-ku-lim* CH § 57:48, *ana GUD.ḪIA šu-ku-lim* A 3534:7 (OB let.); *bīt bēltija u bīt il bītīm li-ša-ki-lu* (I have sent thirty silas of flour with which) to feed my lady's (Aja's) household and the household of the god of the house (i.e., Šamaš) CT 6 39b:11; *elippaka idiššumma alpē šammī li-ša-ki-il* give him your boat that he might feed grass to the oxen TCL 1 37:22 (all OB); *ina ḥalšišu [li]šib u li-ša-ki-il-šu* (give him one hundred men and) they will stay in his district and he will provide for them ARM 1 16:25, cf. (referring to cattle) ARM 1 34:9, 86:7; now his lord has been under siege for three years *šú ul illikamma šú-ud bēlišu ul ù-ša-ki-*

akālu 9b

il₅ u ina idini ul izziz but he did not come here and did not give his lord provisions, also he did not help us (this is what they are going to say about you) Laessøe Shemshara Tablets 79 SH 812:60; barley *ša ina* GN *ú-ša-ka-lu* which they will give as feed in GN Iraq 7 48 A. 929 (Chagar Bazar); *tākulta šarra mānnu ú-ša-ak-kal* who will give food to the king? PBS 1/2 57:29 (MB let.); UD.5.KAM *šākussu ša šarri ú-šá-ku-lu* on the fifth day they serve (to the gods Nabû and Tašmētu) a royal meal (the *ḥazannu* is to be present) ABL 366:10 (NA); *alpa ša ḥazanni ina qāti ú-ša-ak-ka-lu₄* I feed the mayor's ox by hand PBS 1/2 54:9 (MB let.); *iššūrē ammūte ussabšil ú-sa-kil-šú-nu* I boiled those (ominous) birds (in wine and water) and caused them (the observers) to eat them ABL 223:12; *sīsáka ša-ki-il* feed your horse ABL 424:19 (both NA); *kissati ultu ramanišu ú-šá-ak-ka-lu* he will provide fodder at his own expense CT 22 60:10 (NB let.); [pūt] *šēbulti u šu-kul-lu* PN *naši* PN is responsible for the transportation and feeding (of the donkeys) VAS 5 34:7, also AnOr 9 10:7, see San Nicolò and Petschow Bab. Rechtsurkunden p. 57; x silver *kūm šu-ku-ul-lu u rubbá ša* PN for the feeding and raising of (the adopted baby) PN AnOr 8 14:13, see San Nicolò and Petschow Bab. Rechtsurkunden p. 6; ŠE. PAD.MEŠ *la nībi ummāni ú-šá-a-kil* I fed my troops unlimited quantities of grain TCL 3 166, and passim in this text (Sar.), cf. *akal tuḥdi u nišbē . . . ú-šá-kil-ma* ibid. 264; *ebūrašunu ša šēri ummāni ú-ša-kil* OIP 2 54:51 and ibid. 53 (Senn.); *pagar qurādīšunu ina la qebēri ú-šá-kil zību* I let the jackals (or: vultures) eat the corpses of their warriors by leaving them unburied Borger Esarh. 58 v 6; *ú-šá-kil-an-ni ruḥēšu la tā[būti]* she had me eat her poisonous spittle BRM 4 18:2, cf. ibid. 12, and dupl. AMT 92,1 ii 12; *kalba lu ú-šá-ki[l] šahá lu ú-šá-ki[l] iššūra lu ú-šá-ki[l] nūna lu ú-šá-ki[l]* she has fed (figurines made of dough representing me) to dogs, pigs, birds (or) fish PBS 1/1 13:21–24, also AfO 18 292:25; *ša ú-šá-ki-lu-ka akla simat ilāti* (why, O Enkidu, do you curse the prostitute) who fed you food fit for a god Gilg. VII iii 36.

b) to support, provide for: PN *ana šu-ku-*

akālu 9d

li-šu u adi balṭu itaššīšu to keep PN fed and to support him as long as he lives BA 5 p. 503 No. 33:14, cf. *a-na* TL.LA.ĀM . . . *ú-ša-ak-ka-al-ši* UET 5 91:9; PN *ama.a.ni ninda an.ni.ib.kú.a* she will support her mother PN BE 6/2 4:15; *mārū mutiša ú-ša-ku-lu-ú-ši* her (dead) husband's sons will provide for her KAV 1 vi 95 (Ass. Code § 46), cf. *ana puḥrišunu ú-ša-ku-lu-ši* they (the sons of her husband) will provide for her in common ibid. 102; *mārē panīte ana ša-ku-li-i-ša la imagguru . . . mārē raminišama ú-ša-ku-lu-ši* (if) the sons of the former (wife) refuse to provide for her, her own sons will provide for her ibid. 104 and 108; *adi* PN *balṭu . . . NINDA.MEŠ ú-ša-gal-ši* so long as PN lives he will provide food for her HSS 19 11:22 (Nuzi), cf. AASOR 16 23:11.

c) to fatten: *naphar* 7 UDU *takbaru ša . . . ana šá-ku-li paqqudūni* altogether seven fat sheep which have been handed over for fattening AfO 10 38 No. 78:12, cf. KAJ 190:11, 19, and passim in MA; sheep *ša 2 šanāti* ŠE. BAR KÚ.MEŠ which had been fattened with barley for two years RAcc. 64 r. 5 and 19, also 3 KUR.GI.MUŠEN *šá zíd.NÍG.LAG.GÁ KÚ kurkú-poultry* which were fattened with flour (and) dough ibid. 16; *qēma u arsāni šu-ku-la* to fatten (the poultry) with flour and goats PBS 1/2 54:14 (MB let.); *anāku immerē ultu libbi abulli alaqqi ú-šá-kal* I will take the sheep from (inside) the gate (and) fatten them ABL 726:11 (NA).

d) to give medication: *balu patān* KÚ-šú you make him take (the medication) on an empty stomach AMT 80,7:5, cf. *amēla šu-ku-lu u šaḡú* CT 14 23 K.9283:11 (pharm.), cf. KÚ-šú-*ma iballuṭ* AMT 95,2:6; *sáku* NA *šu-ku-lu* to bray, to give the man to eat STT 92 ii 31, cf., wr. NA KÚ Köcher Pflanzenkunde 1 v 18; RN *šammu ša muātišu tu-ša-kal-a-šú-u-ni tašaqgišuni* (you swear) that you will not give Assurbanipal any deadly medication to eat or to drink Wiseman Treaties 262; note *uštá-kal-ma* (parallel: NAG-*ma* line 19, etc.) *ḥurāša kaspá* IGI.DU₈-*ma pašir* AMT 90,1 r. iii 12; *amēlu šú . . . kišpū šu-kul* this man has been given witchcraft to eat Labat TDP 176:5, cf. NA.BI . . . UŠ_x.ZU *šu-kul u šaḡi* this man has been given witchcraft to eat or to drink

akālu 9e

STT 102:2, WT. UŠ_x.ZU KÚ NAG *ibid.* 9; NINDA. MEŠ *kaššāpūti* KÚ-*nin-ni* RA 26 41 r. 4; [*ana* LÚ *k*]išpa KÚ NAG *damiq* efficacious for a man to whom witchcraft has been given to eat or to drink AMT 87,5 r.(!) 16, and cf. RS 2 137:10, also *kišpī* KÚ *u* NAG AMT 48,2:3.

e) to steep an object in a liquid: *ina šuħatte tul-ta-na-kal* you let (the foam of the oil) be absorbed again and again by a cloth Ebeling Parfümrez. p. 19:16, cf. *ibid.* 20:3, 21:20 (MA); 160 *maškē ša* MĀŠ.GAL *rabbātu* ... *lu-ša-ki-lu* let them tan (lit. steep) 160 skins of large he-goats BIN 1 26:22 (NB let.), cf. KUŠ *gabbīšu ú-ša-ak-ka-al* BE 14 48:17 (MB); DN ... *mu.un.kú.e* : ^dMIN ... *li-ša-kil* let DN tan (the goatskin with alum and wine) KAR 42 r. 14f., also 4R 28* No. 3 r. 12f., cf. *mašak urīši* ... *tu-šak-kal* *ibid.* r. 3, and dupl. KAR 29 r.(!) 13, and see *šākulu* adj.

f) with *išātu* to destroy in fire: *ša* ... *išāta ú-ša-ak-ka-lu₄* who allows fire to destroy (the boundary stone) BBSt. No. 3 v 44, cf. IZI *ú-ša-ka-lu* VAS 1 58 ii 4 (NB); *māta ullīti gabbīša išātu tu-ša-ki-la* you destroyed all the land beyond (the Tigris) with fire ABL 292:7, also 297:7 (NB).

10. *šākulu* to satisfy a claimant (OA only): *ina luqūtišu* ... DUMU PN *lu-ša-ki-il₅-ku-nu* let the son of PN (the merchant who died) give you (pl.) the amount (due to you) from his (PN's) merchandise CCT 2 41b:19; *sú-ub-ra-am šimšunu* PN *ana ħubul* PN₂ *išqulma* PN₃ *kīma aħišu ú-ša-ki-il₅-šu* PN paid the price of the slaves(?) owed by (his father) PN₂ and gave (from the rest of the estate) a share to PN₃ like a brother's share) Hrozny Kultepe 11b:10, cf. *ù* DINGIR^{1-*ti*} *ša abišu ina ħubullīšu* PN *ú-ša-ki-il₅-šu* and he gave a share to the god of his father from what he owed *ibid.* 20, cf. also *ù* DINGIR-*šu ša abišu* ... *ša-ku-ul* *ibid.* case last line; *šumma kaspam la iddin ikkišdātīšu x ħurāšam lu-ša-ki-lá-ni* if he does not pay the silver, he should let me have two minas of gold out of his profits(?) BIN 4 19:28, cf. *umma attama ša-ki-li* you said, "Let me have (the amount due) to me" *ibid.* 47:9; *ālikum ištu* GN *illiz-kamma ú-ša-ki-il₅-šu* the messenger arrived

akālu 12

from GN, I gave him (his wages) CCT 4 36a:9, cf. *awīlam lu nu-ša-ki-il₅* TCL 14 36:13, also *kaspam anāku ša-ku-lá-ku* I have been given the silver (replacing usual *šabbuāku*) JCS 14 1:8.

11. *šutākulu* to multiply, to square (in math.) — a) to multiply: *šapiltam ana 50 uš-ta-ka-al* I multiply the balance with 50 TCL 18 154:27, see TMB p. 72; UŠ *u* SAG *šu-ta-ki-il* multiply length and width MCT p. 69 H 28, cf. SAG *ù* UŠ *uš-ta-ki-lu* CT 13 31 K.7067:6, *tu-uš-ta-ak-ka-al-ma* you multiply MCT p. 45 B r. 15, *šu-ta-ki-il-ma* Sumer 7 41 No. 8:9, and *passim*, for examples see MKT 2 12 and MCT 159.

b) to square: 1,45 *šu-ta-ki-il* 3,3,45 *inaddi <kku>* square *x* and you will get *x*² MCT p. 69 H r. 20, and *passim*, for examples see MCT p. 159.

12. IV to be consumed, used up, and passive to mngs. 6 and 7: see CT 41 27 (Alu Comm.) in lex. section; *naphar 16 immerū ina MN it-ta-ku-lu* altogether 16 sheep were consumed in MN AfO 10 33 No. 50:39, cf. *ibid.* 42 No. 95:22 (MA); *eqlá in-na-kal* my field is being exhausted CT 22 113:11 (NB let.); *šēr awīlūtīm in-na-ka[l]* human flesh will be eaten RA 50 18:32 and 35 (Bogh. astrol.), also ACh Šamaš 9:79; *šipātum ina bītīni kīma akalīm in-na-ka-la* wool is consumed in our house as if it were bread TCL 18 111:17 (OB let.); *arabū ša ina simāniša la in-nak-ka-lu* — *arabū*-bird that is not eaten in its proper season RA 17 146:16, cf. Lambert BWL 236 ii 16, in lex. section; *ina bīt ilīm a-sà-ak-ku-um in-na-ka-al* a sacrilege will be committed in the temple of the god RA 44 42:48 (OB ext.); *kar-šu-šu-nu in-na-ka-lu-ma* PBS 2/2 51:20 (MB let.); *kar-ši la in-nak-ku-lu* ABL 607 r. 3 (NA); *kar-ši-ia mala ina ēkallī in-nak-lu* ABL 283:16 (NB).

The OA refs. have been cited sub mng. 10 as causatives to *akālu* mng. 2a, in the meaning "to let a person have (what is due to him)." The stative *šākul* corresponds in meaning to *šabbū* "is satisfied."

For the derived noun *ikiltu* note that *iklu*B is to be corrected to *ikiltu* (see MSL 8/1 p. 10 note to Hh. XIII 37) and translated "ravage,

akalūtu

raging," cf. also *ašar i-kil-ti* BURU₅.HI.A TCL 6 1 r. 36 (cited *erbu* usage c-1').

Ad mng. 7a: Thureau-Dangin, RA 38 41ff.; ad mng. 7b: Ungnad, AfO 14 270f.; ad mng. 7d: Held, JCS 15 12; ad mng. 9e: Oppenheim, Eames Coll. p. 35.

akalūtu (*kalūtu*) s.; (a synonym for wood); OB.*

ka-lu-ú-tum, a-ka-lu-ú-tum = i-šu CT 18 3 r. i 12f.

šumma ... ina [šu]mē[lim sū]mum kīma a-ka-lu-tim išhūtam (mng. uncert.) YOS 10 51 ii 43, dupl. *ibid.* 52 ii 42 (OB ext.).

akāmu A (*agāmu*) s.; cloud of dust, mist; SB; cf. *akāmu* v.

mu-ru IM.DUGUD = *im-ba-ru, a-ka-mu* Diri IV 119f.

a-ga-mu = hi-il-lu, aq-qul-lum = MIN // dul-ḥa-nu 2R 47 ii 11 (comm.).

a) in hist.: *nišē* GN *a-ka-am girrija imuru* the people of GN saw the cloud of dust (kicked up) by my campaign(ing troops) Rost Tigl. III p. 32:183, cf. *a-ka-mu girrija emurma āluššu usīma* Winckler Sar. pl. 31 No. 66:41, pl. 34 No. 72:114, also *a-ka-ma girrija ša ana* 1 DANNA.[TA.ĀM ...]-*tu* TCL 3 248, also TCL 3 + KAH 2 141:334, see Weidner, AfO 12 146; *šū ēpiš lemnēti a-ka-mu girrija ana rūqēti emur-ma imqussu ḥattu* he, the criminal, saw the cloud of dust (kicked up) by my campaign(ing troops) from afar and was overcome with fear OIP 2 51:26 (Senn.).

b) in astrol.: *šanīš a-ka-am la šāri imbaru la zunni* IGI.BAR-*ma ūmu ḥadir taqabbi* or else, if a cloud of dust (raised) without wind (or) a fog without rain appears, you call it a cloudy day ACh Adad 33:3.

c) in astron.: *a-kām* NU PAP because of mist, I did not carry out the observation LBAT 1455 i 1', also, abbr. *a* *ibid.* 1214 ii 26, cf. *a-kām* KALAG (var. *dan-nu*) *kī* PAP NU IGI because of severe mist I did not see (the moon) when I carried out the observation *ibid.* 176:8', var. from unpub. diary, also *a-kām i* (for *išu*) because of a little mist (unpub. diary); *hi-il u a-kām* AN *katim* because of fog(?) and mist, the sky was covered LBAT 515 + 516:23'; *Šamaš ina a-kām šū* the sun set in mist LBAT 171:6'; *Sin* TA *a-kām kī*

akanna A

uššá when the (eclipsed) moon emerged from mist LBAT 893:9' (all refs. courtesy A. Sachs).

von Soden, Or. NS 24 142; Landsberger, WZKM 57 7 n. 29.

akāmu B s.; (a synonym for granary); syn. list.*

a-ru-u, a-ka-mu = qa-ri-tum (followed by synonyms of *karú* and *išittu*) Malku I 269f., also Explicit Malku II 123f.

von Soden, Or. NS 24 143.

akāmu v.; (mng. uncert.); SB*; I (only stative attested); cf. *akāmu* A s.

šumma ina MN UD.13.KĀM AN.GI₆ *ᵀSin adir adi* EN.NUN DU-*ku a-kim* IGI.MEŠ-*šū* X.ME *adi mišlišu a-kim ki i-šá-ta i-KIL-ma zim ḥurāši šakin* if on the 13th day of the month Ṭebētu there is an eclipse, the moon is dark until the watch comes, it is *a.*, its surface is [...], it is half *a.*, it is like fire and has the appearance of gold ACh Supp. 2 Sin 23:15 and 16, cf. (referring to the 13th or 14th day of the month of Elūlu) UD.ME EN.NUN *ᵀSin adir adi* <EN>.NUN DU-*ma a-dir* IGI.MEŠ-*šū* *kīma uqni* BAD *adi mišlišu a-kim* *ibid.* 23, cf. also (referring to the twelfth day of the month of Tašritu) *ᵀSin ... adi mišli a-kim* [...]
ibid. 32, also *adi mišil mūši a-kim ana* IM.SI.SÁ *i-KIL-ma* *ibid.* 41, *adi* *ᵀŠamaš ultāpā a-kim* it is *a.* until the sun appears *ibid.* 42, (if the moon is dark, its surface red) EN.NUN *a-kim* *ibid.* 45, *ᵀSin* EN.NUN DU-*ma adi mišil mūši a-kim* *ibid.* 47, (obscure) *ibid.* 28; *adi mišli a-kim* ACh Supp. 2 Sin 25:23, cf. also [*Sin ...*] GIM *ᵀŠamaš ultāpā a-kim* [...]
ACh Supp. 2 Sin 28:7.

Since *akāmu* is always used in connection with the moon, it may refer to haziness or the like, see *akāmu* A s. usage c.

For the Oakk. letter JRAS 1932 296:17 see **ukumu*; there is no reason to assume an initial *w* for *akāmu*.

von Soden, Or. NS 24 140ff.

akanna A (*kanna, ekannam*) adv.; thus, in the following way; MB, Bogh., RS, EA, MA, NB; *ekannam* BE 17 52:25, *kanna* in EA and Bogh.; cf. *akannama, akia*.

a) introducing direct speech: *a-ka-an-na altapar* [*umma*] I wrote the following KBo 1

akanna A

10:13, cf. *ibid.* 56, 61, r. 14; *aḫāmeš* [x]x *a-ka-an-na niltakan umma amilūtu nīnu* together we have made an agreement(?) as follows: “We are both gentlemen” KUB 3 72 (= KBo 1 10):9 (let. of Ḫattušili III); *a-ka-an-na iqtabi* he said the following KBo 1 1:5, also *ibid.* 3:23, cf. *atta kán-na taqbi* KUB 3 34:7, cf. also *aḫūa kán-na tašpura umma* KUB 3 24:14; *ul a-ka-an-na-a iqabbūniššu* should one not call him in this way? KBo 1 10 r. 53; *u a-ka-an-na appūna aqtabi* EA 19:47 (let. of Tušratta); *a-ka-an-na iqbu* they said the following BE 14 2:13 (MB), cf. BE 14 8:10, JAOS 38 82:4, cf. also *anāku e-ka-an-na-am aqtabišunūti* BE 17 52:25; *anāku a-ka-an-na aqtabaššu umma* I said the following to him EA 7:26, cf. *ibid.* 28, cf. also *a-ka-an-na altapra umma* EA 4:11 (all MB), and *passim* in MB letters; *a-ka-an-na aḫija* RN *iqtabime* EA 27:14, cf. also *ibid.* 38, 63, also EA 19:44 (letters of Tušratta); *a-kán-na iqbi* he said the following (introduction to letter) MRS 9 171 RS 17.42:2; *anumma* RN ... *rikilta ana* RN₂ ... *a-kán^{an}-na irkus mā* now RN made a treaty with RN₂ with the following terms MRS 9 41 RS 17.227:19, also *ibid.* 52 RS 17.369A:6, 155 RS 17.146:5; *a-kan-na [i]qabbi umma* 4R 34 No. 2:5, see Weidner, AfO 10 2 (copy of MA let.); *enna* PN *a-kan-na iqtaba' umma* now PN has said the following CT 22 127:6, cf. BIN 1 51:6, YOS 3 40:4, 42:5, 48:6, 64:6, 193:10; PN *a-kan-na inanziq umma* PN complains thus BIN 1 86:17 (all NB).

b) referring to a preceding citation or text: *rikilta annīta a-kán^{an}-na ittadinšu* (corresponding to *akanna irkus* at the beginning, see usage a) MRS 9 43 RS 17.227:47; *rikilta annīta a-kán-na irkus* *ibid.* 157 RS 17.146:47, and, with *kán-na-a irkus* *ibid.* 52 RS 17.369A 20', cf. *ṭuppa rikilti ... a-kán-na šaṭer* KBo 1 6:8; *šunu a-kán-na iqbu* thus they have spoken KUB 3 76:9, cf. *u a-ka-an-na ana* PN *mār šīprika aqtabi* EA 27:40, cf. also *anāku kán-na aqtabi* JCS 1 243:20 (from Egypt), *atta kán-na taqbi* KBo 1 26:8, also KUB 3 65:16, 69:9, also 31:5, KBo 1 22:2 and r. 13, wr. *kán^{an}-na* *ibid.* 29:19; *šīṭertu ga-an-na iqabbi* thus says the writing KBo 1 23:5, cf. *kán-na tašpuri ana jāši* KUB 3 57:3.

c) in comparisons: *aḫija amata annīta iqtabi kīmē itti abija* RN *tartana'amumi u*

akanna B

a-ka-an-na inanna rita'a[mme] my brother has made this statement, “As you were on friendly terms with my father RN so now be on friendly terms (with me)” EA 27:10, cf. *ibid.* 75, EA 28:47, cf. also (in broken context) *ka-an-na* EA 29:31, 39 and 134 (letters of Tušratta), cf. *kīmē abuka u anāku šulmāna ... ḫašḫānuma u inannama atta u anāku ... ka-an-na lu ṭābānu* EA 41:20 (let. of Šuppiluliuma); just as my brother wishes *a-ka-an-na lūpus[sunūti]* so I will do to them EA 29:181 (let. of Tušratta); *kīma ištu libbi pupuwaḫi ú(?) la išu u atta* RN ... *a-ka-an-na zēra la išu* just as there is no sprouting from (this) *pupuwaḫi* so there should be no progeny (from) you RN KBo 1 1 r. 63; Adapa replied, “Two gods have disappeared from our land and *anāku a-ka-na epšēku* (because of this) I appear in this manner (i.e., in mourning)” EA 356:24 (Adapa), cf. *amīlūta ša ka-an-na epšu ... ul āmur* I have (never) seen such people EA 21:30 (let. of Tušratta).

d) other occs.: *u a-ka-an-na* RN *abuka ... ana šumruši ul umteššir* and in this way your father did not send anything to sadden (me) EA 29:43, also *ibid.* 53 (let. of Tušratta); *alikma māt nakri a-ka-an-na ḫubut* go and plunder likewise the enemy country KBo 1 10 r. 51 (let.); *anāku kán-na ina libbišu adi dārīti* KBo 1 24 r. 15 (let. from Egypt).

von Soden, Or. NS 24 377 ff.

akanna B (*akannu, akanni*) adv.; here; MB, NB, SB, LB; *akannu* in CT 22 105:18, 176:6 and 10, 200:17, 214:5, ABL 1382 r. 12, VAB 3 15:12, *akanni* in YOS 3 11:5 and 22, 136:25, TCL 9 121:22, CT 22 106:7, ABL 616 r. 3, Lehmann Šamašsumukin pl. 44:28; cf. *akannaka*.

a) in gen. — 1' in MB: KASKAL.MEŠ *ša ḫurāši ša Ahlamī a-ka-nu ul ūridanni* the gold caravans of the Ahlamū did not come down here PBS 1/2 51:23.

2' in NB: *šābu zē'irānea a-kan-na ibašši* there are people here who hate me ABL 716:25, and *passim* with *ibašši*; *mamma ina ikka-rāti a-kan-na ittija jānu* there are no farmers here with me YOS 3 28:17, cf. *mamma a-kan-na jānu* CT 22 141:21, and *passim* with *jānu*; *amur*

akanna B

NINDA.HI.A KAŠ.SAG *u šēru a-kan-nu ina panīšunu* now there are bread, fine beer, and meat here at their disposal CT 22 176:10; 2 PI *uṭṭatu ana* 1 GÍN *kaspi a-kan-na* here, two PI of barley amount to one shekel of silver YOS 3 33:29; *amat babbānītu u bi'ilti mala a-kan-na ašemmū* good or bad news, whatever I hear here BIN 1 75:14; *amat a-kan-na qabātu umma* here it is bruited as follows BIN 1 36:42, cf. YOS 3 90:5; PN *ina* GN *iḥ-tal-li-qu u a-kan-na šābēšu* PN₂ *ītabak* PN fled to Elam and PN₂ has led his troops away from here ABL 422:7; *amur* 5 6 UD.MEŠ *a-kan-na dullana* now our work here (will last) five or six days CT 22 5:17, cf. *a-kan-na tātam-mara' ša kurummatu . . . jānu* YOS 3 52:5; *a-kan-na maššarti ša bēlija ananšar* I am looking after my lord's affairs here BIN 1 94:29, also YOS 3 153:10, cf. *anāku a-kan-na maššartu ša bēlija ananšar* CT 22 107:8; *šulum ina panīja ina pani ummānu ša šarri mala a-kan-na akī māde šakin* I and the royal army, as many as are here, are in excellent health YOS 3 1:9 (let. of Nbk. as crown prince); *amur* 20 *šābēšu a-kan-ni akteli* now I have kept twenty of his men (out of 140) here YOS 3 136:25; for refs. to *akanna* in contrast to *akannaka* and *akannakunu*, see *akannaka*.

3' in LB: *šū a-kan-nu ana šarri ittūr* he (Cambyses) became king here VAB 3 15 § 10:12 (Dar.); *ḥurāšu ša a-kan-na epšu* the gold that was used here (was brought from Sardis, etc.) MDP 21 8 § 5:25, also *ibid.* 22, 24, 26, etc. (Dar. Sf); *ša anāku a-kan-na ēpuššu u ina qagqaru šanāmma ēpuššu* what I built here and what I built elsewhere VAB 3 115 § 3:16 (Xerxes Pd); *agannētu mātāti . . . ša a-kan-na iphuru* these are the nations which gathered here *ibid.* 85:14 (Dar. Pg).

b) with *ana* hither: *a-na a-kan-na ittalkuni* they came here ABL 831 r. 7; *panī ana alāka a-na a-kan-na la tašakkana* do not plan to come here YOS 3 9:16, cf. (with *alāku*) YOS 3 61:19, 141:13, and TCL 9 83:9; *sukkallū rabūti ša a-na a-kan-na šarru išpur gabbi itamru* the envoys (and) officers whom the king sent here have seen everything ABL 327 r. 3, cf. (with *šapāru*) YOS 3 91:30, BIN 1 13:18, 49:20 and 30, 90:10, also *ul-tu a-kan-na-ka . . .*

akannaka

a-na a-kan-na ABL 974:9; PN *u* PN₂ *ša a-kan-nu tašpura ana panīja ul illikku* PN and PN₂ whom you sent here have not reached me ABL 214:5, cf. *ibid.* r. 4, also *šarru bēlā a-na a-kan-na la išapparaššunu* the king my lord does not want to send them here ABL 960 r. 4, cf. *nišē ana a-kan-na libukunu* let them bring the people here Thompson Rep. 124 r. 3; *aḥi ša madakti ana* GN IGI-šu *u aḥi a-na a-kan-ni panīšu* one side of the camp faces GN and another side faces here ABL 616 r. 3 (all NB).

c) with *ultu*: *anāku ul-tu a-kan-na suluppī eššātu . . . ušēbila* I have sent fresh dates from here CT 22 84:16 (NB).

Oppenheim, JCS 1 120f.; von Soden, Or. NS 24 377ff.

akanna C (or *akannana*) adv.; (mng. uncert.); Nuzi.*

mindassu ša eqli šāšu a-qa-an-na(-)a-na 60 TA.A.AN [...] *a-qa-an-na(-)a-na* 80 TA.[...] the measurements of this field (given in an adoption contract) are . . . sixty (measures) each, . . . eighty (measures) each JEN 9:20f.

akannaka (*akannakunu*) adv.; there; NB; cf. *akanna* B.

a) in gen.: *mīnamma anāku [a]-kan-na abāta u attunu a-kan-na-ka x* [...] why should I spend the night here while you . . . there? CT 22 18:15, cf. *ana mīnim kī atta a-kan-na-ka ušuzzāta* BIN 1 38:45; *qēma a-kan-na-ka liḥīru qēmu a-kan-na ul [i]-[ba-āš-ši(?)]* let them prepare the flour there, there is no flour here CT 22 149:27; ŠE.BAR . . . PN . . . *a-kan-na-ka qāssu ina muḥḥi iškunu u* ŠE.BAR *a-kan-na jānu* PN has taken possession of the grain there and there is no grain here YOS 3 192:4; *šēnu ša a-kan-na gabbi gazzānu baṭāl ša gizzi šakin šēnu ša a-kan-na-ka illikannu* we have shorn all of the sheep which are here, the shearing has been interrupted, the sheep which were there have come BIN 1 56:18, cf. *ša a-kan-na u ša a-kan-na-ka* TCL 9 138:16, *a-kan-na-ka . . . a-kan-na* BIN 1 53:30; LÚ.ŠID *u* GIŠ.DA *a-kan-na-ka* MU.AN. NA *gabbi* I GUN KÙ.BABBAR *ana Eanna ul irrubu* the scribe and the lists are there, but in the whole year not one talent of silver

akannakunu

comes to Eanna TCL 9 129:29, dupl. YOS 3 17:28; *anākumma lullikamma a-kan-na-ka ina panāka lu-me-en-na* I will come personally and . . . there in your presence TCL 9 141:15, cf. *ibid.* 17; *bā'irūtikunu a-kan-na-ku-^{<nu>} ana bīt PN . . . irrubu'* your marauders there have entered the house of PN (and taken two garments) CT 22 56:5, cf. (in broken context) *a-kan-na-ku-^[-nu]* YOS 3 119:15; PN *ša a-kan-na-ku-nu aḥūa šū* PN, who is there, is my brother CT 22 155:8, cf. JRAS 1926 443:16; *a-kan-na-ka bu'išuma* search for him there (and send them in fetters here) YOS 3 186:23, cf. *a-kan-na-ka šabas[su]* TCL 9 83:18; *dibbī agāšunu ša a-kan-na-ka iddabbub* (check and report) on these things he is saying there TCL 9 93:16.

b) with *ultu*: *a-kan-na šipātija liddinnu u . . . ultu a-kan-na-ka šūbilannu* let them hand over my wool here, and send (it) from there YOS 3 140:27, cf. *ultu a-kan-na-ka . . . ana a-kan-na* from there . . . hither ABL 974:7.

c) with *ana*: *adi a-na a-kan-na-ka allaku* until I go there ABL 974 r. 3, cf. *adi . . . a-na a-kan-na-ka ittalkani* UET 4 189:6; *mārē ša PN . . . ana a-kan-na-ka iḥteliqqūnu* PN's sons fled there BIN 1 48:27; PN helped 13 men escape and *ana a-kan-na-ka itabak* took them there ABL 430:8.

The few refs. with ending *-kunu* in *akanna-kunu* (CT 22 155:8, CT 22 56:5(!), YOS 3 119:15 and JRAS 1926 p. 443:16) contain the plural suffix *-kunu* when addressing several people "there with you," due to an interpretation, possibly under Aramaic influence, of the *-ka* ending as the singular suffix.

Oppenheim, JCS 1 120f.

akannakunu see *akannaka*.

akannama (*kannama*) adv.; similarly, likewise; Bogh., RS, EA; cf. *akanna* A.

a) *akannama*: *a[na mār šarr]i a-kán-na-ma ana ḥuburtanūri a-kán-na-ma ana ḥuburtanūri a-kán-na-ma ana tuppānūri a-kán-na-ma ana bēl bīt abūsi a-kán-na-ma* (gold and silver goblets presented as tribute to the king and queen), the same to the prince, the same to the

akanni

ḥuburtanūri-official, the same to the (second) *ḥuburtanūri*-official, the same to the *tuppa-nūri*-official, the same to the chief of the storehouse MRS 9 47 RS 11.732:4ff. (= MRS 6 p. 181), note *ana ḥuburtanūri šanī a-kán^{an}-na-ma* (following a list of articles to be presented to the *ḥuburtanūri*-official) *ibid.* 42 RS 17.227:33; *a-kán-na-ma* (in broken context) KUB 3 38 r. 10.

b) *kannama*: I said to myself, whether I give them something or not *sa[rrūti idab]bubu ka-na-ma* they will speak lies in any case (lit. alike) EA 1:76 (let. from Egypt), cf. *la kitti idabbubuka mārē šiprika ka-an-na-ma* *ibid.* 82; *abuja itti nakrūtišu kī indaḥḥašu u RN abi abika kán-na-ma itti nakrūti ša abija indaḥḥašu* as my father fought against his (your grandfather's) enemies, your grandfather Azira likewise fought against my father's enemies KUB 3 14:6, see Weidner, BoSt 8 p. 76, cf. KUB 3 14:13, 16 and 19, KUB 3 42:13 and 15, 52 r. 10, wr. *kán^{an}-na-[ma]* *ibid.* 43 r. 6, *kán-na-am-m[a]* EA 46:5; *anāku minā ḥēṭa ša ēpu[š] [ana mu]ḥḥi aḥija u anāku minā ḥē[ṭa] [ša ē]puš ana muḥḥiki kán-na-ma* what crime did I commit against my brother, and similarly, what crime did I commit against you? KUB 3 69 r. 2.

For *-ma* with adverbs in EA see *inannama*, *jānumma*, cited *inanna* and *jānu*, see also *jānumma*.

Weidner, BoSt 8 92 n. 3.

akannana see *akanna* C.

akanni adv.; now; NA.

assa'alšu muk atā a-kan-ni tallika I asked him, "Why did you come now?" ABL 88:10; *memēni ina pan šarri la iqbi ak-kan-ni [ana] bīt Bēl ittalkūni* no one said to (lit. before) the king, "They (the gods) have now gone to Bēl's temple" ABL 474:17; *anāku ina GN anāku [a]-kan-ni attaḥaršuma* I am in Nineveh, I have received it now ABL 867 r. 10, cf. *a-kan-ni e-ta-rab-am a-ta-mar-ma* ABL 357 r. 8; *a-ka-ni da'utu abutu ētapšannima umā ussaḥḥir usselia* now, after he had put pressure on me, I loaded (the statues on the boats) again ABL 420:11; *a-ka-an-ni tēmu*

akanni

ana [...] now [I send] a report to [...] ABL 309:9; in difficult context: *šina a-ka-an-ni u-sa-ri-me-ma e-ti-me-si-na-ma* ABL 467 r. 3, cf. (in broken contexts) *a-ka-ni* ABL 1371 r. 12, *a-kan-ni* ABL 34 r. 3, 49 r. 5.

For *adi akanni* (also *adakanni*, *adinakanni*, *adunakanni*), see *adi* A prep. mng. 2h-4'.

In the MA letters KAV 169:10, Syria 16 189:7, and KUB 3 73:13, one should read *a-na i-ni* (see *mīnu*) not *a-na-kan-ni* despite *a-na-kan-nu* ABL 214:5 and r. 4 (NB), for which see *akanna* B usage b; see von Soden, AfO 20 82.

von Soden, Or. NS 24 377ff.; Weidner, AfO 19 36 n. 14.

akanni see *akanna* B.

akannu see *akanna* B.

akappu see *akabbu*.

akaru s.; (mng. unkn.); syn. list.*

a-ka-rum = MIN (= *na-ma-rum*) (preceded by *abru*, q.v., and followed by *aduru*, q.v.) An VII 92.

akāšu (AHw. 28a) see *akšu*.

akāšu v.; 1. to go, to move (toward the speaker), 2. *atkušu* to go off, to move away, out of place, 3. *ukkušu* to drive out of the way, to displace, to mislay, 4. II/2 passive to mng. 3, 5. IV/2 to move on, to walk; from OA, OB on; I *īkuš*—**ikkaš*—imp. *akuš*, I/2 (stat. *itkuš*), II, II/2, IV/2; cf. *ukkušu*.

ba-ár BAR = *né-su-u*, *nu-us-su-u*, *uk-ku-[šu]* A I/6:211ff.; *ka-am* KAD₅ = *ka-am-mu*, *uk-ku-šu*, *dup-pu- \langle rù \rangle* , *nu-uk-ku-rù* A VIII/1:9ff.; [sa-ag] [PA.GA]N = *sa-ka-pu*, *sa-pa-ḥu*, *uk-ku-šu*, *šum-su-ku*, *šu-uz-zu-qu* Diri V 81ff.; [...] [PA] = [sa-k]a-pu, [da-r]a-su, [la]-pa-tu, [ša PA.P]A MIN, [ša x x] MIN, [ša x x sa]-ka-pu, [ša x x da]-ra-su, [ša x x uk]-ku-šu A Fragm. D (= K.13599) 1-8; bad.du = *uk-ku-šu*, *pár*(for *pa*)-ra-su, *bi-e-šu*, *ri-e-qu* Izi J iii 9ff.

[gidi]m.ḥul edin.na mu.un.sa.sa : *eṭemmu lemnu ina šērim i-ku-uš-ma* the evil demon moves about in the desert (parallel mu.un.du.du : *idāl* line 7f.) CT 17 31:5f.; mu.un.du.a.ni šà.bi.ta nig.ḥul NIM.ma^{kl}.ke_x(KID) : *i-ku-šam-ma ištu qereb lemneti Elamti* when he came home from all the degradation in Elam 4R 20No. 1:12f. and AJSL 35 139 1904-10-9,96:7; tu.ra.bi mu.un.sig(or .sàg) : *murussu lu-uk-kiš* I will drive out his illness CT 17 22 ii 123f.; tu.ra nu.du₁₀.ga bar.bi zag.sàg.ba.ni.fb : *murša la ṭaba ina zumrišu uk-[kiš]* remove the ungodly disease from his body

akāšu

Schollmeyer No. 1 ii 9f.; nam.tar.ra.a.ni nu.kàm.me : *šimātušu la* (var. *ma*) *ut-tak-ka-šú* (var. *lu*) (the gods) whose decisions about destiny cannot be removed LKA 77 ii 18, see Ebeling, ArOr 21 366.

gu-a-šu, *nu-a-qu*, *at-ku-šu*, *nu-a-šu*, *it-mu-šu*, *a-ka-šu*, *da-a-lu* = *a-la-a-ku* An IX 49ff.; *at-ku-šu* = *a-[la-ku]* Malku II 91; [n]é-s[u]-ú, *uk-[ku-šu]* = *pe-tu-ú* An IX 71; *uk-kiš* (var. *uk-kuš*) = *dup-pir* Malku II 280.

1. to go, to move (towards the speaker) — a) from a base *īkuš*—**ikkaš*: *annakam šiprū ana kārim Kaniš ana alikim kalāim e-ku-šu-nim* the messengers came here to the *kārum* of Kaniš to detain the caravan BIN 4 58:14 (OA); *ḥarimtum ištasi awīlam i-ku-uš-šu-um-ma i-ta-w[A]-aš-šu* the prostitute called the man and he came toward him (Enkidu) and said Gilg. P. iv 17 (coll. W. G. Lambert), cf. *šēru i-ku-šà-[am-ma ...]* the snake came near Bab. 12 pl. 14:3 (OB Etana); *ḥadiš ak-ša šarru* come here joyfully, O King! (incipit of a song) KAR 158 r. ii 50; *girri annātū i-ku-šu alāka taḥših* did you want to move along the paths they have walked? Lambert BWL 74:65 (Theodicy).

b) from a base *īkiš*: *šarra iṭruda palēšu i-kiš* 3R 38 No. 2:1, see Tadmor, JNES 17 137; *li-kiš lissi* (for var. *littakiš*, see mng. 4) Šurpu IV 87.

2. *atkušu* to go off, to move off, out of place — a) in lit.: *inanna alki atti at-ka-ši ta i da ša* now, go away you, be off . . . VAS 10 214 vi 35 (OB), see von Soden, WO 1 357; *ina šērišu it-ku-šú rēmu unni[ni]* the pity and the mercy (of the gods) have left him AfO 19 52:149 (SB); *ana bāb ḥazanni Nippuri šū i-ta[k-ša]* and off he went for the gate (where) the mayor of Nippur (officiated) STT 38:87 (Poor Man of Nippur), see AnSt 6 154.

b) in ext.: *šumma mašraḥ Eš ana elēnu i-ta-ka-aš* if the thin part of the gall bladder is displaced upward RA 27 149:1, cf. *šumma šumēl Eš ana šaplānu it-ku-uš* if the left side of the gall bladder is out of place in a downward direction ibid. 9 (OB ext.), cf. *ina išid manzāzi UZU it-kuš* the “flesh” is out of place on the base of the “station” Boissier DA 250 iv 11, *ina birūt manzāzi u padāni UZU it-kuš* ibid. 12; for other refs. possibly

akāšu

belonging here, see discussion; *šumma kunuk imitti ulluṣ ulluṣ libbi ummāni* UZU *ša šaplīt kunuk imitti* (var. adds 1.TA.AM) *ana elēni i-šaḡ-qu i-tāk-kiš-ma kīma zibbati iḫattirma* if the right vertebra is enlarged (this means): joy for the army (explanation:) the “flesh” underneath the right vertebra rises upward —it is out of place, it wiggles like a tail CT 31 48:11, var. from dupl. ibid. 18 obv.(!) 2' + K.3978 ii 42 (SB ext.).

3. *ukkušu* to drive out of the way, to displace, to mislay — a) in OA: if I cannot sell the *amūtu*-iron here *šēpā a-šar ú-ku-ši-im ú-kà-áš-ma* then I will move myself (lit. my feet) to wherever I have to CCT 4 38a:5f.; *ṭuppū annūtum a-ku-šu* these tablets have been mislaid CCT 5 18d:5.

b) in lit. — 1' in gen.: *uk-kiš ajābī sikip lemna Lugalgirra ṭārissunu Lugalgirra muṭar-rissunu* O DN! who are able to drive them away, DN who are the one to ward them off, move the enemy out of the way, overthrow the evil! AfO 14 142:51 (*bū mēsiri*); *pu*(text *li*)-*ṭur lemnu ša panīja uk-kiš ajābī ša ar[kija]* remove the foe who is in front of me, move the enemy out of the way who is behind me PBS 1/2 116:11; *pussisa ḫitātišu [šu]riḡa nīššu uk-ki-ša māmīssu* wipe out his sins, remove (the consequences of) the oath he (swore), move away the curse JNES 15 136:71, cf. *šurīḡa šussā uk-ki-ša ina zumrišu* ibid. 73, cf. also *uk-ku-uš* (for *ukkiši*) *šussī* (WT. BAD.DA) *tabli* GIG LKA 133 r. 8; *uk-kuš illilūti iššabat ina libbišu* he (Anzū) was determined to remove the overlordship CT 15 39 ii 9, also ibid. 11 (Epic of Zu); *iṭrudma* RN LUGAL *uk-kiš bēlūssu* he (the king of Elam) drove King Enlil-nādin-šumi away, removed his rule JRAS 1894 p. 815 iv 16 (Chronicle P), cf. [*iṭrus*]su *uk-ki-ša palē[šu]* 3R 38 No. 2:12, see Tadmor, JNES 17 137; *māmit uk-ku-šu* (it is within your power, Marduk) to remove the curse Šurpu IV 23; *nashāta uk-ku-ša-ta ṭardāta* you (Brick God) are torn out, moved out of the way, driven away ZA 23 374:77; *ašar šēpu pārsat uk-ku-šat alakta* where (alien) footsteps are not infringing, passage is kept away STT 38:128 (Poor Man of Nippur), see AnSt 6 156; (a female lamb) *uk-kuš* UDU.SILA₄-*ma* (from

akāšu

which) the male lamb was kept away BBR No. 100 r. 38, also ibid. 20; [*mu*]-*uk-kiš iklēti šākin nāmīr[ti]* he who removes darkness (and) creates light ASKT p. 75:11 (= Schollmeyer No. 12), and dupl. 5R 50 ii 77 (= Schollmeyer No. 1); *iṭplaḡma nakru uk-kiš ramanšu* the enemy became afraid and removed himself JTVI 29 87:24 (Kedorlaomer text), see MVAG 21 p. 86; note the atypical: Enkidu said to the prostitute *šamkat uk-ki-ši awīlam* “Gorgeous one, let the man come here!” Gilg. P. iv 13 (OB).

2' with *ina zumri*: *ina zumrija uk-ki-su ina zumrija purussu ina zumrija tabalšu* move him away from me, sever him from me, take him away from me TuL p. 141:18, cf. *ina ūme annī . . . uk-ki-šā ina zumrišu* Šurpu IV 86; *ūmišamma ina zumrija lik-kiš* may he (Marduk) drive (all evil) away from me, every day KAR 26:55; ^a*Sin bennu ša išbatušu aj iḫaššu ina zumrišu uk-ki[s-su]* O Sin, let the *bennu*-disease which attacked him not affect him, drive it away from his body LKU 32:5, cf. *ina zumrija uk-kiš* STT 57:41, and dupl. 58:16; *uk-ki-ši upīša* (for *upīši*) *lemnūti ša zumrija nūrki namru lūmur* move the evil witchcraft away from my body, let me see your (Ištar's) shining light STC 2 pl. 79:55, see Ebeling Handerhebung 132; in obscure context: *uk-kiš* PBS 1/1 14:17; ^aMIN (= ^aŠà.zu) ^a*Zi-si muše[bb]i tēbī šanīš litta'idu mu-uk-kiš šuḫarratu ina zumur ilī abbēšu* let Šazu also be praised as Zisi who subdues the rebellious, removes paralyzing terror from the gods, his fathers (explaining the name Zisi as SI = subdues, ZI = rebellious, ZI = removes, and SĪG = terror) En. el. VII 42.

c) in ext.: *šumma ubān ḡašī qablītum ú-ku-ša-at-ma ur'udam iṭṭul* if the middle finger of the lung is displaced and looks toward the larynx YOS 10 39 r. 10, cf. *šumma ṭulimum uk-ku-uš- \langle ma \rangle* if the spleen is displaced ibid. 41:13 (both OB); *šumma . . . kakku . . . ana qabal nīri uk-kuš* if (there is) a weapon mark (on top of the right “yoke” and) it is displaced toward the center of the “yoke” KAR 151:12, cf. (referring to a *kakku*-mark *ina šubat imitti padāni* at the right base of the “path”) *uk-kuš-ma libbi padāni iṭṭul*

akāšu

CT 30 23 Rm. 2,106 r.(!) 6, cf. Boissier Choix 99:7 (all SB).

d) in astron.: MUL *Šalbatānu ina libbi* MUL *Suḫurmāši ú-tu-uk-kiš it-ti-it*(text *-li*)-*zi* if the planet Mars strays off (its path) in the constellation *Suḫurmāšu* and remains stationary ABL 1134 r. 3 (NA, coll. Sollberger); 5 *ūmē ša ina muḫḫi edānišu ušētiquni ki-ma ú-tu-uk-kiš* 40 *ūmē undalli* the five days by which it (the planet Jupiter) exceeded the time appointed to it, this means(?) it strayed off for all of forty days ACh Supp. 2 Istar 62:21, see Schott and Schaumberger, ZA 47 92.

4. II/2 passive to mng. 3: *māmātušu liptaššira* (var. *li-da-ki-šá*) GIG.MEŠ-šú *lit-tak-ki-šá* (var. *li-tak-ki-šú*) let the oaths (directed against) him be warded off, his illnesses be moved away Šurpu IV 82f., cf. (in same phrase) GIG.MEŠ-šú *lit*(var. *li*)-*tak-ki-šú* JNES 15 136:79 (*lipšur*-lit.); upon the mention of your pure name *lissi lit-ta-kiš liddappir* (var. *li-kiš lissi lidappir*) *arnu māmīt* Šurpu IV 87; *duppir lemnu ajābu ú-tak-kiš* begone evil (spirit), be driven away, enemy AfO 14 144:58 (*bit mēsiri*); difficult: [*narka*]bat *ūmī urruḫiš šutardīma [x-x]-uš-šú la ut-tak-ka-šu* (var. *-ru*) *tēri arkāniš* En. el. II 119; obscure: *ú-ta-ki-iš-ma* AfO 13 47:9 (OB Narām-Sin legend).

5. IV/2 to move on, to walk: *i-ta-ak-ša-am-ma itta[nallak] ina sūqim* Gilg. P. v 32 (OB).

The difficulty of assuming a factitive derived from a *verbum movendi* and the necessity of admitting two pret. forms in I/1 (*īkiš* and *īkuš*) suggest that the refs. assembled here may belong to two verbs: **akāšu* A (*primae aleph*) and **akāšu* B (*primae waw*). Etymologically **akāšu* A would correspond, as Jensen has suggested (KB 6/1 566, see also Schulthess, ZA 24 47ff.), to Syr. *ʾkš* “to chase away.” It is attested only in II/1; note that the lex. texts cite only the infinitive *ukkušu*. The verb **akāšu* B, only attested in the pret. *īkuš* and the I/2 imp. *atkaši*, refers to a movement toward the speaker and is a synonym of *alāku* as the synonym lists show. Irregular forms, such as *i-ku-uš* (for expected **ikkaš*) in CT 17 31, in lex.

akbaru

section, may be due to the fact that the differentiation between the two verbs was not felt any more. Further confusion was caused by homophonous forms of the verbs *kuāšu* (*guāšu*) and *nagāšu* (*nakāšu*) of related mngs.

In mng. 2b only masc. sing. stative forms (taken from OB, SB ext.) are cited since the reading of the corresponding fem. *itkušat*, always wr. *it-ku-šAT*, is ambiguous. The SB refs. wr. *it-ku-MAT* cited sub *ekēmu* usage f-1'c' are most likely to be read *it-ku-šat*, and considered an aberrant stative of *dakāšu*, for *tidkušat*, which is attested in OB, see *dakāšu* mng. 2b. The OB masc. pl. *itkumu* occurs in different contexts.

For EA 15:18 (read [*la*] *tu₄-ka-as-su* do not delay him), see *kāšu*; Lambert BWL 144:34 has *lu-tu-uš-ma* and remains obscure.

Schott, OLZ 1933 519; (von Soden, Or. NS 21 433).

akatu s.; (mng. unkn.); syn. list.*

a-ka-tu = *pu-su* (between *gi-ūt-nu* = *ḫa-ma-tu* and *a-si-ru* = *ḫa-ab-tu*) Malku VIII 107.

akbartu s. fem.; female jerboa(?) (occurs only as personal name); OB; cf. *akbaru*.

Ak-bar-tum CT 6 16 r. iii 12.

†*Ak-ba-ra-a* ADD 242:4 represents the cognate Aramaic word, but the cited masc. name *Akbartu* in Akkadian may represent a hypocoristic name.

akbaru (*akkabaru*) s.; jerboa(?) ; from OB, MA on; *akkabari* Hh. XI 66 var.; cf. *akbartu*.

péš.ki.bal = [*ak-ba-ru*] (between *ḫulū* and *asqūdu*) Hh. XIV 197b; *péš.ki.bal* = *ak-bu-ru* (between *pirurūtu* and *arabū*) Practical Vocabulary Assur 390; *kuš.péš.ki.bal* = MIN (= *ma-šak*) *ak-ba-ri* (vars. *ak-ka-ba-ri* and *ak-ba-ḫU*) (between *aštakissu* and *ḫulū*) Hh. XI 66.

a) in gen.: 10000 *nūne* 10000 *ak-bi-ri* 10000 *pīlē* ten thousand fish, ten thousand jerboa, ten thousand eggs (for the royal banquet) Iraq 14 35:114 (Asn.), cf. (various kinds of birds) 2 *ak-bir*(!) ADD 1038 i 8, 20 *ak-bir* ADD 1125 ii 9; [...] MUŠEN *ak-bi-ri naptunnu ammar ša partū* [...] -bird, jerboa, the meal as much as is served MVAG 41/3 64 iii 31 (all NA).

b) as personal name: *Ak-ba-rum* PBS 8/2 233:2, cf. *Ak-ba-ru-um* ibid. 246:1 (OB);

akê

PN DUMU *Ak-ba-ri* BE 14 10:43 (MB); *Ak-ba-ru* Borger Esarh. 56 iv 62, also ADD 251:1 (NA) and TCL 12 3:16 (NB); *Ak-bar* ADD 128 left edge 3, also ADD 180:3; note: *Ak-bi-ru* KAJ 213:5, also KAJ 214:16 and KAJ 264:14 (MA); *Ak-bur* ADD 202:3, also ABL 331:8.

The spelling of the NA personal name *A-ga-bu-ru* ADD 500 r. 10 is not sufficient evidence to adopt the reading **agbaru* (note the Hh. variant *ak-ka-ba-ri*).

For CT 41 5 K.3701+ :20, see *akkannu*.

Landsberger Fauna 109; Ebeling, MAOG 10/2 56; Landsberger apud Weidner, AfO 18 353.

akê (how) see *kî*.

akî (as, like) see *kî*.

akia adv.; as follows; Bogh., MA, NA; cf. *akanna* A.

îema a-ki-a [iškun(?)] KUB 3 125 r. 10, cf. *a-ki-a iq-t[a-bi]* ibid. 92:8; *ša ina libbiša a-ki-a šaṣṣrūni mā* in which is written as follows (followed by direct quotation) KAJ 159:5; *a-ki-a iqṭibi mā* he said the following KAV 217:13 (all MA); *a-ki-a i-[q]a-bi* he will say as follows KAR 135 + 137 + 216 i 28, also ibid. ii 29, see Müller, MVAG 41/3 8 and 12 (NA royal rit.); note the atypical: *ṭuppa ... iṣabbata ina pî ṭuppi a-ki(text -di)-a iṣakkan qaqqad še'ri ... ana madādi* he will obtain a document (from PN) and will make provisions in the wording of the document concerning the delivery of the full amount of barley at harvest time (see sub *adru*) KAJ 83:18.

The last ref. (KAJ 83) has been emended, since *adū* A is not attested in MA, nor does it ever refer to private agreements.

ākil karši s.; denouncer, maligner; OB lex., SB*; cf. *akālu*.

eme.ku-ku kú.kú = *a-kil kar-ši* (preceded by *munaggiru*) Lu III i 29; lú.eme.sig.kú.kú = *a-ki-íl ka-ar-ši* OB Lu A 355; eme.sig.kú.kú = *a-kil [kar-ši]* Lu Excerpt II 7; [em]e.sig.kú.kú = *a-[ki-íl ka]-[ar-ši]* Kagal D Fragm. 11:6; a.TAR.lál (var. a.LÁ.[lál]) = *mu-pi-gu-ú, a-kil kar-ši* (in group with *dabbibu*) RA 16 166 ii 9, dupl. CT 18 29 ii 4 (group voc.); [...] [GAL.X] = *a-kil kar-ši* (after *akil gallābi* and *akil ḥa[m]iltum*, see *aklu* A) Diri VI D 6'.

ākilu

lú nig.nu gar.ra ka.bal.e lú eme.sig.ga k[ú.kú.a] : *mūtāmū nullāti a-kil kar-ši* a back-biter, a denouncer Lambert BWL 119:5f.

[*mu-na-gi*]-ru = *a-kil kar-[ši]* Malku IV 34.

Do not malign, do not speak evil *ša a-kil kar-ši qābū limutti ... uga'á rēssu* he who utters slander (and) spreads evil (rumors) will be called to account Lambert BWL 104:129; *a-kil kar-ši* (in broken context) ibid. 95 r. 8; [*in*]a *mūḥḥi pî š[a] a-kil kar-ši zā'irāni la tallak* do not act according to the word of maligners or enemies ADD 646 r. 15, also 647 r. 15.

See *akālu* mng. 7d.

akiltu s.; expended goods; NA*; cf. *akālu*.

SÍG.GADA *a-kil-tú ... naphar* 274 GÚ SÍG. GADA *a-kil-tu* linen, expended goods, (list of amounts and places), altogether 274 talents of linen, expended goods ADD 953 i 1 and iii 5, cf. GIŠ.NIGIN *a-kil-tu* ibid. iii 6, *kan-kan-nu a-kil-tú* ibid. iv 10, [SÍG].GADA *a-kil-tu* ibid. v 3; *naphar* 23 *a-kil-tú* (context broken but immediately preceding broken part is a list of sheep) ADD 997 r. 2, cf. also *a-kil-tú* ADD 1125 iv 4, and *a-kil-tu* ADD 1133 r. 3.

ākiltu s.; (mng. uncert.); OB*; cf. *akālu*.

a-ki-il-tum la kattum ana mātika iḥ-ḥa(text -za)-ba-tam the alien *a.* will invade your land YOS 10 25:50; *a-ki-il-tum l[a] kattum iṭēḥḥi'akkum karēka igammar* the alien *a.* will attack you (and) consume your stores of grain YOS 10 44:57 (both ext.); see *ākilu* s.

ākilu adj.; man-eating; SB; cf. *akālu*.

nu.um.ma, ur.idim.ma, UR.bi.kú = *zi-i-bi*, UR.bi.kú = *a-ki-lu*(var. *-lum*) Hh. XIV 138 ff.

nēšu a-ki-lu dami [...] the man-eating lion [consumes(?)] blood CT 13 43 ii 14, dupl. K.7249:11 (unpub.); *ina qātē nēši a-ki-[li][limal-lú]kunu* may (the deities) hand you over to a man-eating lion Borger Esarh. 109 iv 7.

ākilu s.; 1. (a pest), 2. (a type of performer); Mari, SB; cf. *akālu*.

ur-ru-ur^{UR} = *a-ki-lu* Ea VII Excerpt 10'; ušu, ušu.sim, ušu.sim.ma = *mu-nu*, ušu.sim.ma, ušu(text úš).GÍR.GÍR, ur₄.ur₄, ka₅.ka₅, zig.zig = *a-ki-lum* Hh. XIV 279–282; [uḥ].dúr.ra = *mu-bat-ti-ru* = *a-ki-[lum]*, ušu = *mu-nu* = MIN, [ušu].

akīma

sim = MIN = MIN Hg. B III iv 25–27 in MSL 8/2 47; mu-ul 𒀭𒌶𒌵 = MIN (= ku-za-zu), sa-[a-su], a-ki-lu šá A.Š[À], ka-za-za-ak-ku A V/2:84ff., zi-iz 𒀭𒌶𒌵 = a-ki-lum ibid. 90; [mu]-nu = a-ki-lum 2R 47 ii 40 (comm.).

1. (a pest): see lex. section; KI.MIN KI.MIN erbē «MU» kalmutu mūnu a-ki-lu ālānikunu mātkunu nagīkunu lu-šá-ki-lu ditto, may locusts, lice, mūnu-insects, (and) ākilu-insects ravage your cities, country, (and) provinces Wiseman Treaties 599; a-ki-lu še'am KÚ the ākilu-insect will devour the barley CT 20 33:89 (SB ext.); mūnu u a-ki-lum ina māti ibaššú—mūnu-insects and ākilu-insects (i.e., pests) will be in the land ACh Šamaš 2:30, also ACh Supp. 2 Šamaš 32:58, cf. KA u a-ki-lum ina māti ibaššú ACh Šamaš 10:94, also ACh Supp. 2 Šamaš 36:7, and cf. a-ki-lum u dimānu ina eqel māti ibaššú ACh Sin 34:39; [a-ki]-lu mu-nu mu-bat-ti-ru ar-ra-bu (in list of field pests) K.8072:12 (unpub. inc.), restored from K.2596 iii 13, K.2629:3 and 7, etc.

2. (a type of performer): rēš [ER.SE.MA.ŠE] a-ki-lum uššamma i-ka-al [warki] a-ki-lim mubabbilum ubabbal at the beginning of the ER.SE.MA.ŠE-song the ākilu sits down and performs (lit. eats), after the ākilu the juggler juggles RA 35 3 iii 16 (Mari rit.).

Presumably the ākilu in mng. 2 is some such performer as a fire-eater or sword-swallower.

Ad mng. 1: Landsberger Fauna 128.

akīma (as, like) see kīma.

akītu s. fem.; (a festival and the temple in which the festival is celebrated); from OB on; foreign word; pl. á-ki-a-ti-[šu-nu] YOS 9 45:5 (OB royal), but wr. á-ki-tum.MEŠ BRM 1 98:3, a-ki-tum.MEŠ VAS 15 19:3 (both NB).

u₄.á.ki.it = UD-mu a-ki-tum (vars. a-ki-it, á-ki-tum) Hh. I 202.

é.á.ki.it ki.ní.dúb.bu.da : [bīt] [á]-ki-tum bīt tap-šu-uh-ti the akītu-temple, the place of appeasement BA 5 p. 647 No. 13:6 and 11; a.ki.tu.ur gar.ra : a-ki-it e-re-ši iš-ša-ka-an the akītu-festival of the seeding (season) is celebrated (in description of the month of Arahšamna) KAV 218 A ii 41 and 45 (SB Astrolabe B).

a) ceremonies — 1' in Assyria: warḫum annūm ITI.GUD UD.16.KAM illakma a-ki-tum

akītu

iššakkan ... šimdāt damdammīka u sīsēka ana a-ki-tim lird[ūni]m narkabātum u enūt sīs[é(!)] l[u] uddušu ina a-ki-tim i-ši-x-ma ana šērikama litūru when this month Ajaru will have reached the 16th day, the akītu-festival will be celebrated, let your teams of mules and horses be driven to me for the akītu (and) let the chariots and harness of the horses be as good as new, they will . . . at the akītu-festival and then return to you ARM 1 50:7, 13 and 15 (let. of Šamši-Adad); isin-ni qirēti ša šar ilī Aššur ša ultu ūmē rūqūte ina ešāti u saḫmašāti É a-ki-it šēri immašá ina qirib āli innippušu paraš šar ilī Aššur itti šiprimma šuāti ana epēš É a-ki-it libbī ublannima in connection with this very undertaking (the making and setting up of the images of Aššur and the other major gods), I conceived the idea of (re)building the a-temple (for?) the festival of the banquet of Aššur, the king of the gods, when the akītu-temple outside the walls had been forgotten for a long time because of disturbances and disorders, (and) the rite of Aššur, the king of the gods, had been celebrated within the city OIP 2 136:26; ina ūmešu É á-ki-it ^aIštar bēltija ša qirib Ninua . . . ša ^mLUGAL.GI.NA . . . ēpušu [a]bāriš illik miqit[ta]ša adki ina arhi šalme ūme šemé at[ta]di temenša [ina] agurri NA₄.KA uqni [É] á-ki-it šuātu ana siḫirtiša aršip ušaklil lulé umalli ^aAššur u ^aNinlil . . . qiribša ušēribma ušēpiša isinni É á-ki-it niqé tašriḫti maḫaršun aqqi ušamḫira katrāja ^aAššur u ^aNinlil . . . qirib É á-ki-it šuātu irrubuma ippušu isinni ḫidāti at that time the akītu-temple of my lady Ištar which stands in Nineveh, (and) which Sargon had built, had become old—I cleared away its rubble (and) in a favorable month and on an auspicious day, I laid its foundation, I completely rebuilt that akītu-temple (with) red and blue glazed (lit. of obsidian (and) lapis lazuli) baked bricks (and) filled it with splendid things, I ushered Aššur and Ninlil into it, celebrated the festival of the akītu-temple, (and) presented them with splendid offerings and gifts, whenever Aššur and Ninlil enter that akītu-temple to celebrate the joyful festival (they should look with favor upon RN) Thompson Esarh. pl. 17 v 33, 47,

akītu

vi 2 and 10 (Asb.), see Piepkorn Asb. p. 5, cf. *maḥar* ^d*Ninlil* ... *ēpušu parši* (wr. PA.AN. MEŠ) É *a-ki-it* Streck Asb. 82 x 28 (coll. Sollberger); [...] *qirib* É *á-ki-it ušēšibšunūti* ... 10 *immerē* 10 *iššūrāti* 7 *imēr karāni* 4 *imēr* [...] ... *ana naptan ilūti*[šunu ... *qiri*]b É *á-ki-it* [šēri(?)] *ukīn maḥar*[šunu] I (Esarhaddon) settled them in the *akītu*-temple, I set before them ten sheep, ten birds, seven homers of wine, four homers of [...] for their divine meal [...] in the *akītu*-temple (of Ištar of Arbela in Milkia) Borger Esarh. p. 95:29 and 32, cf. É *á-ki-it šēri* É *nigūti* (of Ištar of Arbela) *ibid.* 20, É.GAL.EDIN *mūšab Ištar anḥūssu uddiš* É *a-kit-su aršip* (in Milkia) Streck Asb. 248:7; *ultu niqē* DN *aqqu ēpušu isinni* É *a-ki-ti* after I had made offerings to Šatru (i.e., Ištar of Arbela) (and) celebrated the festival of the *akītu*-temple AFO 8 184:43, also Streck Asb. 320:7, cf. silver *ana* É *a-ki-ti ša Arba'il* Iraq 23 pl. 23 ND 2694:5; *iššiāri qarīt ilāni* DN *dattu tuššā ina libbi* É *á-ki-ti tuššab* tomorrow is the banquet of the gods—afterwards Tašmētu will go out (and) take her seat in the *akītu*-temple (in Calah) ABL 858:11, cf. *ina* É *a-ki-ti ša x* [...] *u* É *a-ki-ti ša Tašmētu ša URU A* [...] ABL 951:6f. (NA); (a litter) *ana itabbul ilūtiša rabītu ašē* É *a-ki-ti* for the transportation of her (Ningal's) divine majesty when she leaves the *akītu*-temple (in Harran) Streck Asb. 290:23; UD.17.KAM DN *itabbi ina a-ki-it uššab* on the 17th day Sin will start out (and) take up residence in the *akītu*-temple (in Harran) ABL 667:9, cf. ABL 134:9 (NA), also ITI *Ajaru* UD.6.KAM *Adad itebbi ina šà a-ki-te uššab* (in Assur?) ABL 1197:7 (NA).

2' in Babylon: *ikšudamma* M[N a]raḥ *ašē illil ilāni qāt* ^dEN *rabi* ^dMarduk ^dNabū ... *aš[bat]ma ušallimma uru[h]* É *á-ki-ti* as Nisannu came, the month when the lord of the gods goes out in procession, I led Marduk, the great lord, (and) Nabū without incident along the road to the *akītu*-temple Lie Sar. 386, cf. Winckler Sar. pl. 35:141, pl. 47 iv 5; *parak šimāti ša qirib Ezida ša ina zammukku rēša šatti ina isinni a-ki-ti tabē illil ilāni Marduk Nabium aplu kēnum išaddiḥu ana qirib Bābili* UD.5.KAM UD.11.KAM *ina alāku u tārī ša Bābilam irammū šeruššu* the official dais

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within Ezida on which Nabū, the true first-born son (of Marduk), rests on the fifth (and) the eleventh day going to and returning from Babylon, whenever he goes to Babylon at the beginning of the year, on the occasion of the *akītu*-festival, the procession of the highest-ranking god, Marduk VAB 4 210 i 35, see Güterbock, ZA 40 289f. (Ner.), also VAB 4 152:50, 156:35, 160:30 (Nbk.); *enūma šar ilāni Marduk u ilāni šūt šamē eršeti ina* É.SISKUR *bīt ikribi* É *a-ki-ti* ... *ramū šubti* when the king of the gods, Marduk, and the gods of heaven (and) the netherworld take up residence in Esiskur, the house of prayer, the *akītu*-temple VAB 4 282 ix 9 (Nbn.), cf. É.SISKUR *a-ki-ti širti ša illil ilāni Marduk* VAB 4 128 iv 7f. (Nbk.); *Bēl ša ina a-ki-ti* UD.8.KAM *uššabu* Bēl who takes up residence in the *akītu*-temple on the eighth day K.4657 (unpub., courtesy Lambert) + Sm. 747 (CT 13 pl. 32):7 (Comm. to En. el.), explaining ^dÉ.SISKUR_x (AMAR×ŠE.AMAR×ŠE) *šaḡiš ina bīt ikribi lišibma* may Esiskur (i.e., Marduk) sit on the highest (throne) in the House of Prayer En. el. VII 109, cf. *ina* É *a-ki-ti* ^dÉ.SISKUR_x KAR 142:8 (list of the names of Marduk during the *akītu*-festival); GIŠ.MÁ.TUŠ.A *elip* ^dMarduk *ana šitadduḥim Puratti u uruḥ a-ki-tum ša ina rēš šatti ina qerbiša išaddiḥam rubām* [Marduk] the boat of Marduk (called) GIŠ.MÁ.TUŠ.A for going in procession on the Euphrates and the road of the *akītu*-festival, in which the prince Marduk goes in procession at the beginning of the year CT 37 13 ii 34 (Nbk.); *ina MN ina* UD.11.KAM *Bēl ultu á-ki-ti ana Esagil irrumma* on the eleventh day of Nisannu Bēl goes from the *akītu*-temple into Esagil WVDOG 4 pl. 14:80 (SB hymn to Marduk); *isinnātišunu damqāti a-ki-sunu rabīti* ... *šattišam in nuḥši u ḥegalli in maḥarišunu etettiq* I march in review before them every year with bountiful produce at their beautiful festivals, their great *akītu* VAB 4 94 iii 8, also 168 vii 11 (Nbk.), cf. [ezen ...] gal.bi [...].du₇ [mu].a [... n]e.ne [... ḥi].li : *isinnā[tišunu] ra-bi-[i]š ušak[lil] á-ki-a-ti-[šu-nu] šattiš[amma] urī[š]* I celebrated their festivals in grand style, I made their *akītu*-festivals a joyous occasion every year YOS 9 45:5' (OB royal); *maḥar* ... *ilāni*

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gimiršunu a-šib ma-ḥir-tú á-ki-it ša LUGAL DINGIR *šaḡú bēl bēlē zagmukku rēš šatti isinnu á-ki-it . . . lu sadrāk tallaktu* at the beginning of the year, at the festival of the *akītu*, I was going regularly with offerings before (Marduk and Šarpānitu, Nabû and Nergal and) all the gods who reside . . . the *akītu*-temple of the exalted king of the gods, the lord of lords VAB 4 234 ii 29f. (Nbn.); *ultu ēpušu isinnu É a-ki-ti Bēl u mār Bēl ušarmû šubassunu ṭābti* after I had celebrated the festival of the *akītu*-temple (and) settled Bēl and the son of Bēl in their lovely residence VAB 4 284 ix 42 (Nbn.); *ina MN qāt Bēl u mār Bēl iṣbat isinnu a-ki-tú īpuš* in the month Nisannu he (Nebuchadnezzar) led Bēl and the son of Bēl (in the procession and) celebrated the festival of the *akītu* Wiseman Chron. p. 68:14; 8 *šanāti RN 12 šanāti RN₂ 20 šanāti Bēl [ina BA]L.TIL^{ki} ašibma isinnu a-ki-tú baṭil Nabû ultu Barsip ana [aš]ē Bēl ul illiku* for eight years under Sennacherib, for twelve years under Esarhaddon—for twenty years (in all) Bēl had to stay in Assur and so the festival of the *akītu* did not take place, Nabû did not come from Borsippa for Bēl's going out in procession BHT pl. 2:9, also pl. 4:4; *šarru ana MN ana Bābili ul illiku Nabû ana Bābili ul illiku Bēl ul ittašá isinnu a-ki-tú baṭil niḡé ina Esagil u Ezida <ana> ilāni šūt <Bābili> u Barsip ki šalmu nadna* the king did not come to Babylon in the month Nisannu, Nabû did not come to Babylon, Bēl did not go out in procession, (and) the festival of the *akītu* did not take place, (but) offerings were made in Esagil and Ezida to the gods of Babylon and Borsippa as usual BHT pl. 12 ii 11, also ibid. 20 and 24, and cf. pl. 13 iii 8; *ina MN UD.11.KAM šarru ikšudam[ma] puḥādē ša ašē Bēl un[ak-kis]ma ul [. . .] niḡé u paššūr ili ša adi ūmi a-ki-tim [il]qá 4 ūmī ina Esagil u bit ilāni ki šalme iqḡú* the king arrived on the eleventh day of the month Ajaru and slaughtered lambs for the going out of Bēl, but he did not [. . .], they received the offerings and the dish of the god which (are used) until the time of the *akītu*-festival and made the offerings as usual for four days in Esagil and in the (other) temples King Chron. 2 163 ii 3; *šarru*

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la ibbiramma Nabû la illiku u Bēl la ušá niḡé ša a-ki-ti ina Esagila ki pi(?)-i(?) [u]l(?) iqḡi (cf., in same context, SISKUR [u]l(?) *na-iq* line 11) (in the month Nisannu the Arameans became hostile and captured the ferry gate of GN) so that the king could not cross over, Nabû did not come and Bēl did not go forth, (the king) did not(?) make the offerings of the *akītu*-festival in Esagil as . . . (one expects *šalme* as in the passage quoted above) King Chron. 2 173 iii 9; [*ša iss*]i(?) *Bēl ana É a-ki-ti la uššuni* [who] does not go out [with(?)] Bēl to the *akītu*-temple ZA 51 136:39 (NA), cf. [*Bēlet-Bāb*]ili *ša ina libbi É á-ki-it la tallakuni* ibid. 40; [*ana É a-k*]i-ti *ša šēri lu šajādāta lu tajārātu* (see *šādu* A mng. 1c) KAR 242 r.(!) 11, see Lambert, AnSt 11 153.

3' in Uruk: UD-mu 1-šú adi UD.8.KAM itti *tardinnu ša šēri ana É a-ki-i-tum elit ša DN illakama* (Anu's silver chariot and Anu's golden chariot) will go each day until the eighth day together with the second course of the morning (meal) to the exalted *akītu*-temple of Anu RAcc. 66:3, and passim ibid. pp. 66–73, and BRM 4 7 (LB rit.), see RA 20 pp. 107–12; note, referring to the interruption of the New Year's festival in Babylon: *narkabtu ša ana É a-ki-it tallakuni ta-la-kan^{an}-ni bēlša laššu* (for transl., see *alāku* mng. 2c) ZA 51 138:66 (NA lit.); *ana kisal É á-ki-tum irrubma ina muḥḥi [pa]rakki rabī ina kisalli É á-ki-tum paṇišu ana šit Šamši išakkanma uššab . . . ilāni napharšunu irrubuma ina kisalli É a-ki-tum ina paṇišu izzazzu* he (Anu) enters the courtyard of the *akītu*-temple and sits upon the great dais in the courtyard of the *akītu*-temple facing east, all the gods come in and stand in the courtyard of the *akītu*-temple before him KAR 132 iv 6ff. (NB rit.), see RAcc. 103, cf. *a-ki-tu šá* ^aA-[nim] Anu's *akītu*-festival VAS 6 302:5 (NB), and note (referring to Babylon) *kīma Bēl ina É a-ki-tum ina paramāḥi ittašbu* Pallis Akītu pl. 11 r. 28.

4' in Dilbat: *ana* ^aUraš *bēli gašru É á-ki-tum <É> tapšuhṭišu kīma labīrimma eššiš ēpuš* I rebuilt the *akītu*-temple, his resting place, for the powerful lord Uraš as it was before RA 11 111 ii 3 (Nbn.), dupl. CT 36 22.

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5' in Sippar: *šu-bat.MEŠ ša ta-ba-a-ta(!) ša* ^a*Šamaš* [šu]-bat.MEŠ šá a-ki-tum šá *Bēliti-Sippar* the postaments for the . . . of Šamaš and the postaments for the *akītu*-festival of the Lady of Sippar Nbn. 283:12, for É.edin. na in Sippar, see *šēru* A in *bīt šēri*.

b) as building — **1'** in hist.: É a-ki-ti *šuāti ultu uššiša adi gabadibbiša . . . uzaqqir ħursāniš* I built that *akītu*-temple as high as a mountain from its foundation to its parapet OIP 2 142:4; for the construction of the *akītu*-temple in Assur, see OIP 2 135–142, and Ebeling Stiftungen 3–5 (Senn.); *temen É a-ki-ti isinni qerēti* DN . . . *uššēšu addi* I laid the foundations of the temple of the *akītu*, the festival of the banquet of Aššur OIP 2 143:8 (Senn.), cf. [ša] É á-ki-it *mūšab* DN *bēlija . . . temenšu addi* OIP 2 142d:5; É a-ki-it *šēri ša* [KI]-šá *ultu ūmē rūqūte immašū [ina b]iri u qibit* ^a*Šamaš* u ^a*Adad* [el]-[pu-uš-ma] É.LÁ.UG₅.GA É *kāmū mu-tú MU-šu am-b[i] šum É papāhi-šu* É.DÚB.DÚB.BA [. . .]-*ki širtu nibīssu azkur* upon an omen and an oracular order of Šamaš and Adad I rebuilt the *akītu*-temple outside the walls whose location had been forgotten long ago, I named it House-That-Fetters-Death, I named its chapel the House-of-Repose(?), the exalted [. . .] (followed by description of the decoration of the gate depicting the battle of Aššur and Tiamat) OIP 2 139:2 (Senn., coll.), for É.dúb.dúb.ba, cf. ki.ní.dúb.bu.da : *bīt tapšūḫti* BA 5 647, in lex. section, also É *akītu* <É> *tapšūḫtišu* RA 11, cited usage a–4'; a-ki-ti *ša ultu ūmu rūqūtu labāriš illikma šuššu immašūma sa-ra-ḫi-iš(?) uš-bu igārūšu iqūpuma kuppu' uš-šá-šu(?)*-un *uṣurātušu immašāma* the *akītu*-temple which had become dilapidated a long time ago, (even) the name of which had been forgotten, which was there like a . . . , the walls of which were caving in, their foundations being . . . , its plan (even) forgotten BIN 2 31:4, cf. *ana ud-diš a-ki-ti . . . maštak lalē ellūtu ana* DN *ušēpiš ina šatti* DN₂ *bēltu širti ana a-ki-ti bītiša ḫadiš ina erēbiša u ina šubat ilūtiša rabiti šaqiš ina ašābiša eli* PN u PN₂ *bunīša namrātu kīniš litrušma* (they set to work) to renovate the *akītu*-temple, he had a splendid chamber made for Ištar, may, therefore, Ušur-

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amassu, the exalted mistress, fix her shining countenance steadily upon PN and PN₂ when she joyfully enters the *akītu*, her temple, and when she sits on the high throne of her great divinity ibid. 11 and 14, cf. also *a-ki-ti eššiš ušēpiš* he had the *akītu*-temple built anew ibid. 18, dupl. YOS 9 74 (NB).

2' in leg. and adm. — **a'** in OB: *buqū[mu ina] É a-ki-tim [iš]šakkan* the sheepshearing will take place in the *akītu*-temple LIH 50:6, dupls. ibid. 51:6, 52:6, 54:6 (let. of Ammišaduqa); *rebīt a-ki-it* DN the open square of Mer's *akītu*-house (boundary of a piece of real estate in Terqa) MAOG 4 2:7 (OB Hana).

b' in NB: *agrūti ša dullu ina É a-ki-tú ippu-šū* the hired laborers who perform the work in the *akītu*-temple GCCI 1 377:3, also ibid. 393:2, 396:11, GCCI 2 168:8, 241:3, AnOr 9 8:33 and 67, cf. also YOS 3 185:5f. (let.); *agrūti ša libnāti ina bāb É a-ki-ti ilabbinū* the hired laborers who make bricks at the door of the *akītu*-temple GCCI 1 393:6, also 141:6, and cf. TuM 2-3 235:16, also *agrūti ša É a-ki-tú* GCCI 1 308:2, cf. ibid. 286:4f.; *ana [ma]ššartu ša É a-ki-tum ana atātu ipqid* (PN) appointed (PN₂) to the office of gatekeeper of the *akītu*-temple YOS 7 89:10, and passim in this text; *ina isqi mubannāti ša ina É.ÉŠ.GAL É re-eš u É a-ki-tum ša* ^a*Ištar* IGI ^a*Anu Antum* ^a*Ištar* ^a*Nanā* ^a*Bēlti-ša-rēš* u *ilāni bītišunu gabbī ša arḫūssu kal šattu guqqānē* ÉŠ.ÉŠ.MEŠ (PN has sold his share) in the *mubannū*-prebend of the monthly *guqqū*-offerings and the *eššešu*-offerings throughout the year, (which he has) in the É-ešgal, Bīt-rēš and the *akītu*-temple of Ištar before Anu, Antu, Ištar, Nanā, Bēlti-ša-rēš, and all the gods of their temple BRM 2 22:3 (LB); UŠ KI.TA DA É.SAG *a-ki-tum* (a field) the lower side of which adjoins the *Bīt-rēš* of the *akītu*-temple VAS 5 5:4, see Ungnad, Or. NS 5 124; UŠ.SA.DU *a-ki-tum(!) ša šēri* (an orchard) adjoining the *akītu*-temple outside the walls AnOr 9 2 r. 64, cf. (an orchard) *ina a-ki-tum ša šēri* ibid. 3:44; *šá kašu u₄-mu šá* (text: ITI) UD.2.KÁM 17 UDU.SILA₄.SAR.MEŠ *ša* UD.3.KÁM *idin* (on the margin:) *ina a-ki-tú* the evening of the second day deliver 17 lambs for the third day in(?) the *akītu*-temple YOS 3 25:29 (let.); 7 *nīsip šamni ana laptu ša dalāti*

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ša É á-ki-it nadin seven measures of oil have been delivered for the oiling of the doors of the akītu-temple UCP 9 70 No. 59:3 (coll. Landsberger), cf. ina muḫhi x ša É a-ki-tú UCP 9 106 No. 49:14; 1 PI 6 SILA ša UD.20.KAM UD.21.KAM UD.22.KAM ina É a-ki-tú ana DN iqarrubu one PI and six silas (of dates) which come in to the Lady-of-Uruk on the twentieth day, the twenty-first day, and the twenty-second day in the akītu-temple BIN 1 170:19; naptanu ina É a-ki-tum a meal in the akītu-temple YOS 7 89:19; É a-ki-tum ša DN the akītu-temple of the Lady-of-Uruk YOS 7 89:1 (NB), cf. É a-ki-tum šá LUGAL (in Uruk) AnOr 9 26:3 (NB).

c) other occs. — 1' in OB: mu Samsu-iluna lugal.e ni.bír.bír.ra siskur.ra me.te.á.ki.te.ul.šár.ra.kam ... a mu.na.ru.a year when King RN dedicated (to the Adad of Babylon) a ... as offering, befitting the merry akītu-festival RLA 2 184 No. 172, see Falkenstein, Friedrich Festschrift 176 n. 44a; níg.dab₅ á.ki.ti še.[kin.kud] šen(?).kú ^aN[anna] ù ú.sag ^aNi[n.gal] (food deliveries) received for the a. in Addaru for the ... of Nanna and the ... of Ningal UET 5 779:16, cf. níg.<dab₅> á.ki.ti še.kin.kud ^aNanna šen.kú ú.sag ù kaskal Eridu.ga ibid. 783:24, cf. ibid. 738:9, 749:17, 752:14, also ezen á.ki.ti ibid. 782:15; GIŠ.SAR á-ki-te the akītu-orchard YOS 5 146:10 and 246:4; SILA a-ki-tim the akītu-road BE 6/182:18.

2' in MB: KÁ.GAL á-ki-te (flour for the singers of) the Akītu-Gate PBS 2/2 106:27, also ibid. 77:3 and 11; bàd.á.ki.ta the akītu-wall (built by Kurigalzu in Akkad) CT 9 3 b 9 (NB copy of Sum. inscription of Kurigalzu), cf. the subscript ša muḫ agurri É a-ki-ti ša ina A-ga-dè^{ki} that which (was written) upon a baked brick of the akītu-temple which is in Akkad ibid. r. 5.

3' in NB: ḥarrān šarri ša a-ki-tum ša DN (an orchard is bounded on one side by) the royal road of the akītu-festival of Uraš VAS 3 156:3, also VAS 5 105:7 (NB Dilbat), see RA 11, cited usage a-4'.

4' in lit.: arah ša balāti isinni a-ki-ti liššakin nigātu let there be rejoicing (in

akītu

Esagila) in the Month-of-Life at the festival of the akītu Pinches Texts in Bab. Wedge-writing 15 No. 4:7 (SB), cf. É á-ki-it šēri É nigāti Borger Esarh. 95 r. 20; epēš a-ki-it šēri elleti ša kiri nuḫši the celebration of the holy akītu-(festival) in the open country in a luxuriant park ZA 43 18:64 (SB lit.); um-ma-[na(?) ašqi(?)] ki-ma mē nārīma isinna ippušu kīma ūmi a-ki-tim-ma I provided drink for the craftsmen(?) as though it were river water (so) that they might celebrate a festival as at the time of the akītu Gilg. XI 74; lu qīšta ana ili iddin lu á-ki-tum ana ili iškun (if the king) makes a present to a god or celebrates the akītu-festival for a god 4R 33* iii 54, also KAR 177 ii 21, KAR 392 r.(?) 13, and Boissier DA 100:6 (iqgur ipuš); DINGIR.MEŠ ŠÁ á-ki-tu NÍG.BA.BI SIG₅ the gods in the akītu-temple will graciously accept his gift (referring to the thirtieth day of the month of Elūlu) KAR 178 r. iv 8f. (SB hemer.); DINGIR.MEŠ siḫirti É á-ki-it ša illil DINGIR.MEŠ all the gods of the akītu-temple of him who is of Enlil-rank among the gods (i.e., Marduk) VAB 4 260:50 (Nbn.); ^aAmurru, ^a[...], ^aKÙ.SUD, ^aTišpak, ^a[...], ^aNusku, ^aDajānu, ^a[...], ^aŠarur, ^aŠar[gaz] naphar ilāni ša ina pa-na [...] ana É á-ki-it [...] all the gods who [...] into the presence of [...] at the akītu-temple KAV 49 ii 17 (NA); á-ki-tum mala bašā // ^aNinurta sapar ilē Craig AAT 90 K.2892:16, adding up [á-ki-tum] ^aMarduk ^aEn-lil-tu-ti-šú line 12, [á-ki-tum] ^aNin-urta ^aEn-lil a-bi-šú line 13, [á-k]i-tum ^aInnin x ^aEn-lil x ^aNin-urta line 14, [á]ki-tum ^aEn-lil ^aNin-urta sapar ilē line 15.

d) in personal names: ⁱÁ-ki-tum-re-šat The-Akītu-Festival-Is-Merry BE 15 188 i 12 (MB), and passim, see Stamm Namengebung 186; Ina-GIŠ.MI-(É)-a-ki-tum In-the-Protection-of-the-Akītu-Temple VAS 6 48:3, Nbn. 212:3, Cyr. 119:4, 227:3 (NB).

The development of the akītu from a seasonal festival to the most important cultic and social event of the religious calendar of a Mesopotamian city cannot be traced yet, nor can the local elaborations and special developments be gauged. The Sumerian references have been collected and discussed by A. Falkenstein, "akīti-Fest und akīti-Fest-

akkabaru

haus," Friedrich Festschrift 147–182, in which the previous literature on the word is given. For *akītu* as a designation of a month in the Sumerian and OA calendar, see also Gelb, MAD 3 25. The relationship between the *tākultu*-ritual and the *akītu*-ritual as practiced in the Assur of the NA period has been shown by Frankena, BiOr 18 202. Although the festival is not directly attested for the MA period in Assur, the fragment VAT 16435 published by Köcher in ZA 50 192ff. illustrates a phase of the ritual activities connected with the *akītu* festival, cf. perhaps *a-ka-a-ti* (beside *tākultu*, in fragm. context) CT 35 39 Bu 91–5–9, 152:10.

The etymology of the word remains unknown; it is written with both *á* and *a* and always with *k*, not *q*, cf. Ungnad, ZA 31 43f. That *é* before *akītu* is, in at least some cases, a determinative is indicated by the personal names of the form *Ina-GIŠ.MI-(É)-a-ki-tum*, where the writing of *é* is optional, and by the writing *É á-kit-su* Streck Asb. 248:7 (cf. Landsberger, Kult. Kalender 12 n. 4).

akkabaru see *akbaru*.

akkadattu adv.; in Akkadian (i.e., in cuneiform) writing; NB*; cf. *akkadú*.

ša rittašu ak-ka-da-at-tu₄ u aḥ(!)-la-ma-at-ti [ana] *šumi ša PN šaṭratu* (a slave) whose hand had the name of PN written on it in Akkadian (i.e., in cuneiform) and in Aramaic (writing) Camb. 143:8 (coll.).

See discussion sub *aḥlamatti*.

akkadú (fem. *akkadītu*) adj.; Akkadian; from Oakk. on; wr. syll. and UR₁^(ki); cf. *akkadattu*.

ú-ri UR₁ = *ak-ka-du-ú* Ea II 70, also A II/2 Part 6 iv 3, also S^b II 70.

inim.bal_x ka.ḥi.ḥi an.ta eme.ur_x(UR₁^{ki}).ra ki.ta [eme.gi₇.ra] an.ta eme.gi₇.[ra ki.ta eme.ur_x.ra] i.zu.u : INIM.BAL.E.DA (var. INIM.BAL) *šu-ta-bu-lu e-liš Ak-ka-da-a šap-liš Šu-me-ru šap-liš Ak-ka-da-a e-liš Šu-me-ru ti-di-e* do you know how to translate and interpret the words (when) the Akkadian is above, the Sumerian below (and when) the Akkadian is below, the Sumerian above? Landsberger Examenstext A 14; difficult: ki.bi.gar.ra nig.gilim.gilim.bi ka.keš.b[i 3.ta.àm] eme.ur_x(UR₁^{ki}).ra em[e.gi₇.ra.šē

akkadú

x x] i.zu.u : *pu-uḥ-ta e-gir-ta ka-gir-ta šu-lu-šá-a šá Ak-ka-du-u ana Šu-me-ri* [...] *ú ti-di-e* ibid. 15.

a) referring to the language — **1'** in gen.: *ak-ka-du-ša* its (the year name's) Akkadian (version) OLZ 1905 271:8, see Poebel, BE 6/2 p. 106 (OB); 7-šú *ak-ka-da-a tamannu* you recite the Akkadian seven times OECT 6 pl. 26 K.3233 r. 16, cf. also K.2167:7; GIŠ *li'u ak-ka-du-u ša šarri liddinunáši* they should give us the wooden tablet in Akkadian which belongs to the king (and draw on it the "Three Stars" text) Thompson Rep. 152 r. 4, see Schott, ZDMG 88 311 n. 2; 26 *zamārū ak-ka-di-ta amnu* I recited 26 songs in the Akkadian (meter, for *mīnūta akkadīta*) KAR 158 i 35, cf. ibid. 26, 18, and passim, also *naphar x zamārū ak-ka-du-ú* ibid. ii 48, note, wr. UR₁^{ki} ibid. r. i 15, 20, 43 and 45.

2' beside Sumerian: 9 *šu-me-ru.MEŠ 1 ak-ka-du-ú.MEŠ naphar 10 zamār* ^d*Ningišzida* KAR 158 r. i 22, cf. ibid. 10, 17, 26 and 41, r. iii 4; see also lex. section.

b) referring to the provenience or the make of objects — **1'** furniture: *giš.banšur*. UR₁^{ki} = *ak-ka-du-ú* Hh. IV 194, cf. GIŠ. BANŠUR *ak-ka-du-ú* (one) Akkadian table Dar. 301:4; two minas of bronze *mandīti ša GIŠ.GU.ZA ak-ka-di-i* the mountings of an Akkadian chair VAS 6 304:8 (NB); *giš.NÁ*. UR₁^{ki} = *ak-ka-di-tum* Hh. IV 163, cf. GIŠ.NÁ *ak-ka-di-i-tu₄* Akkadian bed Dar. 301:3; four beds *ina libbi 1-it ak-ka-di-tu₄* among them one Akkadian Nbn. 258:9; note *1-it GIŠ.NÁ ak-ka-di-i* Nbk. 441:1.

2' boats: *giš.má*.UR₁^{ki} = *ak-ka-di-tum* Hh. IV 280, cf. [x GIŠ.M]Á.ḤI.A *a-ka-di-a-tum* UET 5 231:2, cf. [3] GIŠ.MÁ *a-ka-di-t[im]* ibid. 227:1, 2 GIŠ.MÁ *a-ka-di-tu[m]* ibid. 193:1 (all OB).

3' garments: 1 túg Uri ITT 1 1460 r. 1, cf. túg Uri sag ITT 5 9274:8', for other Oakk. refs., see Gelb, Friedrich Festschrift 190.

4' other objects and materials: six bows *ina libbi 2-ta ak-ka-di-e-ti* TCL 12 114:2, cf. 6 KUŠ *šal-la-du ina libbi 2 ak-ka-du-ú* six quivers, among them two Akkadian ibid. 5, 56 GI *šiltahu ak-ka-du-ú* 56 Akkadian arrows ibid. 6 (NB); 3 MA.NA KÙ.BABBAR *ak-ka-du-ú*

akkā'i A

three minas of Akkadian silver (in a loan beside 21½ shekels of *kaspu qalū*) Nbk. 38:1 and 6; *erū ak-kà-di-it-u_x* (H_U) Iraq 3 89:6 (glass text), cf. *ak-kà-di-tū* ibid. 12.

c) referring to animals and plants: *udu.Uri^{ki}* = *ak-ka-du-ú* Hh. XIII 20, cf. 30 UDU *parrātu.MEŠ ak-ka-di-i-tu₄* Dar. 297:1, and cf. *ak-ka-di-i-tu₄ babbānītu* ibid. 6, and dupl. PEQ 1950 265ff., 378 ff.

d) referring to persons in the OA expression *ša akkadī/ē (ša akkidī)* — 1' referring to garments: 6 TÚG.H₁.A (new line) *ša a-ki-dí-e* six garments of the kind the Akkadians (make, or: import) CCT 4 11a:15, and passim, cf. 6 TÚG *šú-ba-tí-a ša a-ki-dí-e* OIP 27 60:5, also (without *šubātu*) *ša a-ki-dí-e* TCL 4 11:12 and 15, TCL 14 7:21; garment *lu abarniē lu ša a-ki-dí-e* CCT 4 29b:4; *lu kutānam damqam lu ša a-ki-dí-e damqam* TCL 19 26:22, cf. also TCL 4 72:5; *ši-it/d-ru-um ša a-ki-dí-i* BIN 6 64:7, cf. also ibid. 75:22 and CCT 3 31:6; 4 *ku-siātum ša a-ki-dí-e* Kienast ATHE 46:8 and 11; note the spelling *ša a-kà-dí-e* TCL 20 128A:5, and passim in this text and CCT 5 32a:15; *aššumi šim šubātī ša a-ki-dí-e ša tašpuranni ištu tuš'u A-ki-dí-ú ana Ālim ula ērubunim māssunu saḫī'at* as to the prices paid for garments (made by) the Akkadians concerning which you have written to me, the Akkadians have not come to the City ever since you left, their country being in rebellion VAT 9249:4 and 6 cited KT Hahn p. 2; note for another ref. to the Akkadians: *a-na a-ki-dí-e* KTS 52a:18.

2' referring to a piece of cheap jewelry: 2 *mu-sà-ra-an ša a-ki-dí-en* BIN 6 64:25, 1 *mu-sà-ru-um ša a-ki-dí-im* ibid. 28.

Although refs. to persons (gentilics and personal names) are not normally listed in the CAD, an exception has been made for the special use of *ša akkadē* in OA. The passage KAV 100:23 is too damaged to be included.

J. Lewy, KT Hahn p. 2; Bilgiç, AfO 15 32.

akkā'i A interr.; how?; SB, NB; cf. *akkā'iki*.

a) in lit.: *ak-ka-a-a-i aškunka tēmu* how did I give you instructions? Winckler Sammlung

akkā'i B

2 67 iii 12, see Lambert, JSS 4 9 (lit.); will I come up? will I get well? *a-ka-IA e-li-a e-[li] a-ka-IA e-la-a-a a-ba(text -is)-lu-ut* how shall I come up indeed? how shall I come up and live? KAR 61 r. 20f. (šà.zi.ga rit.).

b) in NB — 1' in gen.: you have acted in this way although you know you should obey me *ša la idū ak-ka-a-a-i ippuš* how will one who does not know (he should obey me) act? ABL 291:18; *šarru bēlā la iqabbi umma erpetu ak-ka-a-i-i tāmur* the king my lord must not ask, "How (i.e., in what direction) did you see the cloud?" Thompson Rep. 155 r. 2; *amura enna ak-ka-a-i ina libbi ša ināja ina muḫḫiku-nu* take notice (addressing the people of the Sea Land) how I am caring for you in this matter (and that I have not linked you to the crimes of PN) ABL 289:5, cf., wr. *ak-ka-a-a-i* ABL 539 r. 8, also ABL 925:11, 1339:13; *li'ē ša RN RN₂ u RN₃ amur ak-ka-i-i qēme u gimir . . . ana šābē . . . tadin* check in the tablets of the time of Nebuchadnezzar, Neriglissar and Nabonidus how (i.e., how much) flour and (money for) expenses were given to the men YOS 3 106:21, cf. *bēlī līmur ak-ka-i-i gimir ša uttati u qēme ana URU GN qurrub* YOS 3 45:12.

2' with *kī*: now that all the *rabi-ḫanšē* officials have gone to you *šālšunūtu ak-ka-i-i ki-i dullu akanna inneppuš* ask them how the work is being done here (note that *ki-i* begins a new line) BIN 1 40:32; I shall write to the scribes as follows: *ina muḫḫi li'i ša Šamaš uttatu mali iqrubu u ak-ka-[i] ki-i tušazzaz šipirtakunu lūmur* I would like to see a report from you (pl.) on whatever barley has come in and to what extent you are recording it in the register of Šamaš CT 22 12:17; *ak-ka-a-i-i ki-i kalāta ḫuršamma šupra* write me exactly for what reason you are holding back (the garment) YOS 6 71:24; *šarru . . . immar ak-ka-i-[i] ki-i maššarti ša šarri bēlija a-nam-šar-a-ni* the king will see how I do my duty for the king, my lord ABL 521:19.

akkā'i B adv.; as soon as; NB.

ak-ka-i-i ki-i a-na-ka amuttuma tábāti ina kutallija ana mārē teppuš will you show friendship after me to the children as soon as I am dead? TCL 9 141:4 (let.); *ak-ka-i-i ki-i taqar-*

akkā'iki

rubu gimiršu anāku luddin as soon as it (the barley) arrives I myself shall pay the pertinent expenses YOS 3 137:17 (let.); note the exceptional spelling and without verb in sub-junctive: *a-ki-ia ki-i i-di-bu-ub* PN *dīnu ša napšāti ana libbija idabbub* as soon as he talks (see *dibbija bišūtu* line 17f.), PN will charge me with a capital crime BIN 1 43:20 (let.).

akkā'iki interr.; how much?; NB, LB; cf. *akkā'i A.*

ak-ka-i-ki-i ša ramnikunu ana muḥḥija tanandinu how much of what is your (crime) do you want to put on me? CT 22 202:29; *mātāti annītu ak-ka-'i-ki-ki ibšū* how numerous were these lands (which Darius held)? VAB 3 91 § 4:25 (Dar. Na), cf. *ak-ka-'i-ki* Herzfeld API p. 7:33 (Dar. Nb).

See also *akukia*.

akkamdaš see *akkandaš*.

akkandaš (*akkamdaš, anakandaš*) s.; spoke (of a wheel); MB; Kassite word.

magarrum ak-ka-an-da-aš 6-a-tum a wheel (with) six spokes PBS 2/2 81:8, also *ibid.* 2 and 3; *magarri ak-ka-an-da-aš ša ša-ma-di-[š]u* *ibid.* 16, see Balkan Kassit. Stud. 127f.; 6 KI. MIN ... *ana allak a-na-ka-an-da-aš* six *šaššugu*-trees to (make) the felly and the spoke(s) TCL 9 50:20; note (referring to a chair) [*a*]k-kam-da-aš BE 14 163:13.

Balkan Kassit. Stud. 127ff.

akkannu (*akkānu*) s.; 1. wild donkey, 2. (a breed of horses), 3. (a bird); Nuzi, SB, NA.

dūr.AŠ.DU = *ak-ka-nu* (followed by *atānu*) Hh. XIII 381a; dūr.AŠ = *a-ka-nu* (followed by *sīsū, parū, kudunu, daddāmu*) Practical Vocabulary Assur 334.

dúb.dúb.bu mušen = *ak-ka-nu* Hh. XVIII 298; [dúb].dúb.bu mušen = [*ak-kan*]-*nu* = *i-mir šamé* Hg. D 332, also Hg. B IV 256.

1. wild donkey — a) in lit.: *ša ak-kan-nu murtapp[id]u namú [na]rbassu* the habitat of the fleeting wild donkey (parallel: of the roving *ḥaḥḥuru*-bird) is the steppe Lambert BWL 144:28, cf. *ak-kan-nu murtappidu i-šeb-b[i EDI]N(?)* the fleeting wild donkey eats his fill in the open country *ibid.* 22; [*ak-kan-nu*] *sirrimu ša itpupu šu* [...] the wild donkey,

akkannu

the wild ass, who filled itself with [...], with comm. *ak-k[a-an-nu ...] ana muḥḥi* GAN = *a-la-du* (see *alādu* and *imikānu*) *ibid.* 72:48 (Theodicy); *En[kidu ibri umm]aka šabīti u a-ka-a-nu abuka i[bnī]ka kāša* Enkidu, my friend, your mother is a gazelle, and a wild donkey, your father, engendered you Gilg. VIII i 4, see JCS 8 92; *ibri ku-da-ni* (var. *ku-dan-nu*) *ta-rid* (var. *tar-du*) *ak-kan-nu* (var. *a-ka-nu*) *ša šadī nim-ru ša šēri* O my friend, swift-racing mule, wild donkey of the steppe, panther of the open country Gilg. VIII ii 8f. see JCS 8 93; *ak-kan-ni ṭardu sirrimu x-ri-x* hunted wild donkey, ... wild ass LKA 101 obv.(!) 7, also *ibid.* 95 r. 20, also *ak-ka-ni ṭarda* *ibid.* 94 i 15; *a-kan-nu ša ana ritkubi tebū* wild donkey, ready to mate LKA 95 r. 12 (all šà.zi.ga inc.).

b) in econ.: barley *ana a-qa-ni*.MEŠ HSS 13 221:32.

2. (a breed of horses, Nuzi only): 1 *sīsū aq-qa-nu babrunnu* (from Hanigalbat) AASOR 16 99:1, also (from Murkuna) *ibid.* 3; 1 *sīsū sāmu aq-qa-nu* 1 *sīsū babrunnu* KI.MIN AASOR 16 99:5f., and cf. line 25; 1 *sīsū šalmu aq-qa-nu* 5 MU HSS 15 45:4, also *ibid.* 102:1, and cf. three teams of *sīsē aq-qa-nu* *ibid.* 103:27; *sīsū burrumu ana aq-qa-na ana šu PN na[dnu]* HSS 15 83 r. 8; barley *ana a-qa-ni*.MEŠ HSS 13 221:32.

3. (a bird): see Hh. XVIII, Hg., in lex. section; [*šumma ku-dūr-r*]a-nu MUŠEN MU.NI *kīma ak-ka-an-[ni]* [...] [if] the bird called *kudurrānu* [which ...] like the *akkannu*-bird (is seen in the city) CT 41 5 K.3701+ :20 (SB).

In contradistinction to the wild donkey called *sirrimu* (ANŠE.EDIN.NA), the *a*-donkey seems much less in contact with man and characterized by his shyness, remoteness and his being continuously on the move (all referred to by the adj. *ṭardu* and the Sum. correspondence AŠ.DU, perhaps "who walks alone"). From Nuzi however we have evidence of immediate contact with the *a*-donkey. Not only are horses of a particular breed described as *a*-horses which could mean that the practice of infusing wild blood into a domestic breed was known in Nuzi, but the ref. HSS

akkānu

13 221 indicates that *a.*-donkeys were actually kept and fed in Nuzi most likely for this very purpose. The proof that the passage cited refers to the feeding of wild donkeys comes from HSS 16 140:3 where barley is given out *ana* [AN]ŠE.EDIN.NA.MEŠ. In view of the proposed interpretation of *aq-qa-nu* in the texts from Nuzi as referring to the *a.*-donkey, rather than as a Hurrian word, one may raise the question of whether the *akkannu*, as known in Nuzi, was not a mustang-like half-wild horse at home in the mountain valleys which was used for improving the Nuzi breed of horses. One could therefore assume for mng. 1a a rare type of wild donkey attested only in literary texts, and for mng. 2 the transfer of this term to a mustang known in the Zagros region.

The explanation given in Hg. for the bird *akkannu* as *imēr šadī* may suggest that it was a bird characterized by a loud cry comparable to the braying of a donkey.

Landsberger apud Schott, ZA 42 130 n. 2; Meissner, MAOG 11 11f.; Speiser, JCS 8 101; Lambert BWL 305 and 325.

akkānu see *akkannu*.

akkāša (to you) see *kāša*.

akkī (how) see *kī*.

akkī'am (thus) see *kī'am*.

akkilu s.; glutton, eater; SB*; cf. *akālu*.

[lú.x.x] = [a]k-ki-tum (followed by [š]a-ka-ru-ú) OB Lu A 158.

ám.kú nu.kú.e ud.zal.zal.la.ri : *ak-ki-lu ina la a-ka-li uštabrú* (Nippur, the city where the barley (supply) has been cut off, where single kernels (of barley) are weighed, where) the eater continues (to exist) without eating 4R 28* No. 4:45f., cf. (in broken context) ám.kú.kú.bi : *ak-ki-lu-šu* SBH p. 128:31f.

akkīma (how) see *kīma*.

akkû s.; (a kind of owl); lex.*

uru.ḫul.a mušen = *qa-du-ú* = *ak*(var. *a*)-*ku-ú* Hg. D 337, also Hg. C I 11, var. from Hg. B IV 293, in MSL 8/2 170f. and 176.

akkullātu

akkû (*ana kûm*) (in lieu of) see *kûmu*.

akkullaku (or *aqqullaku*) s.; (a vegetable); lex.*

dim.gi.SAR = *šip-pa-tum* = *ak-kul-la-ku* Hg. D 254, also Hg. B IV 217; *ú šip-pa-tu* : *ú ak-kul-la-ku*, *ú ak-kul-la-ku* : *ú šikil* Köcher Pflanzenkunde 12 iv 11f. (= Uruanna III 282f.), also *ibid.* 2 vi 15 and 31:7.

See *sippatu* B.

The log. AK.KU.LA SA₅ CT 39 19:122 (SB Alu) refers to some kind of oil or foam floating down a river; no Akkadian reading can be proposed.

Thompson DAB 317f.

akkullānu s.; (a copper object); lex.*

urud.šen.ti.la = *a-ri-ma-nu*, urud.šen.ti.bal = *ak-kul-la-nu* (preceded by various kettles) Hh. XI 407.

Compare the NA personal name *Akkullānu* for which see Tallqvist APN 110b. There is no connection with the Hurrian personal name *Akkul-enni*, see OIP 57 17f.

akkullātu s. pl. tantum; 1. (clods or similar undesirable formations on a field), 2. (a field or terrain characterized by such a feature); NB.

1. (clods or similar undesirable formations on a field) — a) with *šuhḫuru*: *ak-kul-la-a-tú ušahḫar mé ḫarpātu* [i]šaqqa he will break the *a.* into small pieces, he will irrigate in time VAS 5 26:8.

b) with *našú* — 1' mentioned alone: *ak-kul-la-a-tu₄ inašši* he will remove the *a.* Dar. 35:7; *pūt ḫarē ša ḫarr[i] našú ša ak-kul-la-tu na[ši]* he guarantees for the digging of the ditches, the removal of the *a.* BRM 1 53:6, cf. [na]šú ša *ak*(!)-*ku-la-tu₄* Nbk. 90:14; note sixty baskets and 17 spades *ana* [ak]-*ku-lat* [...] [to remove/crush] the *a.* Nbk. 225:4.

2' with other terms: *pūt ... našú ša mi-šir u ak-kul-lat ... naši* TuM 2-3 136:6, cf. *našú ša mi-šir u ak-kul-⟨la⟩-ta* *ibid.* 135:7, *našú ša mi-šir u ak-kul-la-tú* *ibid.* 134:7; *pa-⟨aš⟩-ku u ak-kul-lat inaššú* Camb. 142:7; [...] *u ak-kul-la-tu₄ in[ašši]* Cyr. 230:11.

akkullu

2. (a field or terrain characterized by such a feature): ŠE.NUMUN *ak-kul-la-tu₄* (beside ŠE.NUMUN *mērišu*) Strassmaier, Actes du 8^e Congrès International No. 23:1; 1 GIŠ.BAN *ša ak-kul-la-a-tu₄ ša* URU GN Camb. 85:8; 2 GUR 2 PI ŠE.NUMUN DA *ak-kul-lat* [x x] x field beside the a.-land Nbn. 327:9, cf. ŠE.NUMUN *ku-tal a-kul-la[t . . .]* field behind the a.-land ibid. 11; two gur of barley *šibšu ak-kul-la-t[₄ . . .]* rent of the a.-land Dar. 533:27; *raṭbu ina ak-kul-[la]-ti hu-«ú»-up-pu ul <u>marru* he must not remove fresh (twigs) in the a. (and) broken (twigs?) VAS 3 109:22, cf. *raṭbu ina ak(!)-[ku]l(!) ul idakka* TuM 2-3 135:22, cf. (in difficult context) *ak-kul-lat ina* ŠE.NUM[UN . . .] (in list of brick deliveries) Nbn. 423:3.

It should be noted that *našú* “to remove” also occurs in similar contexts (rent of date orchards) in NB with *pašku* alone (Camb. 102:6, TCL 12 144:3, YOS 6 103:7), and that *paškānu* in VAS 5 49:14 refers to a field in need of irrigation. The suggested meaning is supported by the specific context in which the word occurs, but its relationship to *pašku* and *mišru* cannot be established.

akkullu (or *aqgullu*) s.; (a hammer-like tool); from Oakk. on; pl. *akkullāti*, NB *akkullānu*; wr. syll. and (GIŠ.)NÍG.GUL.

giš.níg.gul (var. adds gloss ni-x-gu-ul) = *ak-kul-lum*, giš.níg.gul.šu = MIN *qa-at*, giš.níg.gul.mud = MIN *up-pu*, giš.níg.gul.a.šā.ga = MIN *eq-lu*, giš.níg.gul.GIŠ.SAR = MIN *ki-ri-i*, giš.sag.níg.gul = *qaq-qa-du ak-kul-lum*, giš.mud.níg.gul = *up(!)-pi(!)* MIN Hh. VII A 245-51; giš.sù.ga = *ak-[kul]-lum* Hh. VII A 33.

a) as tool for field work: 74 urudu níg.gul (wr. U+NI+SILA₄) dí.m.ma ki.lá.bi 518 ma.na 74 fashioned copper a.-s their weight being 518 minas (i.e., seven minas per tool) Nikolski 2 61:1, also ibid. 60, 62 and 63 (late Oakk.); 3 GIŠ *a-ku-ul-lu* (after GIŠ.MAR spades) CT 6 20b:15 (OB); 1 *a-ku-ul-lu* (among household utensils) HSS 15 81:6 (Nuzi); 1 NÍG.GUL UD.KA.BAR Wiseman Alalakh 111:5 (MB); 1 MA.NA 27 GÍN AN.BAR *maššú parzilli u ak-kul-la-nu* one mina 27 shekels of iron (from) iron levers and a.-s GCCI 2 160:4, cf. 1 *ak-kul-lu₄* GAL-ú YOS 6 218:47; 50 GÍN KIL.LÁ 1-en ak(!)-kul-[lu] fifty shekels (of iron), the

weight of one a. (beside *marru* spades) Nbk. 204:3 (all NB).

b) as tool to cut through stony terrain for a road, canal, or foundation pit — 1' with *puššudu*: *huršānišunu ina ak-kul-la-at erī lupēšsid* I attacked(?) their (the mountains') ranges with copper a.-s (and widened their unopened paths) Weidner Tn. 27 No. 16:44, cf. (referring to a foundation) *kišir šadī ina NÍG.GUL.MEŠ-at erī lupēšsid* I attacked(?) the bedrock by means of bronze a.-s ibid. 32 No. 18:7.

2' with *šutturu*: *šadā ina ak-kul-la-a-ti parzilli ušattirma* I cut through the mountain with iron a.-s OIP 2 124:42, cf. *ašri pašqūti ina ag-gul-la-ti ušattirma* ibid. 114:37, and passim in Senn.

3' with *hesú*: *arḫānišunu mar[šūte] . . . [i]na ag-gul-lat siparri lu a[ḫsi]* KAH 2 74:9 and 75:10 (Aššur-bēl-kala), see Weidner, AfO 6 82:33, for refs. from Tigl. I and Sar., see *hesú* D.

4' with *naqāru*: *arḫi pašqūte . . . ina NÍG.GUL URUDU.UD.KA.BAR aqgur* I cut the (too) steep paths with bronze a.-s 3R 7 i 19, cf. *ina ag-gul-lat erī aqgur* ibid. 8 ii 42 (Shalm. III); *šadū ina kallabāte parzilli akkis ina ak-kul-li erī aqgur* I hacked the rock with iron hatchets, cut through (it) with bronze a.-s AKA 230 r. 12, also ibid. 322 ii 77 and 331 ii 96 (Asn.).

5' with *herū*: *mulā mušpalu ina ag-gul-la-a-te ahrū* I dug (the canal) through high and low ground with a.-s OIP 2 114 viii 27 (Senn.).

6' with *ubbutu*: see *abātu* mng. 2d (SB lit.).

7' other occs.: *ak-kul-li erē dannūti sabbūja ušaššīma* I had my vanguard carry heavy bronze a.-s (with which they crushed the rock and improved the path) TCL 3 24 (Sar.), cf. *šabē huršāni . . . qulmé u ak-kul-la-ti parzilli ušaššīšunūti* I had mountaineers carry axes and iron a.-s (and they rough hewed *aladlam-mū*-figures for the gates of my palace) OIP 2 126 a 5, dupl. RT 15 149.

c) in comparisons: *šumma martum rēssa kīma qá-qá-ad ak-ku-lim* if the head of the

akla

gall bladder is (shaped) like the blade (lit. top) of an *a*. YOS 10 28:3 (OB ext.), cf. *šumma martu kīma* SAG.DU GIŠ.NÍG.GUL CT 28 46 K.8100:7, also CT 31 26 r. 3, cf. also *šumma tērānū kīma* SAG.DU GIŠ.NÍG.GUL BRM 4 13:48 (all SB ext.).

Actual use of the hoe- or hammer-like agricultural tool *akkullu* (GIŠ.NÍG.GUL) is only attested for the Ur III period in such phrases as *x guruš níg.gul 10 sar.ta* “*x níg.gul-workmen (doing) ten sar per (day)*” BIN 5 278:28, also *ibid.* 342:17f., Jean Šumer et Akkad No. 139:2, note 5 *guruš.al 10 sar.ta 3 guruš.níg.gul 40 sar.ta* ITT 4 7056:5 and *ibid.* r. 3, also Nikolski 2 210:1, UCP 9 p. 205 No. 84:4 and 7, and the very similar text Eames Coll. Noorian 1 r. 21', etc. From the Sumerian equivalent *lú.níg.gul.ag* for *hēpú* (q.v.) one learns that the breaking of clods with a special hoe was the task of such teams of agricultural workmen. Possibly LÚ.MEŠ [*ak-kul-ul-li* HSS 16 239:2 (Nuzi) represents a survival of the *guruš.níg.gul* of the Ur III texts rather than a Hurrian term. In Hittite, *akkullu* is used as a hammer, note I GIŠ.NÍG.GUL AN.BAR TUR one small iron *a*. (to drive in bronze pegs) KBo 4 1 i 4.

In UCP 10 141 No. 70:1 read 1 *KUŠ GUD*.

Thureau-Dangin, RA 21 146; Falkenstein apud Güterbock, ZA 42 63 n. 6.

akla prep.; apart from; SB.*

ak-la ^a*Šamaš* (for context and transl., see *ebēru* A mng. 1a–2') Gilg. X ii 23.

Mistake of the scribe for expected *e-la*.

aklabû s.; (mng. unkn.); plant list.*

ú e-su-ú plant of the clay pit (see *issú*), *ú ak-la-bu-u*: *ú jarhu* plant of the water-hole Köcher Pflanzenkunde 11 iv 23f. (Uruanna II 537f.).

Possibly not the name of a plant, but the habitat of a plant.

aklu A (*waklu*, **uklu*) s.; overseer (as person in charge of a group of soldiers, workers or craftsmen); from OAkk. on; wr. syll. and (LÚ) PA; cf. **aklūtu*.

ú-gu-lu PA = *a-ak-lu*, *ša(!)-p[i-ru]*, *ra-ba-an-[nu]*, *a-bu[ša]-[bi]* A I/7 Part 2 iii 2ff.; *ú-gu-la* PA = *ak-lu*, *ša-pi-ru* Ea I 309f.; *ugula* = *ak-lu*, *ša-pi-ru* Lu Excerpt I 175f.

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ugula dag.gi₄.a = *a-kil* MIN (= *ba-ab-tum*) Hh. I 80; *ugula máš.šu.gíd.gíd* = *a-kil ba-ri-[i]* Hh. II 200; *ugula dam.gàr* = *a-kil dam-k[a-ri]* *ibid.* 202; [*ugula*] *kisal.luh* = *a-kil ki-sal-lu-ḫi* Lu II i 4; *ugula šu.ḫa.e.ne* = [*a-kil ba-ri-ri*] *ibid.* ii 7'; *ugula máš.šu.gíd.gíd* = *a-kil ba-ri-i* *ibid.* iii 20'; *ugula nam.tag.ga* = *a-kil ar-ni* Lu IV 232; *lú ugula.1.lim* = *a-kil li-me* Igituh short version 230, restored from Lu Excerpt I 177.

ti-da-nu = *a-ki-i[l x x]* Malku VIII 122.

a) in gen. (without further qualification) — **1'** in adm. (OAkk., OB, Elam, Mari, Alalakh, MB, NA and NB): *ugula* PN HSS 10 113:2', 188 i 18, and *passim* in this text, cf. (beside *nu.bànda*) MDP 14 p. 95 No. 47 and p. 71 No. 9; for *ugula uru* see Gelb OAIC p. 200f.; PN *ugula* Reisner Telloh 143 i 2, and *passim* in this text, for *ugula* in Ur III see Fish, MCS 3 p. 81ff., Thureau-Dangin, ITT 1 p. 2 n. 3, also Falkenstein Gerichtsurkunden index s.v.; *ugula* PN RTC 97:4 and r. 6, (under the supervision of the *nu.bànda*) *ibid.* r. 2; *diri lú. didli záḫ ugula nu.tuk* (list of) additional (persons), isolated (workers), runaways (and persons who) have no overseer BRM 3 179:7 (Ur III), cf. ERÍN.DIDLÍ ŠA NU.BÀNDA.MEŠ *ù* UGULA.MEŠ *la izzizuma* scattered men who are not under *laputtú*-officers or overseers BIN 7 6:7 (OB let.); 20 ERÍN.MEŠ ŠÀ.BA 2 UGULA.MEŠ twenty workmen, among them two overseers BA 5 p. 510 No. 45:22; (list of persons) UGULA PN UGULA.MAR.TU PN₂ VAS 7 164:4 and 13; 51 ERÍN.LÚ.ḪUN.GÁ 1 ERÍN UGULA ŠU.NIGÍN 52 ERÍN.ḪI.A 51 hired men, one overseer, altogether 52 men BIN 7 137:2, cf. *ibid.* 123:4 and 127:4; 12 ŠÀ.TAM.MEŠ UGULA PN TCL 7 21:6, and *passim* in this text; 10 ERÍN UGULA PN VAS 16 190:12, cf. *ibid.* 13 and 14; 20 ERÍN.ŠE.KIN.KUD.MEŠ UGULA PN Grant Smith College 263:16 (all OB); IGI PN *wa-ak-li-šu-nu* before PN their overseer MDP 24 338:17; 1 DL.KUD 1 LÚ.UGULA (and nine other persons, added up as 11 ERÍN) MDP 28 440:2; x ERÍN PN UGULA MDP 28 438:12, cf. MDP 18 140:16; UGULA PN DUMU PN₂ JCS 8 p. 28 No. 382:4 and 383:4, cf. *ibid.* 389:3, 385:4 (OB Alalakh); UGULA PN Wiseman Alalakh 384:4; *wa-ak-la-am u šāpiram ul išūma up-[a-x]-ḫu* because they have neither an overseer nor a commander they have become . . . ARM

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1 28:20; LÚ.UGULA u LÚ *bēl piqittišu jānu* there is no overseer (here) nor an official put in charge by him BIN 1 25:10 (NB let.); x silver from income *ana šibūti* PN u 4 LÚ.UGULA.ME *ša kurummat šarri 1½ GÍN kurummassunu ša* ITI.KAM for the needs of PN and four overseers (supported) by food rations coming from the king, their food ration amounts to 1½ shekels per month UCP 9 p. 69 No. 54:3; *eqel šēri zu'uzu ša* LÚ.UGULA.MEŠ the outlying field of the section divided among the overseers BIN 1 159:1, cf. (fields) *ša* LÚ.UGULA.MEŠ *šabtu* ibid. 47; PN LÚ.UGULA Dar. 553:6, and often in NB; for LB texts, see *paqudu*.

2' in kudurrus and leg. — a' heading the enumeration of officials: *lu* LÚ.UGULA *lu laputtū* *lu mu'irru šūt tērētim* an overseer or inspector or a director (supervising) special commissaries (of the Sea Country) MDP 10 pl. 11 ii 17, *lu* LÚ.UGULA *lu laputtū lu šāpiru lu šakin tēmi lu bēl pīhati lu hazannu lu iššakku lu mu'irru* MDP 6 pl. 9 iii 27, *lu* UGULA *lu šāpiru lu laputtū lu qī[pu] lu dēkū lu nāgīru lu manzaz pan šarri* MDP 2 p. 97:11, *lu* UGULA *lu laputtū lu šakkanakku* BE 1/1 83 r. 12, also BBSt. No. 4 ii 13, *lu* UGULA *lu laputtū lu šakin māti* BBSt. No. 12 iii 2, cf. ibid. No. 14:18, *lu ak-lu lu* LÚ.PA.TE.[SI] *lu laputtū lu hazannu lu re-[u(?) lu šak]in tēme* PBS 15 69a:2', *lu ak-lu lu laputtū lu hazannu lu mušērišu lu guḡallu* BBSt. No. 7 i 31, *lu* UGULA *lu laputtū lu hazannu* BBSt. No. 5 iii 1; *mannu atta lu šarru lu* LÚ.UGULA *ša tellamma* whoever you are, king or overseer, who would appear (and change border lines) TCL 12 13:8 (NB leg.).

b' in other positions in the enumeration: *lu šarru lu mār šarri lu rubū lu* UGULA *lu šāpiri lu dajānu lu šatammu lu šakin tēmi lu šešgallu lu ērib-bītāti* VAS 1 36 ii 17; *lu rē'ū lu šakkanakku lu ak-lu lu šāpiru lu rēdū lu hazannu* Hinke Kudurru iii 19; *lu šarru arkū lu mār šarri lu* LÚ.SAG.LUGAL *lu* LÚ.KA.LU *lu bēl pīhati lu* LÚ ak-lu₄ *lu laputtū lu qīpi lu ummānu lu tuḡšarru lu šatammu lu šakin tēmi* RA 16 125 ii 25; *lu šakin māti lu* LÚ.UGULA *lu laputtū [lu] šakin tēme lu hazannu* UET 1 165 ii 3, cf. *šakin māti* LÚ.UGULA LÚ.GAL.10-tum u LÚ.GAL.50-e TCL 12 36:12 (NB leg.); note, in a tribal context: *lu bēl bīti* ...

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lu bēl pīhati ... lu hazanni ... lu šakin tēmi ... lu gu-ta-ku (see *guennakku*) ... *lu luputtū lu ak-lu lu qīpūtu* BBSt. No. 8 iii 14.

3' in hist. and lit.: *mārē Aššur ... ana šūhuz ... palāḥ ili u šarri* LÚ ak-li LÚ šāpiri *uma'iršunūti* I sent Assyrians to them as overseers and commanders to teach (them) to respect the gods and the king Lyon Sar. p. 12:74, and *passim* in Sar.; the far-off Arabs *āšibūt madbari ša* LÚ ak-lu LÚ šāpiru *la idūma* desert dwellers who know neither overseer nor commander Lie Sar. 121; *malki mātitan* LÚ *pāḥāti mātija ak-li šāpiri rubūti šūt rēši u* LÚ.AB.BA.MEŠ *māt Aššur* kings from all the (foreign) lands, the governors of my own country, overseers, commanders, nobles, high officials and the elders of Assyria Winckler Sar. pl. 36:178, cf. ibid. pl. 37 iii 40, etc.; [LÚ.SA]G LÚ.NAM *ak-li šāpiru rēdū* Borger Esarh. 102 i 3; ^dPA+KU (i.e., *Nusku*): *rē'ū a-kil te₄-e-mi mušāpū* [...] (translat. of PA.KU) CT 25 49 r. 4 (list of gods).

b) as royal title in Assyria — 1' referring to kings: RN PA-*lim* (referring to Aššur-rabi I and Aššur-nirāri II) KAJ 177:8 and 10, also KAJ 174 r. 11, cf. (Aššur-bēl-nišēšu) KAJ 162:2 and 8, 172:3, wr. PA KAJ 8:38, (Eriḡa-Adad) KAJ 8:37, wr. PA-*lim* KAJ 35:31, wr. PA-*lum* KAJ 160:8 and KAV 93:4 (= KAJ 183), (Aššur-uballit I) KAJ 173:5, KAV 212:6 and AOB 1 44 No. 7, (Enlil-nirāri and his grandfather(!) Eriḡa-Adad) KAJ 156:36f., (Adn. I and his father Arik-dēn-ili) AOB 1 102 No. 16 and 104 No. 21, (Tn.) KAJ 144:22, 238:11, 272:8; note PN DUMU PN₂ DUMU ^d*Be-ir-nādin-a-ḡi* PA KAJ 8:26; for this title in the harem edicts and later on up to Asb. and Aššur-etil-ilāni, see Weidner, AfO 17 269.

2' without royal name: KIŠIB *wa-ak-lim* seal of the a. (the city gave the judgment) Bab. 4 p. 64 and 77:1; *umma wa-ak-lim-ma* KTS 30:1 and 31a:1, also CCT 4 32a:1, Hrozný Kultepe 182:1 and VAT 9285:1; for *waklum* wr. PA, see TCL 21 264B:1 and seal No. 57 on pl. 234 (all OA). For PA to be read *iššiakku* see *iš-šakku* mng. 1c-2'd'.

c) in charge of persons, organizations, administrative units, etc. — 1' in charge of

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craftsmen: LÚ.TU.É.MEŠ LÚ.UGULA.MEŠ *sirašú nuḫatimmē tābiḫi Bābilaja u Urukaja kiništi Eanna* the functionaries permitted to enter the temple, the overseers of the brewers, bakers, butchers, the citizens of Babylon and Uruk, the assembly of the Eanna temple AnOr 8 48 r. 15 and 22, cf. VAS 1 36 iv 3ff. (NB); UGULA ENGAR UET 5 236:24 (OB); UGULA Ì.ŠUR (= *šāḫitu*) ibid. 572:13; for other refs. see sub *atkuppu* (OB), *bā'iru* (OB), *bārū* (OB), *gallābu* (OB), *gurgurru* (OB), *ḫuppū* s. (OB), *išpartu* (OB), *išparu* (OB), *itinnu* A (OB), *kutimmu* (OB), *mallāḫu* (OB, NB), *mušākilu* (OB), *naggāru* (Oakk.), *nappāḫu* (OB, Bogh.), *nāru* (OB), *nuḫatimmu* (OB, Bogh., SB, NB), *rē'ū* (Bogh.), *sirašú* (OB, NB), *šukudakku* (OB), *tigitu* (OB), *tābiḫu* (OB), *ṭupšarru* (Oakk., Bogh.); note (with uncert. or unkn. reading of the craftsman): UGULA LÚ.TÚG AnOr 7 155:19 (Ur III), YOS 8 104:6 (OB); ugula un.íl Lu II ii 3' and Proto-Lu 156h; LÚ.SUKKAL LÚ.UGULA.ŠID MRS 6 168 RS 16.186:13', cf. UGULA.ŠID Wiseman Alalakh 34:17; note also in the Forerunners to Lu from RS: *pahḫāru* Syria 13 234 RS 9:12, *purkullu* ibid. 13, *atū* ibid. 19, *kalū* ibid. 23, *šāqū* ibid. 27 and (in Hitt., beside GAL LÚ.MEŠ SĪLA.ŠU. DU₈.A) 2 BoTU 23 A ii 23.

2' in charge of other groups of people: see sub *amurru* (OB), *asīru* (OB), *garbānū* (AJSL 16 71 No. 10:1, NB), *guzalū* (Oakk.), *ḫanū* adj. (MB Alalakh), *ḫāpiru* (OB), *kizū* (Bogh.), *maššār qišti* (OB), *nadītu* (OB), *pašišu* (OB), *šatammu* (Bogh.), *ugbābtu* (OB), *tamkāru* (OB, Alalakh, NB); note also in the Forerunners to Lu: *sekrētu* Proto-Lu 156d, *kezrētu* ibid. 161, ugula géme ibid. 189, ugula SAL.e.ne Syria 13 234 RS 9:11; in Hitt.: UGULA.LÚ.MEŠ GIŠ. BANŠUR KUB 10 28 i 19, see ZA 46 11 and 23 n. 2; UGULA SAL.MEŠ KAR.KID KUB 23 ii 18 and 20.

3' in charge of a squad: *wa-ki-il ḫa-mu-uš-ti-ia* NBC 5592:10, cited Goetze, JNES 5 192; *wa-ki-el ú-šu-ur-ti-[ka]* [your] foreman of the squad of ten UET 5 68:7 (OB), and passim, wr. UGULA NAM.10, UGULA.10, in OB, see *ušurtu*, note also UGULA 10 LÚ ARM 2 13:23; UGULA 10.MEŠ Wiseman Alalakh 222 (MB, translit. only); LÚ.MEŠ.UGULA.10 (followed by a list of ten names) RA 38 11 No. 4:1 (RS); for UGULA NAM.5

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see *ḫamištu*; UGULA NAM.11 Grant Smith College 269:1, UGULA NAM.12 ibid. 2, 3 and 10, UGULA NAM.50 MDP 10 1 r. 3, ugula 50.me.eš Edubba Dialogue 2:181 (unpub., courtesy M. Civil), cf. also ugula 1 ^{li-mu}lim, ugula 5 me.at, ugula 1 me.at Lu II ii 9'ff., ugula li.im, ugula me.at, ugula nam.60 Proto-Lu 173ff., UGULA LÚ.MEŠ LI-IM 2 BoTU 23 A ii 22, and passim in Bogh.

4' in charge of administrative and military units: see sub *bābtu*, *bīt išpari*, *bīt kurušṭé*, *bīt nasri*, *gagū*, *kiškattū*, *nakamtu*, note with uncert. or unkn. reading: ugula é.ì.šur.ra (= *bīt šāḫiti*?), ugula é.sikil.a, ugula é.un.íl Proto-Lu 156ff., ugula é.dúb.ba.a Syria 13 234 RS 9:47; for military units see *kišru*, *ummānu*, also ugula.sila, ugula.sila.gid Proto-Lu 202ff., also PA.TUR RA 19 105:8 (EA), see Albright, JNES 5 11 and Edel, JNES 7 13 n. 8, LÚ.UGULA GIŠ.GIGIR MRS 6 81 RS 16.239:31, 86 RS 16.250:17, and 84 RS 16.157:22, UGULA GIŠ.IGL.DÜ (= *šukurru*) Wiseman Alalakh 56:49, UGULA ŠU.GIŠ.x ibid. 77:12, (in Hitt.) UGULA. 10.ŠUKUR KÜ.GI IBoT 1 36:1' B-C (on p. 32), UGULA.10 ME-ŠE-DI (beside GAL ME-ŠE-DI) ibid. i 22, etc., UGULA LÚ.MEŠ GIŠ.PA 2 BoTU 23 A ii 24; see also *šēru* A mng. 3i-2'; note with names of cities: UGULA *Dilbat*^{ki} VAS 7 113:24 (OB), UGULA šà GN MDP 10 26:3, 55:5, 69 r. 3, and passim; note with units of time, referring to date cultivation: UGULA NAM.10.UD.MEŠ YOS 2 113:5, Boyer Contribution 108:3, VAS 16 118:2, TCL 17 16:2 (all OB Larsa).

5' other occs.: LÚ.UGULA A.ŠÀ.MEŠ MRS 6 134 RS 15.137:15, LÚ.UGULA A.ŠÀ JCS 8 22 No. 270:38 (OB Alalakh); LÚ.UGULA *kar-ri* MRS 9 219 RS 17.434C+:10; UGULA GIŠ.TIR.ḪI.A OECT 3 33:6 (OB), UGULA.MEŠ MÁ.Ì.DUB (see *našpaku*) LIH 40:4 and 16 (OB); see also *takšīru*, *supūru*, *tarbašu*.

d) as executive official: PN lú.kin.gi₄.a. lugal PN₂ ugula.a.ni PN the messenger of the king, PN₂ his overseer AnOr 12 p. 102 No. 3:20 (Ur III), see Falkenstein Gerichtsurkunden 2 p. 113; ugula.en₅.si.me ITT 5 6902:5', ugula.en₅.si.gal Reisner Telloh 111 xii 14, and passim in Ur III; UGULA SUKKAL MDP 28 440:13, 453:3, 504:8; PN UGULA PA.MAR.TU

aklu A

PN the overseer of the PA.MAR.TU VAS 7 156:28 (OB); PN LÚ.UGULA.LUGAL (witness) TCL 12 57:17ff. (NB); UGULA NIMGIR.ERÍN.MEŠ KBo 10 25 vi 34 and dupl.; UGULA É.GAL-*lim* AfO 17 270:16ff. (MA harem edicts); note LÚ.UGULA *ša* AN.ŠÁR UCP 9 111 No. 57:9 (NB), LÚ.UGULA É.GAL MRS 6 p. 166 RS 16.386:15'. Note the personal name *Wa-ki-il-ì-lí* A 21920:4 and A 21927 r. 4 (unpub., OB Ishchali).

e) in the designation **wakil ḥattim* (wr. PA.PA): PN PA.PA MDP 14 18:6 (OAKk.), cf. *ibid.* 9:8 and r. 2; concerning the field which you ordered me to deed to PN PA.PA *u* DUMU.É. DUB.BA.A-«*tí*» *izzizunima* the PA.PA-officer and the archivist have been present VAS 7 198:14 (OB), cf. (the same two officials) CT 8 7a:11; *anumma* I PA.PALÚ.GN^{ki} *qadum šabišu aṭṭardam* now I (Samsuiluna) have sent you the PA.PA-officer of GN with his men (entrust to them the containers of Zinatum) PBS 1/2 13:5; PA.PA-*tim* *ša ... bēlī šumšu izkuru* the PA.PA-officer whom my lord has appointed TCL 17 24:5; give the silver to PN PA.PA *a-ḥi* PA.MAR.TU-*ka* VAS 7 192:8, cf. *awēlē šunūti u* PA.PA.MEŠ-*ka* TCL 17 54:20; *ana* PA.PA.MEŠ *šunūti aššum* ERÍN.MEŠ-*šu-nu šamādimmā ana dūrim šūlim* (for transl., see *šamādu* mng. 1a-1') VAS 16 190:16; (letter addressed to six persons and) PA MAR.TU.MEŠ(!) PA.PA.MEŠ(!) NU.BĀNDA.MEŠ(!) *u* DUMU.É.DUB.BA.A VAS 16 165:8 (OB), cf. PA.PA.MEŠ *u* PN JCS 11 33 25:7; PN PA.PA-*tī* A 3534:16, and passim in this let.; PN *ana suḥār* PN₂ PA.PA *piqissu* entrust PN to the servant of the PA.PA-officer PN₂ VAS 16 139:21; PN PA.PA *ša* ER[IN].E[N.NU] *a-lim* VAS 16 171:4; *še'am* I SĪLA *ana* PA.PA *šātu la inaddinuma* they must not give even one sila of barley to this PA.PA-officer CT 4 19a:28; *kīma tīdū* PA.PA *šaniam ul išūma* I have no other PA.PA-officer as you know PBS 7 77:12; PN PA.PA ERÍN *Dil-bat*^{ki} VAS 7 101:19; PN ŠĀ ERÍN.MEŠ GN NĪG.ŠU PN₂ PA.PA PN from among the men of Dilbat, in the charge of the PA.PA-officer PN₂ VAS 7 118:4; *šumma lu* PA.PA *u lu* NU.BĀNDA *šāb nišḥātīm irtaši* if either the PA.PA-officer or the *laputtū*-officer suffers losses from desertions CH § 33:39 and *ibid.* 48, cf. also § 34:51 and 62; (list of persons) PN PA.PA *u* NU.BĀNDA.MEŠ Speleers

aklu B

Recueil 228 r. 2; for PA.PA as first listed witness, cf. Jean Tell Sifr 67:20, 73:20, 74:22, VAS 16 206:16, (followed by *rabiānum*) Jean Tell Sifr 72:18, and passim among the witnesses; PN PA.PA PN₂ VAS 16 111:16 and 146:9 (all OB).

The problem of the relationship between *ugula* and *waklu* is too complex to permit one to declare either *aklu* a loan from Sumerian or *ugula* a loan from a Semitic language.

Syllabic spellings for *aklu* (*waklu*) are rare in the OB period. This raises the problem of the reading of PA for which the lists give both *aklu* and *šāpiru*. On the basis of the vocabulary passages, it has been assumed here that PA before *bābtu*, names of professions and figures, is to be read *aklu*. However, PA UKU.UŠ is to be read *šāpir rēdi*, cf. BIN 7 50:18 and 29 (OB), etc., note also *šāpir sirašī* Pinches Berens Coll. 105:6 and TuM 2-3 23:14 (both NB) which may indicate that PA is to be read *šāpiru*. For PA.É in OB, see *šāpiru*. In the designation PA GN, we most likely have to read *šāpiru* likewise, at least in OB. Note also PA KUR *Kumuḥa* ADD 1076 i 3, PA.MEŠ URU GN ADD 815+986 r. iii 9, LÚ.PA *gurše* URU.MEŠ *ibid.* 7, PN LÚ *šaknu ša* LÚ.PA.MEŠ *ibid.* r. ii 7, also ADD 814:11. For PA in LB see *paqudu*.

Edzard, Genava 8 252. Ad usage b: for the MA, NA period see Weidner, AfO 17 269; for OA see Julius Lewy, ZA 36 24f., OLZ 1926 759, MVAG 35 p. 100 note a, Goldziher Festschrift 326, HUCA 27 26 n. 109, JAOS 78 p. 100 n. 72; Landsberger, Arkeologia Dergisi 4 22 n. 2; Balkan Observations p. 70 n. 46. Ad usage c: for *ugula* in Early Dynastic texts from Ur see Jacobsen, ZA 52 108. Ad usage e: see Sweet, AfO 18 360; for the proposed reading *wakil ḥattim*, see Goetze apud Finkelstein, JCS 15 100 n. 3; for earlier proposals see Ungnad, VAB 6 288, Landsberger, JCS 9 122 n. 12 and JCS 10 39.

aklu B s.; expenditure(?); MB; cf. *akālu*.

a) beside other expenditures: I (GUR) I (PI) 33 SĪLA ZĪ.DA GIŠ.BĀN *ak-lum u* ZĪ.GA ... *qāt* PN x flour in the seah-measure, expenditures and outgoing items (for 16 days), (received) by PN PBS 2/2 24:2, cf. *naphar x ak-lu u* ZĪ.GA Peiser Urkunden 105:15, also *ibid.* 106:15; *naphar x ak-lum x LĀL+DÙ* total: x (gur of barley) the expenditures, x arrears (total *ak-lum* includes *ak-lum*, *tubukkū* plus *idī eriqqāti*) BE 14 144:7; x flour *ak-lum a-*

aklu

ša-bu qāt PN *kaziddakki* BE 14 85:2, cf. (beer and wort) *ak-lum la a-ša-bu* ibid. 64:3, also (flour) *ak-lum* TUR PN URU GN *la a-ša-bu* ibid. 81:7.

b) other occs. — 1' in headings and totals: *ak-lu qāt* PN (heading of list itemizing barley) UET 6 30:1; ŠE *ak-lum ša* MU.24.KAM MU.25.KAM *ša ana* PN *ušēlū* (heading of list of barley expenditures for various purposes) BE 14 167:1, dupl., wr. *ak-lum* without ŠE because the list adds expenditures in oil (line 34ff.) PBS 2/2 34:1; [x *ak-l*]um MU.BI.IM [...] —expenditure—names BE 14 133:1, totaled as: 596 *ak-lu* 12 ITI 596 (units, not gur) expenditures during twelve months ibid. 10, cf. *naphar* x (silas of flour) *ak-lum* (beside *ib.kid* balance) (total of a list of amounts of flour, each designated as *ak-lum* MN, and amounts of flour specified by person and locality) BE 15 46:10, cf. also PBS 2/2 20:41.

2' referring to individual transactions: x flour, x barley *ak-lu* GIŠ.BÁN 6 SĪLA PN *ultu ... adi ...* expenditure (measured in) the seah of six silas, (received by) PN from (date) to (date) BE 14 55:3, cf. x flour, x barley GIŠ.BÁN 6 SĪLA *ak-lum* PN ibid. 27:3, 70:2, 71:2, 78:3, also (flour) BE 15 137:3, PBS 13 71:2, (barley) BE 15 1:6 and 2:4; x KAŠ.SAG x KAŠ.UŠ 1 BĀN DUG 1 BĀN BAPPIR *ak-lum qāt* PN x fine beer, x second-quality beer, one seah, one seah wort, expenditure (received) by PN PBS 2/2 45:5, also ibid. 43:5, PBS 13 74:6, cf. (beer, also wort, DUG, malt) *ak-lum* PN BE 14 80:6, 82:3, 83:4, 87:5, 97:2, 80a:7, 87a:2.

Barley and barley products (beer, malt) are referred to as *aklu* received by a person (in some instances specified as the beer-brewer) while another person seals the receipt. The parallelism with *šitu* and *ribbātu* in the refs. cited sub usage a indicates that *aklu* was an expenditure, perhaps only when edibles are summarized, and thus may be related to *akālu*. The term is attested only in MB administrative records from Nippur and Ur.

Torczyner Tempelrechnungen 109.

aklu see *akalu* s.

aksu

***aklūtu** (*waklūtu*) s.; position of an overseer; Mari*; cf. *aklu* A.

He himself as before *wa-ak-lu-ut* LÚ.DÍM. MEŠ-*ka-ma ippeš* will act as the overseer of your own house builders ARM 2 2:17.

akmu s.; (mng. unkn.); lex.*

ú-ra-áš IB = *ak-m[u]* A I/8 i 37.

aksuppu see *askuppu*.

akšu (*ekšu*, *wakšu*) adj.; dangerous, overbearing, terrible; OB, MB, SB; *wakšu* in lex., *ekšu* in SB (lit. and royal); cf. *ekšiš*.

ka-la KAL = *ak-šu*, *áš-tu*, *dan-nu* Idu II 321ff.; [ka-al KAL] = *ak-šu* A IV/4:266; [š]u.kal.kal = *ak-šu* Erimḫuš I 278; [...] = *ak-šu*, [š]l. k[a]-a¹]_K[AL] = *šak-šu* Erimḫuš II 6f.; SU.KAL = *ša-ak-šu*, ŠI.KAL = *wa-ak-šu* Imgidda to Erimḫuš A 14'f.

[...] = [*ak-šu*] Malku II 256.

a) said of an enemy: *ana Kaldi nakri ak-ši* (var. *lem-ni-e-te*) against the dangerous enemy, the Chaldean Winckler Sar. No. 73:125, var. from Lie Sar. 273; *ek-šu šaddā'u* a dangerous mountain dweller TCL 3 310 (Sar.), cf. LÚ. KÚR *ek-ši* Lyon Sar. 5:32; *ana māt Kašši u māt Jasubigallaja nakri ak-ši ša ultu ulla ana šarrāni abbēja la kitnušu* (I marched against) the land of the Kassites and of the Jasubigalla, dangerous enemies who had never submitted to my royal ancestors OIP 2 58:20 (Senn.), cf. LÚ.KÚR *ak-ši* ibid. 26 i 58, 55:58, and passim in Senn.; *nakru ak-šu la pāliḫ bētūtiya* a dangerous enemy who had not respected my rule Borger Esarh. p. 49 Ep. 6:21; *Gimirraja nakru ak-šu* (var. *ek-šu*) [*ša la ip*]lahu *abbēja u jāši la iṣbatu šēpē šarrūtiya* the Cimmerian, a dangerous enemy who had never served my ancestors, and had never grasped my royal feet Streck Asb. 98 ii 93; RN *ek-šu bārānū* the overbearing, ever-rebellious Tammaritu Streck Asb. 194:20, and ibid. 44 v 31, cf. *ek-šu mār Adīni* STT 43:7; RN *ša ela* (var. *eli*) *šāšu ek-šu* Tammaritu who was ever more dangerous than he (Ummanigaš) ibid. 128 vii 39.

b) said of mountains: *kāšid KUR.MEŠ-te dan-na-te ḫursāni ek-šu-te* who conquered fortified countries, dangerous mountain regions AKA 184 r. 4 (Asn.).

aktam

c) other occs. (lit. only): [šī] lu *ak-ša-at* [nuk]kulat karassa . . . binītuš lidnin let her (Šaltu) be dangerous, full of stratagems, let her body be strong VAS 10 214 v 6' (OB Agūšaja), cf. (in fragm. context) ibid. vi 4'; *simma ak-ša la-az-za . . . ina zumrišu lišēši* may she (Gula) cause a dangerous and persistent sore to break out on his body MDP 6 p. 41 iv 6 (MB kudurru); [ana] RN *targiḡi ak-ši la šēmī šipirta* [. . .] he (Tukulti-Ninurta) [sent] a message to Kaštiliaš, the wicked, (the) dangerous, the inflexible 'Tn.-Epic "v" 26, cf. *targiḡi ak-ši* AfO 7 281 r. 8 (dupl. from Assur); *šakkanakku ek-šu la bābil pani elišunu taš[kun]* you appointed a terrible, merciless governor over them Gössmann Era IV 59; [da]nna *ek-ša [tutār ana ḡidiš* you (Nabū) turn the mighty and the overbearing into dust (lit. clay) BMS 22:48, see Ebeling Hand-erhebung 108:4.

d) in substantival use (in plural): *šar bēlē mula'it ek-šu-te* king of rulers, who has tamed the stiff-necked peoples AKA 218:13 and 384 iii 127, and passim in inscriptions of Asn., cf. *šar šarrāni la pādū mula'it ek-šu-ti* Borger Esarh. 96:21, and passim in Esarh.; *ir-bu-bu ak-šu-ti ša ana la māḡirišun tuquntu ḡas[su]* the overbearing men who were always bent on waging war against those who did not submit to them, (even) they (now) took rest Streck Asb. 260 ii 18; ^aKUR.RIB.BA *kāšidat ek-šu-ti munakkirat uzzāti* DN (a name of Gula) who defeats the unsubmitive, (and) turns away furious attacks Craig ABRT 2 16 K.232:16+ K.3371, see Mullo Weir, JRAS 1929 p. 10f.

It is unlikely that *ekišu*, q.v., even if interpreted as an infinitive *ekēšu*, belongs to *akšu*. The MA personal names, *Ek-zu* (KAJ 111:18, 120:27, 128:20) and *Ek-su* (KAJ 301:4), hardly belong here.

(Ungnad, ZA 38 194); Borger Esarh. p. 49 n. 21.

aktam (*atkam*) s.; (a medicinal plant); MB, SB.

ú *ak-tam* = *bu-u[d-da]r-ḡ[i]* Practical Vocabulary Assur 108.

ú *ša-mu* MI : ú *at-kám* Köcher Pflanzenkunde I i 17, cf. ibid. 28 i 9 and 32b (on p. 8) i 41; ú LUL.AZ : ú *ak-tam* ibid. 28 ii 22; ú MI : ú *ak-tam* (followed by the designations of the *a.*-plant in

aktam

several languages, see sub *bu'šu*, *ḡabšallurḡu*, *ḡašimbur*, *kabittigalzu*, *suksukmaš*, *šagabigalzu* and *tillakurta*) ibid. 2 i 30, also ibid. 4:8ff., also CT 37 32 iv 15ff., and note: ú *za-mar sa-mu* MIN *ár-qu* // ú MIN (= *ak-tam*) (see sub *zamar* mng. 2a) Köcher Pflanzenkunde 2:35; ú *ša-mu* MI, úš MUš.MI, ú LUL.AZ : ú [*ak-tam*] CT 14 22 vi-v 43ff. (Uruanna I 203ff.); [ú] MI // ú *ak-tam* CT 41 43 BM 59596 r. 2; ú *ak-tam* : ú *at-kám* CT 37 32 r. iv 19 (Uruanna I 219); ú *ak-tam* : AŠ *tim-bu-ti* A.ŠÁ *nadīti* Uruanna III 13.

a) in gen.: 3 SĪLA *ak-tam* (in list of medicinal plants) PBS 2/2 107:29, cf., wr. *akta-am* ibid. 102:7 (both MB); ú *ak-tam* (among the medicinal plants on the "first shelf," see *ḡattu* mng. 5) Köcher Pflanzenkunde 36 i 13.

b) parts of the *a.*-plant: ú NUMUN *at-kám* // *šammi ḡašē maršūti* seeds of the *a.*-plant: a medicine for sick lungs KAR 203 iv-vi 25, ú NUMUN [*at-kám*] // *šammi su'āli* *a.*-seeds: a medication for cough ibid. 28, and passim; NUMUN ú *ak-tam* KAR 191 i 18, and passim; NUMUN ú *at-kám* AMT 48,2:25; ŠE.RÚ ú *at-kám* shoots of the *a.*-plant AMT 50,3:3, also AMT 32,6:9; SUḡUŠ ú *at-kám* root of the *a.*-plant KAR 208:27.

c) medical uses — 1' in compresses: *billita ú ak-tam ina šikari tušabšal baḡrūssu tašammid* you boil mixed beer and *a.* in beer, you make a compress while it is still hot KAR 202 r. iv 26, cf. AMT 32,5:10, CT 23 41 i 17, and passim.

2' as ointment: ú *ak-tam . . . tasāk taptanaššassuma iballuḡ* you bray (several plants, among them) *a.*, you rub it on him and he will get well AMT 97,4:3, cf. *ina šamni šēš.MEŠ-su* . AMT 94,2 ii 11, and passim; note *qaqqassu tapaššašma šartu izzaz* you anoint his head and the hair will stop (falling out) KAR 202 ii 17.

3' as emetic: [. . .] ú *ak-tam tasāk ina šikari išatti v'arruma ina'eš* you bray *a.*-plant, he drinks (it) in beer, he will vomit and get well AMT 36,2:10, cf. *išattīma* ḡAL Küchler Beitr. pl. 15 i 51, also *tašaqḡišu tuša'arašuma iballuḡ* ibid. pl. 16 ii 25, and passim.

4' in suppositories: *zēr ú ak-tam . . . [ina] lipi tuballal ubāna teppuš ana šuburrišu [tašak-kan]* you mix *a.*-seeds (and other materia medica) in tallow, make a suppository, put it

akû A

into his rectum KAR 201:44; Ú NUMUN *at-kám* // *šammi zēra rašē* // *sáku itti zíd šE.SA.A ina šuršumme šikāri bullulu ina biššūriša šakānu* seed of *a.*-plant : a medicine for conception, to bray (it), to mix (it) with flour of roasted barley into beer dregs, to put (it) into her vagina KAR 203 i-iii 19.

5' for bathing: Ú *ak-tam* . . . *ina mē tanaddi tušabšal ina libbi* RA.MEŠ-si you soak *a.* (and various plants) in water, boil it, and bathe her with it KAR 195:20, cf. *ina mē šunī bīni* Ú *ak-tam* . . . *irtanaḥḥaš* Kūchler Beitr. pl. 14 i 13, Ú *ak-tam tušabšal kinšīšu* RA.MEŠ LKU 56+62:12, and (with *qaqqassu temessi*) AMT 3,5:9.

6' other occs.: Ú *at-kám* : Ú MÚRUB.MEŠ GIG *za-ku ana* A.MEŠ NIGIN-ru *ina* IM.ŠU.NIGÍN *se-ke-ru* MÚRUB.MEŠ *muš-šu-u*—*a.*-plant : a medication for sick hips, to bray, to . . . into water, to dry in a kiln, to massage the hips Köcher Pflanzenkunde 1 v 42, cf. STT 92 r. iii 31'; Ú *ak-tam tasák ina šikāri tušabšal [x] ana libbi inīšu tunattak* you bray *a.*-plant, boil it in beer, drip (it) into his eyes AMT 8,1:3'+ 12,8:11, and cf. Ú *ak-tam tubbal tasák ta-za-ru* AMT 75 iv 21; $\frac{1}{8}$ Ú *ak-tam ta-qal-lu* AMT 41,1 iv 26, cf. 10 GÍN *ak-tam* KAR 157:24; note (with det. GIŠ) RA 14 88 i 6.

d) in magic use: Ú *ak-tam* (listed among plants, etc. as 27 Ú U \overline{H}_x (KA+BAD).BÚR.RU.DA) Ebeling KMI 51:22, see RS 2 137, cf. (among 25 Ú.MEŠ U \overline{H}_x .BÚR.RU.DA *lat-ku*) RS 2 139:39; *ak-tam* (to be worn in a phylactery) KAR 186 r. 11.

(Thompson DAB 130, 132f.).

akû A (*makû*) adj.; destitute, weak, powerless, humble; MB, SB, NA, NB; *makû* in BBSt. No. 6 ii 45, and passim in SB, NA and NB; cf. *akûtu* A, *ekûtu*, *ikû* (*ekû*), *makû* s., *mikûtu*, *mekûtu*, *tekûtu*, *ukûtu*.

ḫu.ur(var. .ri) = *lil-lum*, ḫu.ba = *ma-ak-kan-nu-u*, ḫu.ur = *a-ku-u*, ḫu.ru = *a-ḫu-ru-u* Erimhuš II 306ff.; maḫ = *a-ku-ú* (in group with *maṭu*, *enšum*) Erimhuš V 173; si-i si = *en-šu*, *ma-ku-ú* A III/4:175f.; lu-gu-ud $\frac{LUM.GAR}{LUM.GAR}$ = *ma-[ku-u(?)]* (between *kurû* dwarf and *katû* poor) A V/1:81; *ma-ku-u* (in group with *lillu*, Sum. column broken) Izi F 372.

akû A

la i-šá-nu-ú = *muš-ke-nu*, *ma-ak-ka-nu-u* = *a-ku-ú*, *lu-la-nu-u* = *lil-lu*, *dun-na-mu-u* = *en-šu*, *ú-la-lu* Malku IV 44ff.

a) in lit.: *ḫašḫāšu petān birki iba'a a-ku-ú bēl emūqi ikattam* the cripple overtakes the swift of foot, the powerless overwhelms the strong man Gössmann Era IV 11; *danna lumḥašma a-ka-a lu-pal-liḫ* (var. *lu-pal-li-iḫ*) I will strike down the strong and scare the weak Gössmann Era IV 115; *a-ku-ú māt Akkadī danna Sutā lišamqit* the Akkadian weak (until now) shall overthrow the strong Sutean ibid. V 27; *uqarrad lilla a-ka-a ú-[. . .]* I make the imbecile into a hero, the weak [into . . .] Lambert BWL 166 K.8413:5', cf. [*ana d*]anni *u a-ki-i* ibid. 166:22; *adi mati bēlti lillu a-ku-ú iba'anni* how long yet, my lady, will fools and weaklings overtake me? STC 2 80:59, see Ebeling Handerhebung 132; *ḫašḫāša a-ku-u ša lamūšu qablu* the cripple, the weakling, who is in the midst of a battle STT 70:4, cf. *anāku a-k[u-ú]* ibid. r. 2, see W. G. Lambert, RA 53 132; *anāku a-ku-ú adirtī ma'dat* I am a destitute man, my misery is great Craig ABRT 1 13:13; [. . . e]n-šu-u-ti *musahḫiru a-ku-ú-ti* [he who . . .] the weakling, who cares for the feeble STT 70:12, see RA 53 132, cf. *muballit [a-ki-i]* STT 71:11, also *ina šá-qa(!)-ši(!) ma-ku-ú eṭē[ru]* to save the weak from the massacre(?) ibid. 29, see W. G. Lambert, RA 53 134f.; *eli ma-ki-e u [lapni] tašakkan šulūla* you (Nabû) extend protection to the powerless and [the poor] BMS 22:49, see Ebeling Handerhebung p. 108:5; uncert.: *a-pa-ti a-ka-ti* (in broken context) KAR 312:19; *abūa a-ku-u šá šá-qi-e dMarduk* (obscure) KAR 43:25, dupl. 63:23 (SB inc.).

b) in royal inscr.: *ana āšib ālišu ma-ki-i qāssu limgug* let him (the man who is cursed) stretch out his hand (begging) even to the destitute among his fellow citizens BBSt. No. 6 ii 45 (Nbk. I); *ḫātīn enšūtesunu ēpir a-ke-e mušallimu ḫibiltišun* (Sargon) who protects the weak (inhabitants) of them (the cities Sippar, Nippur and Babylon), who provides for the destitute, gives redress for the damages suffered by them Winckler Sar. pl. 40:4; *ina sunqi ḫušaḫḫi eṭerimma ina zabāl karāni a-ku-ú la na-ḫAR-x-še u bibil libbi marši baṭilta la rašē*

akû B

to save (the people) from want and famine, that even the destitute not be . . . at the bringing in of the vintage and no interruption occur in the voluntary offerings brought by the sick Lyon Sar. 6:40 (coll.), cf. *ēpiš usāti ālik tappūt a-ki-i* who gives support and comes to the help of the destitute OIP 2 23 i 6, also *ibid.* 55:2 (Senn.).

c) in NA, NB: BĀD *ma-ki-i* LUGAL the king is a wall for the powerless ABL 1250 r. 15 (NA), and cf. the personal names BĀD-*ma-ki-i*-^d*Adad* ADD App. 1 xi 11 (list of names), BĀD-*ma-ki-i*-^d*Ištar* ADD 1132:10, VAS I 84 r. 22, and *passim*, ^d*Nabû-ma-a-ku-ušur* Dar. 144:10, and *passim*, note ^d*Nabû-a-ku-ú-šur* GCCI 1 308:11, etc.

See discussion sub *akû B*.

The personal name *In-zu-AD-a-ku-[ti?]* from Elam (MDP 22 67:27), in view of the fact that names composed with *Inzu* are usually Elamite, should not be taken to be the unique OB attestation of this late and literary word. For Gössmann Era I 54 and 56 (*a-ki-i* 'how'), see *kī*.

Stamm Namengebung 50 n. 4; von Soden, Or. NS 25 245f.; Lambert BWL p. 18 n. 1.

akû B (*makû*, fem. *akûtu*) adj.; 1. crippled, deformed, 2. cripple; OB, SB; cf. *akûtu B*.

1ú.á.ku₅ = *a*(var. *á*)-*ku-ú* OB Lu Part 1 i 18; á.ku₅ = *i-du na-ak-su*, šu A-tablet 55f.

á.bi x.kin(?) .gá [...]: *aḫ-šú a-kát-ma* [...] SBH p. 126 No. 79:11f.

a-ka-a-am = *ma-šu-ú* forgotten, *a-ka-a-am* = *en-šú* weak Izbu Comm. 24f., see mng. 2.

1. crippled, deformed: *šumma sinništu ulidma šēpšu 1-at-ma à a-ka-at* (var. *ma-ka-a-at*) if a woman gives birth (to a child), and it has only one leg and it is deformed K.6999:16, var. from dupl. BM 68608:92 (SB Izbu, courtesy E. Leichty), cf. *qāssu u šēpšu ša imitti a-ka-at* CT 27 9:21 (SB Izbu).

2. cripple: see lex. section; *šumma ina āli a-ku-ú*.MEŠ MIN (= *ma'du*) if there are many cripples in a town CT 38 4:83 (SB Alu); *šumma sinništu a-ka-a-am* (var. *a-ka-am*) *ulid* if a woman gives birth to a cripple CT 27 5:17, cf. *a-ku-tam* a female cripple *ibid.* 18 (SB Izbu), dupl. CT 27 2:7f. and 14:28f., for commentary, see lex. section, and see discussion below; *šullu* // *a-ku-ú i'allad*: *šumma ina*

akukia

imitti amūti šul-[lu nadi . . .] a mole (means that) a cripple will be born, (attested in the omen) if there is a mole on the right side of the liver [. . .] CT 20 41 vi-iv 14' (SB ext.), and dupl. CT 18 24 K.6842:1'.

The homonyms *akû A* and *akû B* are clearly set off against each other by both their Sum. correspondences and their usage. Only *akû A* has the frequent doublet *makû*. The form *ma-ka-a-at*, in the late text BM 68608:8 cited sub mng. 1, for *a-ka-at* is due to a confusion of the scribe, and a similar confusion is attested in the Izbu Comm. cited in lex. section. The Sum. á.ku₅ seems to be an artificial formation suggested by the Akkadian word. The latter should not be regarded as a loan from Sumerian.

(Holma, ZA 28 147f.)

akû s.; mast; lex.*

dim-gul MĀ+MUK = *tar-kul-lum*, de-el-lu MĀ+MUK = *a-ku-u* S^b II 282f.; di-lu-ur MĀ+[MUK] = [*a-ku-u*], [. . .] A VIII/4:72f.; Á.MUK = *a-ku-ú* A-tablet 57.

Salonen Wasserfahrzeuge 120.

akukaru in **akukarumma epēšu** v.; to redeem; Nuzi*; Hurr. lw.

anāku ^fPN *aḫatija ašar* PN₂ *a-ku-qa-ru-um-ma DÛ-šu* I have redeemed my sister ^fPN from PN₂ JEN 636:15; *anāku* PN *ištu māti šanīti a-ku-qa-ru-um-ma DÛ-ša-an-ni-mi u ana mārūti ipušannimi* PN has redeemed me from a foreign country and adopted me HSS 19 37:40 (adoption contract), cf. *šundu* PN *iš[t]u GN illikuni* (text *li-il-ku-ni*) *anāku a-ku-qa-ru-um-ma* <DÛ>-*uš* JEN 297:38.

For Hurrian *ag/k + ugar-* "to bring back," see Speiser, AASOR 20 136 (with previous lit.).

akukia pron.; so-and-so much (many); MA.*

ṭuppukunu šuṭra mā a-ku-ki-a lubulta ina libbi tupninnāte a-ku-ki-a ina libbi iškari la maḫri a-ku-ki-a ina libbi lubultu ša PN *utta'er[uni] ittaṣu šēbilani* write down on your record how many garments are in the chests, how many have not (yet) been received from the deliveries due (and) how many were issued from the garments that (the merchant) PN has brought back, and send (the records) to me KAV 98:40ff., cf. *iškuru . . . ammar šūtni*

akukūtu

tēma šuprani mā a-ku-ki-a iškuru mā a-ku-ki-a GI *gu-ši-e [tal-ú-ru* write me a report about the wax as much as there is, saying, “so-and-so much wax, so-and-so much . . . was returned” MCS 2 18:15f.

See also *akkā'iki*, and for the use of the indefinite in MA, *annania annania* so-and-so KAV 100:28.

Ebeling, MAOG 7/2 12 n. h.

akukūtu (*hakukūtu*) s.; 1. flame, blaze, 2. red glow in the sky (as a rare meteorological phenomenon); Bogh., SB; pl. *akukātu* (only in SB lit.); wr. syll., in SB astrol. often (𒀠)A-ḪA-ḪA-tu, i.e., 'a₄-ku₆-ku₆-tu.

mu.U.BAR.KAB = *a-ku-ku-tum* (in group with IM^{dal}-ḫa-munGÁ = *ašamšūtu*) Antagal C 101.

mu.U+PA+KAB (both copies have mu.DI.EN) = *ḫa-ku₆-ku₆-tu₄*, mu = *i-šá-tu₄* EME.SAL, gi-ra-a = [g]i-[kur-ru-ú] *ge-eš-tar-kap-pa-ak-ku* = *šá-mu-ú* — mu.U+PA+KAB is *akukūtu* (because) mu is *išātu* “fire” in Emesal, (and the sign named) *gigurá geštarkappakku* (i.e., the sign U+PA+KAB) with the reading gi-ra-a means *šamú* “sky” ACh Adad 33:42 (= Boissier DA 74 r. 10f., astrol. comm.), cf. gi-ra-a U+BAR+KAB = *šamú* A II/4:141.

a-ku-ku-tú = *i-šá-tú* LTBA 2 1 iv 28 and 2:93; [*i-šá*]-*tu₄* = *ḫa-ku₆-k[u₆-tu₄]* RA 17 162 K.9133 r. 4'; *ḫa-ku₆-ku₆-tu₄* // [...] ACh Supp. 2 Adad 108:5'.

1. flame, blaze (a poetic synonym for fire): *ana puḫur ālānišunu a-ku-ka-a-ti addima* I threw fire (brands) into all their towns Lie Sar. 190, cf. *tabnūt Kiš^{ki} a-ku-ka-a-ti ki* [...] *qāmú nākīrīka* (Nabû) born in Kish, [your . . .] is a blaze of fire consuming your enemies RT 19 61 No. 2:3 (SB lit.); *a-ku-ku-ú-tu₄* (var. *a-ku-ku-ti*) *ša ana ajābī naphat* fire that blazes against the enemy (said of Ištar) STC 2 pl. 78:37, see Ebeling Handerhebung 132, var. from KUB 37 37:2'; *a-ku-ku-tu₄ ša qablat šamē u eršeti ʔerāt* (Ištar) fiery glow which envelops heaven and earth to the very core KAR 57 i 9, also Craig ABRT 1 15:8, see RA 13 108.

2. red glow in the sky (as a rare meteorological phenomenon): *šumma a-ku-ku-tu₄ ippuḫma* if the glow blazes (in the sky) ACh Supp. 2 Adad 106:18; MI 29 *a-«ḫa»-ku₆-ku₆-tu₄ ina erēpi ippuḫ* on the night of the 29th the glow appeared in the sky as dusk was falling BSGW 67 32 (= AfO 16 pl. 17) r. 10 (astron. diary); *šumma mūšu nīpiḫ išāti mahiḫma ḫa-ku₆-ku₆-*

akullu

tu₄ naphat if the night (sky) is tinged with fiery light and an abnormally red glow blazes ACh Adad 33:42; *šumma ūmu irupma ḫa-ku₆-ku₆-tu₄* [...] if the day becomes overcast and there is an abnormally red glow in the sky (preceded by *šumma ūmu irupamma sa-am-tu* [*mahiḫ*]) ACh Supp. 2 Adad 116:5; *šumma AN.MI šumma ina šamē ḫa-ku₆-ku₆-tu₄* IGI.MEŠ either an eclipse or an *a*. in the sky will be observed TCL 6 16 r. 43 (astrol.), see Large-ment, ZA 52 252:104; *šumma ina MN ḫa-ku₆-ku₆-tu₄ ippuḫa* ACh Supp. 2 Adad 109:1ff., cf. Thompson Rep. 275:1ff., cf. DIŠ *ḫa-ku₆-ku₆-tu₄ ša kīma dipāri* if there is an *a*. which (blazes) like a torch ACh Supp. 2 Adad 107:3, see Weidner, BSGW 67 p. 56, cf. DIŠ *ḫa-ku₆-ku₆-tu₄ DAL.ḪA.[MUN]* ibid. p. 59 edge 1; *šumma ḫa-ku₆-ku₆-tu₄ šūta rakbat* if an *a*. is high up in the south ibid. p. 57:14, also (with the other cardinal points) ibid. 15ff., *šumma MIN innapiḫma Šamaš // Sin ina libbiša ippuḫma* if an *a*. is “lighted” and the sun, variant: the moon, shines in it ibid. p. 57:20, and passim in similar contexts, note *šumma MIN ina AN.NE MIN* (= *ittanpaḫ*) if an *a*. is “lighted” at noon ibid. 26, *šumma MIN 7 ina šamē ittanpaḫa* ibid. p. 58 r. 5f.; for other refs., see Weidner, Bab. 6 1ff. and BSGW 67 p. 56ff.

Since *akukūtu* denotes an exceptional meteorological phenomenon of bad portent, it probably refers to the aurora borealis. The masc. personal name *A-gu-gu-tum* YOS 4 246 i 23, see MAD 3 25, probably has no connection with *akukūtu*.

Weidner, Bab. 6 1ff., AfO 11 361 n. 11, and BSGW 67 p. 55 and 61f.; Ungnad, ZDMG 73 166f.

akullu in bīt akulli s.; (part or room of an elaborate house); NA.*

A house in good repair with its roofbeams, with its doors, in Nineveh (inclusive of) *é a-kul-li* *é* KI.NÁ *é* TU₅ *é* guršū *é* *ubsāte* *é* AN.TA the *a*-room, the sleeping room, the bathing room, the kitchen(?), storehouse (and) upper floor ADD 340:8; *bēl bīti ša a-kul-li* the owner of the house (characterized by an) *a*-room ADD 349:5, cf. *é ša* GIŠ *a-kul-li* ibid. 6 and 15, and cf. (in broken context) *a-kul-lu* ABL 1203 r. 10 (NA).

akullû

akullû (food) see *ukullû*.

akûnu s.; (an amphora); EA*; Egyptian word.

20 DUG NA₄ *a-ku-nu ša šamna řāba malû* twenty stone jars which are full of sweet-smelling oil EA 14 iii 36 (list of gifts from Egypt); DUG // *a-ku-ni* // *mi-ma ana řitēšu* an amphora with water for him to drink EA 148:12 (let. from Tyre).

Lambdin, Or. NS 22 363 (with previous lit.).

akussu (food) see *ukultu*.

akuřimānu see *akuřimû*.

akuřimû (*kuřimû*, *akuřimānu*, *kuřimānu*) s.; 1. (a curved piece of wood), 2. (a plant); SB.

[gu-rum] GAM = *ku-ři-mu-um* MSL 2 139 C i 15 (Proto-Ea), see MSL 3 p. 222; giř.ig.giř.gurum.me : *da-lat ku-ři-ma-ni* Hh. V 212; giř.guru₅.uř, giř.sag.guru₅.uř = *ku-ři-[mu]*, giř.lagab.sag.guru₅.uř = *kur-ři-ma-tum* Hh. III 491 ff.

ú *a-ku-ři-mu* : ú *sař-la-a-nu* Uruanna II 290; ú NAM.TA.È : ú *a-ku-ři-mu* (var. ú NIM.È : ú *ku-ři-ma-nu*) Uruanna II 298; ú *a-ku-ři-ma-nu* : ú *sař-li-e* [x] ibid. 299.

1. (a curved piece of wood): see Proto-Ea, Hh. V, Hh. III, in lex. section.

2. (a plant): see Uruanna, in lex. section; ú *a-ku-ři-ma-na* 37 ú.HI.A *annāti iřtēniř tasāk* (various drugs and) *a*, you bray these 37 drugs together KAR 193:10.

Note that the variant to Hh. V 212 has *dalat kur-si-me-te*, see *kursimtu*, note also the plant name [...]: [ú] [*kur*(?)]-*ru-si*(-)*ma-ti*, ú *kur-si-ma-nu* Uruanna II 437 f.

akuttu s.; (part of a cart); lex.*; Sum. lw.

giř.a.kud.mar.gid.da = *a-kut-tu* (between *řabru* and *řuru*) Hh. V 81.

akûtu A (*makûtu*) s.; state of being powerless; SB, NB; cf. *akû* A adj.

řābitat qātē ina dannate [...] *řablu u řağře muballīřat mētu* [*muř-te*]-*en-na-at enři u dun-namē řa illiku a-ku-tam* she (Ninlil) who lends a hand in distress, who [...] the wronged and the beaten, who gives health back to the sick, who improves the lot of the lowly and the weak who have become powerless OECT 6 pl. 13 K.3515:11; *ina dāku u řub(u)tānu uqtattūnāšu kullati ma-ku-*

aladlammû

tu ina qātēřunu nittalak they have finished us through murder and robberies, all of us have become powerless through them ABL 1241 r. 6 (NB).

akûtu B s.; state of being crippled; SB*; cf. *akû* B adj.

řumma ina murřiřu lu qāřsu lu řēpřu a-ku-tam illak if during his illness either his hand or his foot becomes crippled Labat TDP 160:31, also ibid. 94 r. 5.

al see *ali* and *el*.

aladlammû s.; bull colossus with human head; NA royal (from Senn. on); Sum. lw.; wf. ^dALAD(KAL×BAD).^dLAMMA(KAL).

a in hist. (Senn. and Esarh.) — 1' of stone: *ina pīli peřē řa ina erřet GN innamru* ^dALAD.^dLAMMA.MEř *řirūti uřēpiřma imna u řumēla uřařbita řiğārřin* I fashioned bull colossi of white limestone that was found in the region of Balařai, and placed them on the right and left of their (the gates') locks OIP 2 129 vi 64; ^dALAD.^dLAMMA.MEř *rabūte ana bābī ekallija ū-ře-e-[piř]* (var. *ib-tu-[qu]*) I had (variant: they carved) (the white limestone from Balařai) made into bull colossi for the gates of my palace OIP 2 126 a 6, var. from RT 15 149, cf. ibid. c 1, also NA₄.řE.TIR . . . *itti pīli peřē . . . ana* ^dALAD.^dLAMMA.MEř *uřēpiřma* (followed by ref. to *apsasāti* of NA₄.řE.TIR) ibid. 132:75, also ^dALAD.^dLAMMA.MEř *rabūte u apsasāti pīli peřē* ibid. 121 No. 2:10, ^dALAD.^dLAMMA.MEř *u apsasāte pīli peřē ina liptat* ^dNinkurra *ina erřet Balařai uřařlidma uřakhlila gattařun* ibid. 108 vi 76; ^dALAD.^dLAMMA.MEř *řa pīle peřē ina Tastiate . . . ibtuqu* (my predecessors) had bull colossi of white limestone roughly hewn in GN ibid. 104 v 64, and dupl. Sumer 9 154 vi 2; ^dALAD ^dALAD (var. ^dLAMMA) ^dLAMMA.MEř (var. ^dALAD.^dLAMMA.MEř) *u řalam meřřēti giřnugalli řa ina iřtēn abni ibbanū mināti řuklulu* bull colossi and human-shaped statues of marble (i.e., limestone) made of a single block of stone (and) in perfect proportions OIP 2 121:51 f., var. from Sumer 9 160 vi 82, and dupl. OIP 2 108 vi 65; ^dALAD.^dLAMMA.MEř *řa NA₄.řE.TIR lamassāti apsasāti askuppāti . . . ultu qirib řurřāni . . . ana Ninua . . . uřaldiduni* (the vassal kings) had bull

aladlammû

colossi of *pinđû*-stone, *lamassu*-figures, *apsasû*-figures, orthostats, dragged to Nineveh from the mountain regions Borger Esarh. 61 v 77, cf. (of NA₄.ŠE.TIR and white limestone, beside bull colossi of copper) *ibid.* vi 15 and 20, see discussion.

2' cast in copper: *ša* . . . 12 UR.MAḤ.MEŠ *nîrûti adi* ^dALAD.^dLAMMA.^dLAMMA.MEŠ (var. 12 ^dALAD.^dLAMMA.MEŠ) *šîrûti ša šuklulu nabnîtu u 12 apsasâte* . . . *zi'piđiddi abnîma* I made clay molds for twelve gaping lions, together with twelve giant bull colossi of perfect shape and twelve sphinxes (and poured bronze into them) OIP 2 122:27, var. from *ibid.* 109 vii 11 and 3R 13:23, cf. ^dALAD.^dLAMMA.MEŠ *nabnît erî ša 2 ina libbi zahalû litbušu* (beside ^dALAD.^dLAMMA.MEŠ *gišnugalli* and ^dALAD.^dLAMMA.MEŠ *u apsasâti pîli pešê*) OIP 2 123:30 and 109:20, also NA₄.^dALAD.^dLAMMA.MEŠ *rabûti urmaḥḥi šutâtûti apsasâti šutâhâti lamassâti maššâti ša erî namri aptiqma* I cast large bull colossi, lions facing each other, tall sphinxes (and) twin female figures of shining bronze Borger Esarh. 61 vi 17, see discussion.

b) in NA letters: *ina muḥḥi* NA₄.^dALAD.^dLAMMA *ša adbubu ana šarri batiqi* . . . ^dALAD.^dLAMMA *ušatbâ* concerning the stone bull colossus about which I spoke to the king, it is hewn, I shall raise the bull colossus ABL 957:11 and r. 3; [LÚ.GAL.K]AŠ.LUB *1-en N[A₄.^dALAD.^dLAMMA ina panîšu] ina libbišu la zaku* [2 NA₄].^dALAD.^dLAMMA.MEŠ *ša 10-a-a 1 KÛŠ [ina pan] Zêr-ibni ina pan bît šarri [li-zi]-zi* (text *-en*) *1-en utru ina panîšu [ana] nâgir ekalli liddin* . . . *ina nâri i-x-x [x x x]* NA₄.^dALAD.^dLAMMA *š[a ina . . .] ibattaquni* [. . .] *li-zi-zi* . . . *1(!)-en ina URU Tastiate [ussi]ridu* the chief wine steward owes delivery on a stone bull colossus, he has not fulfilled it (lit. he is not acquitted), PN owes delivery on two stone bull colossi of ten cubits each, one should stand in front of the king's house, he owes one more, he should give it to the palace "herald," . . . on the river, the stone bull colossus which was hewn [in GN] should stand [. . .], one they have floated down (the Tigris) from GN ABL 984:1, 3, and r. 2, cf. *ibid.* 9, r. 6 and 10, cf. (also mentioning Tas[tiate] in line 6) ABL 1362:12 and r. 11, cf. UD.17.KAM NA₄.^dALAD.^dLAMMA *eli nâri*

alâdu

uqtarrib on the 17th day I brought the bull colossus close to the river ABL 579 r. 5, NA₄.^dALAD.^dLAMMA *ina libbi elippâti ussarkipi* ABL 420:6, cf. also (in broken context) ABL 1417:8 and r. 3, 1419:11 and 1423 r. 6; *askup-pâte* NA₄.^dALAD.^dLAMMA *ina muḥḥija x x x* ABL 125:4.

The combination of signs ^dALAD(KAL×BAD).^dLAMMA.MEŠ indicating a reading as a single word first occurs in the inscriptions of Sennacherib and seems to be one of the learned compounds derived from Sumerian that are frequent in the period of Sargon and Sennacherib, as, e.g., *pirigallu, urmaḥ(h)u, lamamâhu, kirimâhu*, etc. The reading *aladlammû*, although not attested, seems the most plausible (see Landsberger, ZA 37 219 n. 2). On the other hand, this compound is replaced in one recension of Esarhaddon's inscription by ^dALAD.MEŠ *u* ^dLAMMA.MEŠ (= *šêdê u lamassâte*) *ša* NA₄.MEŠ Borger Esarh. 62 B v 41, and this reading *šêdu (u) lamassu* is also required in the passage ^dALAD [^dLAMMA] DINGIR *mušallimu* Borger Esarh. 100 D.T. 299+ r. 8 and 10, in which the protecting genii are referred to, as well as in ^dALAD.MEŠ ^dLAMMA.MEŠ (referring to Elamite protective deities) Streck Asb. 54 vi 58. The early references, 2 ^dALAD ^dLAMMA *ša parûti* AKA 147 v 17 and ^dALAD ^dLAMMA *batqûte* Iraq 17 pl. 33 No. 16:12, cf. *ibid.* 8 and 18, may have to be read *šêdu lamassu*, since they are not followed by the plural sign, and, moreover, in Iraq 17 No. 16:8 there is a space between the two logograms. Note also the writings ^dALAD.MEŠ ^dLAMMA.MEŠ 2R 67:79 (Tigl. III).

The cited references show that most of the bull colossi were carved of white limestone, roughly hewn (see *batâqu*), from the quarries at Balatâi and in the town Tastiate, see Laessøe, JCS 7 19f.

alâdu (*walâdu*) v.; 1. to give birth, to bear, to beget, to produce, to bring about, to fashion (an object), 2. (*w*)*ulludu* to give birth (to many), to beget (many), to produce, to act as midwife, to cause to bear children, 3. *utalludu* to be born, 4. *šw'ludu* to grant the birth of a child, to breed (animals), to have (an object)

alādu

fashioned, 5. *na'ludu* to be born, created, to be begotten; from Oakk. on; I *ulid*—*ullad*—*alid* (*walid* in OB, Nuzi, but *wi-il-du* CT 8 25a:17, OB, *maldat* RT 19 111:2, NB) — inf. *walādu* (OB, Nuzi), *ulādu* (BA 2 634:8, NA), I/2 *ittalad* (*itta'lād* CT 29 48:6 and 19, SB), I/3, II *uwallid* (*umallid* En. el. I 105) — *uwallad* (*w'allad*) — *wullud*, part. *mummallidat* En. el. I 4, II/2, III (inf. *šu'ludu*, *šumludu* Šurpu IV 25), IV *iwwalid* (*immaldu* Thompson Esarh. pl. 15 ii 29, *i'aldu* Gilg. I v 3, and passim in SB) — *iwwallad* (*immallad* YOS 6 11:13, and passim in NB, *i'allad* Lambert BWL 86:262, and passim in SB) — inf. *na'ludu*, IV/2 *ittamlad*; wr. syll. and Û.TU; cf. *ālīdānu*, *ālidu*, *ālidu* in *la ālidu*, *ālittu* in *la ālittu*, *ildu*, *ilittu*, *lidānu*, *lidātu*, *lidu*, *lillidu*, *littu*, *mušālittu*, *tālittu*, *tamlittu*, *wulludu*.

ri-i RI = *a-la-du*, *um-mu* A II/8 i 22f.; du-u TU = *ba-nu-ú*, *a-la-du* A VII/4:60f.; mu-u SAR = *a-l[a-du]*, ma-a SAR = *ba-[nu-u]* A VII/4:115f.; ú-gu KU = *ba-nu-ú*, *a-la-du* Ea I 137f.; pe-eš ŠA X A = *e-ru-u*, *a-la-du* S^b II 55f.; mu-ud MUD = *ba-nu-u šá a-la-di*, *a-la-du* Idu II 53f.; mud, áb = *ba-nu-u šá a-la-di* Nabnitu I 14f.; uš UŠ = *a-la-du š[a x x]* Idu II 108.

na₄.ù.tu = *a-ban a-la-di* = NA₄ *it-ta-mir*, na₄.nu.ù.tu = MIN la MIN = *da-a-a-i-ku* Hg. B IV 74f.; NA₄ *a-la-da* = NA₄ *na-ša-šu*, NA₄ *la a-la-da* = NA₄ *it-ti-ia-mi-ir* A 3476 r. 7'-8' (Uruanna App.); ú.ù.tu = *šam-[me a-la-di]*, ú.nu.ù.tu = KI.[MIN la KI.MIN] Hh. XVII 211f.

[guruš sil.a.ta i]r.ra [ama.ni t]u.ud.da : *eḫlu ša ina sūgi bikitu ummašu ul-du-šu* the man whose mother, crying, bore him in the street JTVI 26 153 i 8; *šul.zi nu.nuz_x(SAL).zi.dè ba.an.tu.ud : eḫlu kēnu ša sinništu kittu ul-du-šu* noble young man (Ninurta) whom a noble woman bore Lugale IX 6, cf. nun.a ù.tu.ud.da : [ša] *rubātu ul-du-šu* ibid. IV 7, cf. also 4R 23 No. 3:3f.; mu.ud.da.na in.ši.tu.ud : *ša ana ḫā'irija ul-du-šu* (Ninurta) whom I bore for my husband Lugale IX 4; *dam nu.du₁₂.meš dumu nu.tu.ud.da.meš : aššatu ul aḫzu māru ul al-du šunu* they (the demons) do not marry, they do not beget children CT 16 15 v 6f. and 41f.; imin.bi me.a.bi ù.tu.ud.da.a.meš me.a.bi bulùg.ga.a.meš : *sibittišunu ekama al-du ekama irbū* where were these seven born, where were they raised? CT 16 44:82f.; silim.ma ù.tu.ud.da ka.tar.zu ḫé.en.si.il.lá : *šalmeš li-lid-ma dalilika lidul* may she give birth safely, then she will proclaim your glory BA 10/1 p. 69 r. 7f., cf. ibid. r. 1ff.; [ki].peš.bi dù.a.bi mud.mud.da : *eršeta šadīlta mu-al-li-da-at kala[ma]* the wide earth, creatress of everything BiOr 9 89:4; ad.ugu.na

alādu 1 a

dīm.me.er.e.ne na.ám.lú.[u_x.lu] : *a-bu a-lid ili u amēli* the father who begets god and man 4R 9:32f., cf. [a.a].ugu.mu nigin.na ši.ši.ma.al : *a-bu a-lid nap-ḫ[ar šiknat napišti]* ibid. 44f.; ama.gan nigin.na : *rimu a-lid napḫari* womb that gives birth to all 4R 9:24f.; imin.bi ḫur.sag MI.ga.ba ù.tu.ud.da.a.meš : *sibittišunu ina šad erēb* ^dŠamši *v'-al-du* these seven were born on Mount Sunset CT 16 44:84f., also ibid. 45:132f.; ^dNin.urta ur.sag ní nu.zu á.zág mu.un.ši.in.tu.ud : *ana* ^dMIN *qarrādu la ādiri asakku ú-tal-lid-su* (Anu) had (the earth) bear the *asakku*-demon for Ninurta, the fearless warrior Lugale I 27.

du_{TU} = *a-la-du* Izbu Comm. 110; Û.TU // *ba-nu-ú* : Û.TU // *a-la-du* CT 41 27 r. 25 (Alu Comm., commenting on *ilittu*, q.v.); *ba-bi-il* // *ba-ba-lu* : *a-la-[du]* RA 17 140:11 (Alu Comm.); ^dTU.TU : *mu-al-lid* DINGIR.MEŠ STC 2 61 ii 21; DIŠ SAL.UR *ina É LÚ 1* Û.TU . . . // *šá 1-it* SAL *ul-la-du* if a bitch bears one (pup) in the house of a man, (this means) that she gives birth to one female (pup) CT 41 32:6 (Alu Comm.), cf. *šumma enzu šuppa* MIN (= Û.TU) : *šá* UDU.NITA BABBAR-*e ul-[a-du]* (see *šuppu* A usage b) Izbu Comm. Z 10'; *ak-k[ā-an-nu . . .]* // *ana muḫḫi gan* // *a-la-du* Lambert BWL 72:48 (Theodicy Comm.).

tu-ul-lad 5R 45 K.253 v 47 (gramm.).

1. to give birth, to bear, to beget, to produce, to bring about, to fashion (an object) — a) to give birth, to bear, — 1' in lit.: *nadānu kīma rāme [tā]b(?) u turru kīma a-la-di maruš* to give (a loan) is as sweet as to make love, but to return (it) is as hard as to bear a child Lambert BWL 148:67; *iranni ummī ēnetu ina puzri ú-lid* (var. adds *-da*)-*an-ni* my mother, the high priestess(?), conceived me (in GN), she gave birth to me in secrecy King Chron. 2 88 i 5, dupl. CT 13 42:5 (SB Legend of Sar.), cf. *abī irḫanni ummī ul-dan-ni* my father begot me, my mother bore me PBS 1/1 14:3 (SB inc.); *napḫar irú napḫar ul-du ina šilli šerbetim ú-li-id šēru erú it-ta-la-ad ina še-ri-šu* both (text: all) conceived, both gave birth, the serpent gave birth in the shade of the poplar, the eagle gave birth on its top RA 24 106:6f. (Etana, from Elam), cf. *ina appi iši erú a-li-id-ma ina ešdi šarbeta šēru i-tal-da* AfO 14 300:8f. (MA version of same); *ali a-li-it-tum ú-ul-la-du-ma [ummu š]erri ú-ḫa[r]-[ru-ú] ramanša* where the childbearing woman gives birth, and the mother . . . -s the child herself Or. NS 26 310 iv 22 (OB Atrahasis, coll. W. G. Lambert), cf. *akkī a-li-it-tu ú-la-du-ma ummu*

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šerri luħarriša raman[ša] CT 15 49 iv 32 (SB version of same); *anākumma ul-la-da nišūama* I (Ištar) give birth to my people Gilg. XI 122, cf. ^a*Gula ummu a-li-da-at salmāt qaqqadi* 4R 54 No. 2:27, also ^a*Ningal ... a-lid-da-at* ^a*Šamši* Streck Asb. 288:6; *ina ūme ħilūja ētarpu panīja ina ūme ú-la-di-ia ittakrīma ēnāja* has my face become dark on the day of my labor, have my eyes been closed on the day of my giving birth? BA 2 634:8 (NA); *kīma* Gemé-^aEN.ZU.na *išariš ú(text i)-li-da li-li-id* (var. *li-il-ta*) *ardatu mušapšiqtu* just as (the cow called) Geme-Sinna gave birth easily, (so) may the woman who is having difficulty in labor give birth KAR 196 r. i 33f. (SB inc.), var. from KUB 4 13:11; *šumma sinništu* (var. adds: *ina*) Û.TU *uštapsiq* if a woman has difficulty in giving birth KAR 196 r. ii 13, var. from AMT 67,1 iv 6, cf. *littumi bēli šupšugāt a-la-da* the cow, my lord, has difficulty in giving birth KAR 196 r. ii 41; *sinništu arħa ša* Û.TU-šá TU-ma MN šú (if) the month in which a woman is to give birth comes, and it is MN KAR 223:1 (SB rit.), cf. r. 11 and RA 18 162:14 and r. 7 (SB Lamaštu), also AMT 66,4 ii 4; *arħiš* Û.TU she will give birth quickly KAR 196 r. ii 5 and 15; *mūru ša tu-ul-li-di kī jāti lu lasim* let the foal which you bear be a swift runner like me Lambert BWL 218 r. iv 17 (NA); *enzātuka takšī laħrātuka tu'amī li-li-da* (var. *lu-li-da*) your goats shall bear triplets, your ewes twins Gilg. VI 18; *ummu ħubur ... ušraddi kakku la maħri it-ta-lad mušmāħi* Mother Hubur added weapons without rival, gave birth to dragons En. el. I 134, II 20, III 24 and 82; *anāku aħi tariāku aħi ša ana aħija wa-al-du* I am acting as governess to my brother, my brother who was born to my brother (i.e., my nephew) CT 15 6 vii 3 (OB), cf. *ibid.* 6; *mārtum annitum ša ú-lu-du-ni-ik-ku* (for *ulladunikku*) *bilaš annāšin* (the gods said:) bring to us this daughter whom they will bear to you KBo 1 23:10; *enūma al-da-ku abbanū anāku ašrāti ilī aštene'e* as soon as I was born (and) created, I took care of the shrines of the gods VAB 4 122 i 26 (Nbk.); *ultu MU.20.KAM RN ... ša al-da-ku* from the twentieth year of Assurbanipal, in which I was born AnSt 8 46 i 29

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(Nbn.); DN *in mātišu a-la-da-am liprus* may Ninhursag cut off birth in his land CT 32 4 xii 28 (Maništušu), and dupl. RA 7 180 v 11; ^aNIN.MAĪ ... *a-la-ad amēlūti* GUD.ĪL.A.MEŠ u U₈.UDU.ĪL.A.MEŠ *lišašħissu* may DN stop the birth of humans and livestock for him BBSt. No. 9 ii 27; *idnamma šamma ša a-la-di kulli-mannima šamma ša a-la-di bilti usuħma šuma šuknanni* give me the plant of childbearing, show me the plant of childbearing, remove my worry (lit. burden), establish a lineage for me Bab. 12 pl. 3:39ff. and pl. 8:12ff., cf. *šú inadž-dinakku ša <a>-la-di šam-ma* *ibid.* pl. 6 VAT 10529:12 (= KAR 170); for *šammi (la) alādi*, *aban (la) alādi*, see lex. section; note that the reading of NA₄.TU CT 15 46:54 and 47 r. 41 (Descent of Ištar), Uruanna III 139, AMT 95,2:12, and 97,1:2 is not known.

2' in omen texts: *šumma sinništu* Û.TU if a woman gives birth CT 27 7 K.8294:1, and passim in Izbu, note the writing UD SAL *ú-li-id* KUB 37 184:1; for animals in similar contexts, see, e.g., (*kulbābu*) KAR 376 r. 14, (*surdū*) CT 39 23:22, (*zuqaqīpu*) CT 40 26:25, and passim in omens; *šumma sinništu* 2 NITA.ME Û.TU if a woman gives birth to two boys Labat TDP 212:114, cf. *šumma sinništu uštašnīma* Û.TU if a woman gives birth for a second time CT 27 4:4, cf. also [*šumma sinništu*] *tu'amē uštašnīma* Û.TU CT 27 3:22 (all Izbu); *māšē ul-lad* CT 30 8 Rm. 115 r. 10, *māšāti ul-lad* *ibid.* 11; *aššat šarrim zikaram ul-la-ad* the king's wife will bear a male child YOS 10 11 v 13 (OB ext.); *aššat awīlim zikara ul-la-ad* the man's wife will bear a male child YOS 10 57:6, dupl. CT 5 4:4b (OB oil omens), also, wr. *ú-la-ad* YOS 10 35 r. 37 (OB ext.), wr. *ul-lad* CT 20 3:7, cf. also Thompson Rep. 112a:6, wr. Û.TU CT 38 47:53 (SB Alu), Thompson Rep. 97:4; *erītu zikara ú-ul-lad* (text *ul-ú-lad*) TCL 6 5:44, see also *erītu* usage a; *aššat amēli mārē ma'dūti* Û.TU CT 38 40 Sm. 710+ :7 (SB Alu); *šumma ina Araħsamna* SAL.LUGAL LÚ.TUR Û.<TU> if a wife of the king bears a male child in MN 4R 33* iv 15, also KAR 177 iii 30, cf. K.2809 r. ii 4 (all SB hemer.); *aplu gitmāku* Û.TU she will give birth to a perfect son Kraus Texte 22 i 29; SAL.MEŠ *it-ta-na-al-la-du-ma zikaru jānuma* she gives

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birth to one girl after another, but there is no boy Craig ABRT 1 4:13 (SB *tamītu*), cf. SAL.MEŠ Û.TU.MEŠ CT 39 45:23, cf. also UŠ.MEŠ Û.TU.MEŠ ibid. 24 (SB Alu); *la wa-li-ūtum ul-la-ad* a barren woman will give birth YOS 10 17:40, also ibid. 41 r. 70 (OB ext.), and see *ālittu* in *la ālittu*; *erītu ina Û.TU imāt* a pregnant woman will die in childbirth CT 28 16 K.9614 r. 4 (SB omens), cf. *ul-la-ad-ma imāt* she will give birth and then die YOS 10 41 r. 70 (OB ext.); *amēlu šū imātma ina KI al-du ul iqqebbir* that man will die and will not be buried where he was born Dream-book 328:80, cf. URU Û.TU *nakru ikaššad* CT 27 17:28 (SB Izbu); *šumma šerru kīma al-du UD. 2.KAM UD.3.KAM DU-ma šizba la imaḥḥar* if, after its birth, two or three days pass and the baby refuses milk Labat TDP 220:26, cf. ibid. 216:1, also *šumma izbu kīma Û.TU CT 289:16ff.*; [*sinništu ki*]-*i ú-li-du kī ša pīri ku-ta-a šakin* when a woman gave birth, (her child) had tusks(?) like (those) of an elephant CT 29 49:23 (SB list of portents), cf. *šahītu kī tu-li-du* CT 27 45 K.749:8 (NB report); *ina qirib KUR Kaldi kalbu zikaru it-ta²-lad* a male dog gave birth in Chaldea CT 29 48:19, cf. *ārib zēri it-ta²-lad* ibid. 6 (SB list of portents); note, said of a date palm: *šumma gišimmaru ina la simāniša Û.TU CT 41 16:31*, dupl. ibid. 18 r. 3 (SB Alu).

3' in med.: [*šumma sinništu qirb*]*issa riḫūtam imḥurma NU Û.TU* if a woman's inner parts have received the semen, but she does not give birth KAR 195:32; *šumma sinništu Û.TU-ma šāra uddupāt* if a woman gives birth and (then) suffers from flatus (lit. is inflated with wind) KAR 195 r. 24, cf. *šumma sinništu Û.TU-ma šemrat u šāra uddupāt* ibid. r. 25, cf. also ibid. r. 16 and 28; *I ul-lad-ma ina'eš* she will bear one child and get well AMT 45,5:6.

4' in leg. contexts — a' in OA: *šumma suḫāram ú-lá-ad mimma bitim i[laqqi]* (even) if she (the wife) gives birth to a boy, he (the adopted heir) will (still) receive all the household property TCL 1 240:23, cf. ibid. 13; PN *u* PN₂ *mutum u aššutum ittaprusu* PN₂ *a-na(-)ar-ḥa-lam ú-lá-ad u ašar libbišu illak* PN and PN₂, husband and wife, have been

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divorced, PN₂ will bear . . . , and (then) go where she pleases TCL 21 214a:7, see Balkan Letter 46.

b' in OB: *šumma awīlum ḫirtašu mārī ú-li-súm u amassu mārī ú-li-súm abum ina bulṭišu ana mārī ša amtum ul-du-šum mārūa iqtabi* if a man's wife bears him sons, and also his slave girl bears him sons, (and) the father during his lifetime says to the sons whom (his) slave girl bore him, "(you are) my sons," (they will share in his estate) CH § 170:40ff., cf. *šumma awīlum ḫirtašu ša mārī la ul-du-šum izzib* if a man wants to divorce his wife who has not borne him sons CH § 138:16; *šumma awīlum aššatam iḫuzma amtam ana mutiša iddinma mārī it-ta-la-ad* if a man marries, and (the wife) gives a slave girl to her husband, and she (the slave girl) bears sons (she cannot be sold) CH § 146:47, cf. *šumma mārī la ú-li-id bēlessa ana kaspim inaddišši* if she (the slave girl) does not give birth to sons, her mistress may sell her CH § 147:1, and passim in CH; *aššassu šanūmma itaḥaz u māram it-ta-la-ad* (if) a second (husband) marries his (the captured husband's) wife and she bears (him) a son Goetze LE § 29 A 43; *šumma awīlum warki abišu ina sūn rabītišu ša mārī wa-al-dat ittašbat* if a man, after the death of his father, is caught in the embrace of his (father's) main wife who has borne sons CH § 158:28; *ištu ummašu ezbet šanūmma iḫuzušima ina bit aḫiziša warkim ú-li-is-sú* after his mother had been divorced, a second (man) married her, she gave birth to him (the child) in the house of her later (i.e., second) spouse TCL 18 153:8; *mārū PN ša ana PN₂ mutiša ú-[ul-la-du]* the children which PN bears to her husband PN₂ BRM 4 52:17 (OB Hana); PN PN₂ *u* PN₃ *iḫuz 5 mārī ú-li-súm ina 5 mārī ša PN₃ ana PN ul-du PN₄ mārāšu rabiam PN ana mārūtišu ilqi* PN married PN₂ and PN₃, (the latter) bore him five children, among the five children which PN₃ bore to PN, PN adopted PN₄, his oldest child CT 8 37d:4 and 6; *inūma PN PN₂ ul-du PN₃ emessa . . . ulammid* when PN bore PN₂ she informed PN₃, her mother-in-law PBS 5 100 ii 30, cf. ibid. ii 34, *adi ul-la-du* ibid. iii 7, cf. *ina pa-ni wa-la-di-ia* before (my mother) gave birth to me

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ibid. i 7; DUMU.MEŠ *mala wa-al-du u i-wa-la-du* DUMU.MEŠ-*ši-na-ma* the children, as many as have been born and will be born, are indeed the children of both (wives) Meissner BAP 89:11, also TCL 1 67:7, cf. *qadum wi-il-di-ša mala wi-il-du u i-wa-la-du* CT 8 25a:17f.; *kīma atti jāti tu-ul-di-in-ni sāti ummašu [an]a leqītim [ilq]ēšu u kīma sāti ummašu rāmušu atti jāti ul taramminni* though you (yourself) bore me, and his mother (merely) adopted him, you do not love me as his mother loves him TCL 18 111:25; 2 ÁB.ḪI.A *ša ibaššia <it-ta>-al-da* the two cows which are on hand have (just) calved Fish Letters 7:12.

c' in Mari: *kalbatum . . . ḫuppudūtīm ú-li-id* the bitch gave birth to lame(?) puppies (proverb) ARM 1 5:13; *mār irtim ša šad-dagdim wa-al-du . . . ina aḫ nārim nadi* the (body of) a suckling child who was born last year was found lying on the river bank ARM 6 43:5.

d' in MB: PN *aḫušū [i-tu]-ú-a a-li-id* PN, his brother, was born in my neighborhood BE 14 8:19.

e' in Nuzi: *šumma ʔPN māra ú-ul-la-ad u PN₂ aššata šanīta la iḫḫaz šumma la ú-ul-la-ad u PN₂ aššata šanīta iḫḫaz* if ʔPN bears children, PN₂ must not marry a second wife, if she does not bear children, PN₂ may marry a second wife RA 23 145 No. 12:7 and 9, cf. *šumma PN la Û.TU* HSS 19 84:9; PN *mārtija ana PN₂ at-ta-la-az-zu-mi* I bore PN, my daughter, to PN₂ AASOR 16 55:40, cf. PN *mārtija ana PN₂ Û.TU.MEŠ* HSS 13 263:10; *amtu damiqtu lu ú-ul-[la-ad lu] la ú-ul-la-ad . . . anandin* I will return the fine slave girl whether she gives birth or not RA 23 156 No. 54:7f.; I *amtu SIG₅-gú ša il[tenūtu] ú-li-tu₄* one fine slave girl who has given birth only once JEN 608:20; *minummē mārē ša ištu libbi ʔPN uššú ša ana PN₂ ú-li-tu₄* whatever children come from ʔPN whom she bore as PN₂'s (children) RA 23 145 No. 12:14, cf. *minummē suḫārú u suḫārātu ša ʔPN ú-ul-la-tu₄* JEN 637:17; *šumma DUMU-ia ša ú-ul-la-tu₄ ibašši GAL . . . lu 10 aššassu ša PN māra ša ú-ul-la-tu₄ u GAL PN₂ terdennu* (PN declared) "if there be a son of mine whom (my wife) will bear, that will be the eldest son, (and)

even if my (text: PN's) wife bears ten sons, they will be the eldest, PN₂ will be next in succession" HSS 5 7:11 and 14; *minummē šerrūšu ša PN ša ú-ul-la-tu₄* (from) any children of PN which (someone) bears HSS 9 96:10; we know that PN is the daughter of PN₂ *u arkassu u wa-la-az-zu la nīde* but we do not know about her inheritance or whether she has given birth (lit. about her birth giving) AASOR 16 53:7; *šerrūšu ša ʔPN ana PN₂ ir-ia wa-al-du* the children of ʔPN were born as (those of) PN₂, my slave AASOR 16 39:12, cf. ibid. 6, 17, and 21; PN *mārtija ša PN₂ aššatija wa-al-du* my daughter PN, who was borne by my wife PN₂ RA 23 155 No. 52:7; 29 *enzu SAL ina libbišunu 7 enzu ša* (translit. *la*) *ú-la-du* 29 she-goats, among them seven goats which have given birth HSS 16 248:8, also ibid. 5, cf. 21 UDU.MEŠ SAL *ša Û.TU* ibid. 311:1, also HSS 9 52:1, 112:3, TCL 9 26:10, and passim, see also *ālittu; ina muḫḫišu ša PN ú-la-ad u [ba]qnu* (the sheep) will give birth and be shorn to the profit of PN JEN 128:14; 3 GUD. NITA.MEŠ *ša wa-al-tu₄* 5 GUD.ÁB.MEŠ *ša KI.MIN* three oxen newly born, five cows, ditto (preceded by three-year-old and two-year-old oxen and cows) HSS 13 330:6.

f' in MA: *šumma ina pani 5 šanāte ana mute tattašab u ta-at-ta-la-ad* if she resides with (another) husband and gives birth before five years (are up) KAV 1 v 10 (Ass. Code § 36); *ana mārē ša ana mutiša urké ul-du-tu-ú-ni la iqarrib* he (the first husband) has no claim to the children which she has borne to her subsequent husband KAV 1 vi 77 (Ass. Code § 45).

g' in NA: *šumma la iddini* UDU.MEŠ *ú-lu-du* if he does not return (them in MN), the sheep will give birth (exclusively to the benefit of their owner) ADD 115:11.

h' in NB: *amēlu aššata iḫuzma mārī ú-lid-su* (if) a man takes a wife and she bears him sons SBAW 1889 828 iv 26 (NB laws), cf. ibid. v 33 and 36, cf. also iii 26, and *šumma ana mu[ti] mārī it-ta[l-du]* ibid. iv 41; ʔPN *aššatī aḫuzma māra u mārta la tul-du* PN₂ *māršu ša ʔPN mār aššatija ša lapani* PN₃ *mutišu maḫrú tu-li-du ana mārūti lulqēma* I married ʔPN but she did

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not bear either a son or a daughter, I will adopt PN₂, the son of †PN, my wife's son, whom she bore to PN₃, her former husband Hebraica 3 15:4 and 7 (to Nbn. 380); *ina ūmu PN aššassu mahriṭu māra ta-at-tal-da* when PN, his first wife, bears a son VAS 6 3:11, cf. *ibid.* 13; PN PN₂ u PN₃ *mārēja ina bīt PN₄ ú-lid* I bore my sons PN, PN₂, and PN₃ in the house of PN₄ YOS 7 66:8, cf. *istēt mārti ú-lid-su* I bore him one daughter Nbn. 356:4; DUMU-šú ša *ina lib-bi tu-li-di* the child whom she bears in the meantime (while serving as a pledge) Moldenke 1 11:6 (coll. A. Sachs); *ina panāt ša tul-la-du ana širkūtu ... uzakkūšu* (PN) dedicated her as an oblate before she (her mother) gave birth YOS 6 224:23; PN *mārūa rabū šū lapani* PN₂ *a-li-du lapani mamma šanāmma ul a-li-du māru rabū ša* PN₂ *šū* PN is my oldest son, he was born to PN₂, he was not born as anyone else('s child), he is the oldest son of PN₂ TCL 13 138:15f., dupl. AnOr 8 47; *amēlūtu ša ina libbi mītūtu u al-da-tu ša* PN *šī* any slave among them (the woman and her two daughters who are bought) who dies or is born belongs to PN (the seller) Camb. 388:13; *ina libbi istēt ša arki †PN kakkabti šendetu al-da* among them is one who was born after †PN (received) the star brand (in a list of slaves sold to Eanna) BIN 1 120:4; *ina MN MU.2.KAM UDU.U₈.ME a₄ 5-ta ina panīja it-tal-da* in the month Šabātu of the second year the mentioned five ewes gave birth (while) in my care YOS 7 140:24; *istēt GUD saḫirtum ša ina bīt alpi ma-al-da-ta* one heifer which was born in the cow shed RT 19 111:2.

5' in personal names: *Tu-li-id-da-nam* (see *dannu* mng. 3c) MDP 2 17 xvi 12 (Oakk.), cf. *Tu-li-id-^aUTU-ši* She-Bore-My-Sun, *U-li-id-ⁱ-lum*, *Wa-al-ti-lum* Child-of-the-God, all cited MAD 3 38 (Oakk.), cf. *Wa-al-dí-lim* TCL 4 66:3 and 5, *Wa-al-dí-DINGIR* BIN 4 80:1f., *Wa-la-du-AN* CCT 1 23:14 (OA), see Hirsch Untersuchungen 44 n. 226; uncert.: *A-lí-id-^aEN.ZU UET 3 1431:3* (Oakk.). Note, as name of a god: *^aIt-ta-lad-DINGIR.MEŠ 3R 66 ix 6* (*takultu-rit.*).

b) to beget: *^aAnum tamšilašu ú-lid* (var. *ú-li-id*) *^aNudimmud* DN begot DN₂ in his own

alādu 2a

image En. el. I 16; EN.ZU *ú-ul-da-an-ni-ma rašubbata maliāku* Sin begot me (Ištar), and I am full of awe-inspiring radiance VAS 10 213:14 (OB); DUMU Û.TU-*ma šarrūta ippuš* he will beget a son and he (the son) will become king Dream-book 310 i 15'; *šumma giš arikma u kabar amēlu šū* NITA.MEŠ Û.TU if (his) penis is long and thick, that man will beget males BRM 4 22:27, cf. NA.BI // *aššassu* SAL.MEŠ [Û.TU] *ibid.* 28 (SB physiogn.); *^aAššur ... a-lid gimri* DN, begetter of everything VAS 1 71:2, cf. TCL 3 116, also *ibid.* 314 (all Sar.); *abu a-lid ilī rabūti* PBS 1/1 17:7, dupls. KAR 68:14, BMS 19:5, KAR 25 iii 32, cf. *a-li-id* *^aSin u* *^aŠamaš* STC 2 61 ii 4, for *abu alid ilī u amēli* see 4R 9, in lex. section, see also *alidu*.

c) to produce, to bring about: *māšāti lipšú ugārū šēru palkú lu-li-id idrānu* let the commons become white (with salt) overnight and the wide plain produce alkali CT 15 49 iii 48 (Atrahasis), cf. *ibid.* ii 33 and iii 58; *naqbū ul-la-du dumuq māti* springs bring about the prosperity of the land SEM 117 r. iii 13; *palā-^hu damāqa ul-la-ad* reverence creates kindness Lambert BWL 104:143, cf. *palā^h ilī damāqu ul-lad* ABL 614 r. 8 (NA).

d) to fashion (an object): 2 *ḫu-bu-ri-en ú-li-id* I fashioned two beer vats AOB 1 12:18, 10:7, 18 No. 13 ii 10 (Irišum), parallel: *ēpuš* Belleten 14 224:13; *bunnānē ilūtišunu rabīte* *^aNIN.IGI.KÙ bān mimma ú-lid-ma* DN, the creator of everything, fashioned images of their divine majesties Lyon Sar. 25:20, see also mng. 4c.

2. (*w*)*ulludu*: to give birth (to many), to beget (many), to produce, to act as midwife, to cause to bear children — **a)** to give birth, to beget, to produce — **1'** to give birth (to many): [*Igi*]gimi *kullassunu ú-wa-al-li-id* I have given birth to all the Igi RA 46 90:47 (OB Zu), cf. also (in broken context) *ú-wa-li-id* MDP 23 316 r. 22; *Mummu Tiāmat mu-al-li-da-at* (var. *mu-um-ma-al-li-da-at*) *gimri-šun* Mummu-Tiāmat, she who bore all of them En. el. I 4, cf. BiOr 9, cited in lex. section; *dum u. ù. tu. da. zu* the sons you have borne (with the Akk. gloss:) *tu-wa-li-du* Kramer Two Elegies p. 55:107.

alādu 2b

2' to beget (many): *šumma awilum mārī wu-ul-lu-ud-ma aššassu izimma* if a man, having begotten children, divorces his wife Goetze LE § 59 A iv 29; 10 *mārī* PN *li-wa-li-da kīma ištēn* PN₂ *izzāz* (even if) PN begets ten sons, PN₂ will take a share like that of an only child (replacing 10 *mārī liršīma* in line 18) Meissner BAP 96 case; *ibnīma šār erbetti ú-al-lid* (var. *ú-ma-[l]id*) ^a*Anum* Anu created and begot the four winds En. el. I 105; *bānū ilī mu-al-lid* ^aIS.TAR. <MEŠ> (Marduk) creator of the gods, begetter of the goddesses BA 5 652:16, cf. *mu-al-lid ilī* BA 5 656:18, also JRAS 1892 352 i A 15.

3' to produce: *urruk napšāti ritpuš šurri ḥesē amāti nazāq la šalāli mašrē kabāt qaqqadi ú-al-lad-ka* long life creates happiness for you, secretiveness, worries which prevent sleep, (and) riches, honors Lambert BWL 252:24; [*mu-al*]-[*i-d*]*a-at šu'aram* (goddess) creator of joy VAS 10 215:13 (OB lit.).

b) to act as midwife — **1'** to help the mother give birth: *šabsūtum . . . ú-wa-al-li-is-s[i]* the midwife helped her (the mother) give birth PBS 5 100 ii 22, 33 and iii 15 (OB leg.).

2' to help the child to emerge from the mother: 1 SAL.ŠA.ZU *itrāmma ú-wa-al-li-id-an-ni* (my grandmother) brought a midwife and she (the midwife) helped me to be born PBS 5 100 i 11 (OB leg.).

c) to cause to bear children: see Lugale I 27, in lex. section.

3. *utalludu* to be born: ^a*Šamaš ina qibīt-kama ú-tál* (var. *-tal*)-*la-da tenēšēti* mankind is born through your command, Šamaš KAR 80:22, and dupl. RA 26 40:11, cf. BMS 19:13 and dupls., see Ebeling Handerhebung 20:17.

4. *šu'ludu* to grant the birth of a child, to breed (animals), to have (an object) fashioned — **a)** to grant the birth of a child: *šu-²-lu-du* (vars. *šu-mu-lu-du*, [*šu-x-l*]*u-ud-du*) *šumu šuršú* (it is in your power, Marduk) to grant the birth of a child, to give an heir Šurpu IV 25; ^aŠA(!).ZU(!) *šab-su-ta-šá-ma at-ta šum-li-is-si* you, Šazu, are her midwife, help her to give birth KAR 196 r. i 7.

b) to breed (animals): *sugullātesunu ikšur ú-šá-lid* he gathered herds of them (wild

alādu 5a

animals) and bred them AKA 141 iv 21, cf. *udrāte ikšur ú-šá-lid* he gathered camels (and) bred (them) ibid. 27 (Tigl. I), cf. also *maršissina ana ma'diš ú-šá-li-di* I bred herds (of imported animals) in great numbers AKA 201 iv 20, *murānišunu ana ma'diš ú-šá-li-di* ibid. 34 (Asn.), also *maršissina akšur ú-šá-lid* Iraq 14 34:100 (Asn.).

c) to have (an object) fashioned: *aladlam-mē u apsasāte . . . ina liptat ^aNinkurra . . . ú-šá-²-lid-ma* (var. [*ú-š*]*á-lid-ma*) I had bull colossi and *apsasú*-figures fashioned through the technique of DN OIP 2 108 vi 79 (Senn.), also ibid. 122:13, var. from Sumer 9 162 vii 6, replacing the more common *ušēpišma*, for which see *aladlammú* usage a.

5. *na'ludu* to be born, created, to be begotten — **a)** to be born, created: *na-²-lu-ud lilli ina mātiya // ina bit amēli ibašši* there will be an idiot born in my land, variant: in the man's house CT 27 37:25, cf. ibid. 26 and 33f. (SB Izbu); *lillu māru panā i-al-lad* the first son will be born a weakling Lambert BWL 86:262 (Theodicy); *akū i'-al-lad* a cripple will be born CT 20 41 K.4432:4, cf. CT 30 41 K.3946+:16 and 16 K.3841:25 (all SB ext.); *Gilgāmeš ša kīma kāti ina šēri i-wa-li-id-ma urabbīšu šadū* one like you, Gilgāmeš, was born on the steppe, and the hills reared him Gilg. P. i 18; *imtaši ašar i-wa-al-du* he forgot where he was born Gilg. P. ii 5, cf. (in difficult context) *ta(!)-wa-al-dam-ma tar-bi-a* Gilg. Y. iv 16 (151); [*anā*]*kumma . . . [ša in]a šēri i'-al-du* I am the one who was born in the steppe Gilg. I v 3, cf. [*ša*]*i'-al-dam-ma ina šē[ri]* Gilg. V ii 36; *ištu UD-mu a'-al-[du]* LKA 142:24; *adi i-wa-al-du* PN *lu iššurši* PN indeed watched her (the expectant mother) until it (the child) was born PBS 5 100 ii 23 (OB leg.), cf. *kīma* PN *i-wa-al-du ina masappi ilqúšuma* as soon as PN was born, they picked him up in a basket ibid. iii 27; *mārta ištēt it-ta-al-du ana šar Mišri* a daughter was born to the king of Egypt KBo 1 23:4 (Bogh. let.); *ūmu* PN *ana šimtu ittalkuma arkišu mār šit libbi ša* PN₂ *māršu it-tam-la-du isqēti u nikkassī ša* PN *abišu ileqqi kī mār šit libbi ša* PN₂ *la it-tam-la-du* PN₂ *aḫišu u bēl zittišu ana mārūtu ileqqe*

***alahhīnātu**

when PN dies, the male issue who has been born to PN₂, his son, shall receive (the right to) the income from prebends and the (other) possessions of PN, his (grand)father, (but) if no male issue has been born to PN₂, then PN₂ shall adopt his (younger) brother and his (the brother's) partner Nbn. 380:7 and 9, plus Hebraica 3 15:18 and 20 (NB); GN *bīt abišu ša RN* ... [*ašar*] *i'-al-du alme akšud* I surrounded and conquered GN, RN's home town, where he was born Rost Tigl. III pl. 22:205; *Bēl Bēltija Bēlit-Bābili Ea Madānu ilū rabūti qereb É.ŠÁR.RA bīt zārīšunu kēniš im-ma-al-du DN* ... DN₅ the great gods, truly created in Ešarra, the temple of their progenitor Borger Esarh. 83 r. 35, cf. [*ina*] *qereb URU Aššur ib-banūma ina Ehursaggalkurkurra kēniš im-ma-al-du* ibid. 88 r. 12, also ^a*Ea* ^a*Sin* ^a*Šamaš* ^a*Nabū* ^a*Adad* ^a*Ninurta u hīrātīšunu rabāti ša ina qereb Ehursaggalkurkurra KUR aralli kēniš i'-al-du* Winckler Sar. pl. 35:156, and pl. 24:417 (= Lie Sar. p. 76:11); DUMU.ÁB.GAL.MEŠ *mala im-mal-la-du ana mār šipri ša šarri ukallamu* they will show all the calves that are born to the messenger of the king (who will brand them) YOS 6 11:13, and dupl. AfO 2 108:13 (NB), cf. YOS 6 150:18, for *mala waldu u i-wa-la-du* in OB, see mng. 1a-4'b'; *išten GUD bīri ša ina libbi i-ma-al-la(text -ma)-ad-du šanātu uqattīma kú kaspā a₁ $\frac{1}{3}$ MA.NA PN ibbakka* (when) a young bull will be born from (the heifer), he will wait for a second (birth), and then PN (the owner) may take (the calf) for the one-third mina of silver (due to him) Dar. 257:6.

b) to be begotten: *adi adīni abī la im-ma-al-d[u] ummī alittī la banāt ina libbiša* before my father had begun to beget (me), (before) my mother who gave birth to me had formed (a child) inside herself (IV in error for I) Thompson Esarh. pl. 15 ii 29 (Asb.), see Piepkorn Asb. p. 5.

***alahhīnātu** (*lahhīnātu*) s. fem.; (an official at the queen's court); NA; pl. *lahhīnātu*; cf. *alahhīnu*.

^fPN SAL *lah-ḥi nu-tu ša* ^fPN₂ *šakintu ša ekalli labīrti* ^fPN, the *a.* of ^fPN₂, the woman in charge of the Old Palace Iraq 16 56

alahhīnu

ND.2309:6; 6 SAL *lah-ḥi-nat*.[MEŠ] (beside six women scribes writing Aramaic) ADD 827+914 r.(!) 1; PN LÚ.GAL.URU.MEŠ *ša SAL lah-ḥi-ni-te* ADD 491:2, cf. SAL *lah-ḥi-nu-tú* ABL 1372:15.

See E. G. Kraeling, The Brooklyn Museum Aramaic Papyri, p. 144f., for *lhnt*, *lhh*, and Biblical Aram. *l'henā*.

alahhīnu (*lahhīnu*, *alhenu*) s.; (an administrative official); OA, Nuzi, MA, NA; *lahhīnu* in NA, *al-ḥé-nu* JCS 7 151 No. 7:7, 8:5 (MA); cf. *alahhīnātu*, *alahhīnu* in *rabi alahhīni*, *alah-ḥinātu*.

a) in OA: *uṭṭutum ... kalmatam laptat ammakam ana a-lá-ḥi-ni kīnūtīm ša la nišah-ḥuṭu diššīma* the barley is vermin infested, give it there to reliable *a.*-officials whom we can trust (lit. whom we do not have to fear) CCT 2 30:31, *adi ša bīt a-lá-ḥi-nim šumma uṭṭatam ušabbiuka tašbīt šubātīšu diššum* as to the house of the *a.*, make to him payment in full for his garments if they have given you the full amount of barley CCT 2 30:3, cf. (same sender and addressee, referring to the same matter) *a-lá-ḥi-num e islikunuma šubātī e taddina uṭṭatam ligmurama u šubātī tašbīssu diššum* the *a.* must not cheat you (pl.), do not give him the garments, let him (first) deliver all the barley and then give him the garments as his pay TCL 19 15:23, also *lu ana kaspim ša a-lá-ḥi-nim u aḥišu lu ša PN lu ša PN₂ i'idma ... kaspam lušašqīlu ... adi uṭṭitīm ša a-lá-ḥi-nim mala urkija iddinuni u mala šubātī turaddiaššunni uznī la tapatti* watch the collection of the silver by the *a.* and his colleague, or by PN, or by PN₂, they should collect the silver, you do not inform me concerning the barley owed by the *a.*-officials, how much he delivered after my departure and how many additional garments you have given him TCL 19 14:8 and 20; $13\frac{1}{2}$ GÍN *kaspum išti Habuašu ašlakim* $\frac{1}{2}$ MA.NA $2\frac{1}{4}$ GÍN *kaspum* 5 DUG *aršāti* 5 DUG *še'im ana Kāniš ušērabam mimma annīm išti Haršum-numan a-lá-ḥi-nim* $13\frac{1}{2}$ shekels of silver are owed by (lit. are with) PN the finisher, — $32\frac{1}{4}$ shekels of silver, five jugs of barley(?), (and) five jugs of wheat(?)—he will bring (this) to Kaniš—all of this is owed by (lit. is with) PN₂, the *a.*-official TCL 4 87:26, cf. $4\frac{1}{2}$

alahhīnu

GÍN KÙ.BABBAR *išti a-ḥi-šu ša a-lá-ḥi-nim ša* GN 4½ GÍN KÙ.BABBAR *išti ašlakim* 6 GÍN KÙ.BABBAR *išti aškapim* CCT 5 35c:2; 18 MA. NA KÙ.BABBAR *ša a-lá-ḥi-nim Ū-ša-i-im* 18 minas of silver belonging to the *a.*-official of the city of Uša CCT 5 28b:5; 1 MA.NA KÙ.BABBAR *išti a-lá-ḥi-nim ša bēl Ālim*^{ki} one mina of silver owed by the *a.*-official of the lord of the City CCT 1 33b:20; *inūme a-lá-ḥi-nu-um erištam ērišinni* when the *a.*-official made the request to me (they promised me money) CCT 2 15:7; x *kaspam ana kirrim ašqul inūme a-lá-ḥi-na-am nissiūni* I paid x silver for a banquet when we invited the *a.*-official BIN 4 157:29; *ina bāb a-lá-ḥi-nim* CCT 5 6b:31; *ana amūtīm ša PN ša ana a-lá-ḥi-nim iddinuni ammala immigrāni la idi* as to PN's iron, which he sold to the *a.*-official, I do not know what price they agreed on BIN 4 45:25; *weriūm ša bit a-lá-ḥi-nim išqallalma ana šaqālīmma* (mng. obscure) BIN 4 63:3, cf. *ibid.* 13 and 27; for *bit alahhīnim*, see CCT 2 30:3 (cited above); note *alahhīnum rabium: šumma tale'a ana a-lá-ḥi-nim GAL eliama kaspam ana qātiya . . . ša eṭārim eṭranim* when you (pl.) can, go up to the "great" *a.*-official, and save as much silver as possible for me BIN 6 66:33, cf. 10 *naruq GIG a-lá-ḥi-num GAL* ten sacks of barley(?) (belonging to) the "great" *a.*-official TCL 20 181:2.

b) in Nuzi: PN LÚ *a-la-ḥi-en-nu ša É.GAL ša URU GN* (sender of a letter addressed to the judges) HSS 14 31:3, note with Hurrian plural: 3 LÚ.MEŠ *a-la-aḥ-ḥé-en-ni-na* HSS 15 211:28.

c) in MA — 1' early MA: two homers of barley *ana muḥḥi* PN LÚ *a-láh-ḥi-ni ana ṭiāni tadna[ššu]* given to the *a.*-official PN, for grinding KAJ 318:6, cf. x barley *ša qāt* PN *a-laḥ-ḥi-ni* KAJ 107 (= 117):4; one she-donkey *ina [muḥḥi]* PN LÚ *a-láh-ḥi-ni* KAJ 90:8; 5 UDU.MEŠ *nāmurtu ša PN LÚ a-l[áh-ḥ]i-ni* 2 UDU.NIM.MEŠ *nāmurtu ša PN₂ LÚ.AGRIG* five sheep, a gift from PN the *a.*-official, two spring lambs, a gift from PN₂, the chief steward KAJ 203:3.

2' in Tell Billa: *ša qāt* PN PN₂ LÚ *al-ḥé-nu ana tākulte maḥīr ušaddan* (barley) due to

alahhīnu

PN, the *a.*-official PN₂ has received (it) for the meal, he will collect (it, and enter it into the accounts) JCS 7 151 No. 7:7, also *ibid.* No. 8:5, and (in broken context) LÚ *a-la-ḥi-nu* *ibid.* 154 No. 15:9.

3' in the archive of Ninurta-tukul-Aššur: *napharma* 6 UDU.MEŠ *ana LÚ a-láh-ḥi-ni u* LÚ.ŠIM.MEŠ *tadnu* a total of six sheep given to the *a.*-officials and the brewers KAJ 222:5; 5 UDU.MEŠ [*ša*] *ana šākul[i tadnūni]* *ina qāt* PN LÚ.ŠIM.MEŠ LÚ *a-láh-ḥi-nu maḥru* five sheep that have been given for fattening were received from PN by the brewers and by the *a.*-official KAJ 237:11; 1 É PN LÚ.ŠIM 1 É PN₂ *a-láh-ḥi-ni* one (sheep) for the house of the brewer PN, one for the house of PN₂, the *a.*-official KAJ 264:16, cf. 2 *gukkallu* PN LÚ.ŠIM 1 PN₂ LÚ.ŠIM 1 PN₃ LÚ *a-láh-ḥi-nu* KAJ 185:6, cf. *ibid.* 10; (one sheep for the gatekeeper) PN *a-láh-[ḥi-nu]* . . . *naphar* [5 UDU.NITÁ.MEŠ *ša*] *ana É LÚ a-láh-ḥi-ni . . . paqqudūni* one to the *a.*-official PN, (one each to three other *a.*-officials) in all, five sheep that were handed over to the house of the *a.*-official AFO 10 40 No. 88:5ff. and 10, also *ibid.* 44 No. 105:11, cf. (beside sheep for brewers) KAJ 214:7ff. and 22, cf. *ibid.* 283:10, note also *a-láh-ḥi-nu ša bit Bābu-aḥ-iddina* AFO 10 43 No. 101:17.

d) in NA: *kursinnāte paniāte a-láh-ḥi-nu* the *a.*-official (receives as his share) the front hocks (referring to sacrifices in the Anu-Adad temple) KAR 154 r. 12; PN LÚ *a-láh-ḥi-nu ša Aššur mār* PN₂ KI.MIN-*ma bita šuātu anḥūssu uddiš* PN, the *a.*-official of Aššur, son of PN₂, same (i.e., *a.*-official of Aššur) repaired this temple KAH 2 138:3 (early NA votive inser.); LÚ *lah-ḥi-nu putuḥḥu naši* the *a.*-official is responsible (for the good repair of the doors and locks, the clothing and jewelry of the gods, and the utensils of the temple of Aššur) Ebeling Parfümrez. pl. 37 ii 13, see Ebeling Stiftungen 24, cf. LÚ *lah-ḥi-nu* ^d*Aššur* Ebeling Parfümrez. pl. 38 r. iii 16, also (beside the *šangū*, the *šangū šaniū*, and the scribe) *ibid.* pl. 39 i 8, see Ebeling Stiftungen 30; IM LÚ *lah-ḥi-nu ana LÚ lah-ḥi-nu* letter of the *a.*-official to the *a.*-official (of the Aššur temple) KAV 112:1f., see Ebeling Stiftungen 28, cf. the

alahḫinu

mušgarru-stones *ša ina bīt LÚ lāh-ḫi-ni* KAV 114:9 (let. of the king), see Ebeling *Stiftungen* 29; LÚ *lāh-ḫi-nu* (of Aššur, beside *ša muḫḫi āli*) ABL 90 r. 14, cf. LÚ *lāh-ḫi-nu ša ʿIštar ša Arbaʿil* ABL 533:3, (of Bit-Kadmuri) ADD 394 r. 10, (of Sin of Harran) AnSt 3 22 r. 10 and left edge 1 (from Sultantepe), (of Nabû) ADD 302:1 and 640 r. 16, (three *a.*-officials of Nabû) ADD 642 edge 2f., (two persons) LÚ *lāh-ḫi-ni* [ʿ*Nabû*] Iraq 19 pl. 33 ND 5550:41f., also (in broken context) ADD 255 r. 4, 440 r. 7 and 548 r. 7.

The functions of the *alahḫinu* in the OA period are ill-defined; in some texts he seems to occupy an important position, in others he collects silver payments; he also collects (and grinds) cereals.

The functions of the *alahḫinu* in the MA period can be established on the evidence of the archive of Ninurta-tukul-Aššur (see usage c-3') in which he is mentioned as receiving barley to be ground, but also sheep to be fattened; one *alahḫinu* acts as a functionary of the estate of Bābu-aḫ-iddina, and seems to have had the responsibility of collecting tax barley from the villages, grinding, and distributing it. The *alahḫinu* is usually mentioned beside the brewers, who are responsible for the preparation of beer. On the Assyrian estates these two professions seem to correspond to those of the *kazidakku* and *sirašû*-officials of the Middle Babylonian period. In small NA temples the *alahḫinu* seems to have been a kind of steward, see the refs. cited sub usage d.

In a few NA texts, or NA copies of MA texts, concerning establishment of *ginû*-deliveries to temples, the official who is mentioned beside the *sirašû*, "brewer," is designated by the logogram LÚ.NINDA. He is so designated in the text of a temple grant of Tukulti-Ninurta I preserved in a NA copy (Ebeling *Parfümrez.* pl. 32ff. lines 7 and 13, and *passim*, see Ebeling *Stiftungen* 12ff.), in the sequence LÚ.NINDA.MEŠ LÚ.MU.MEŠ LÚ.Š[IM×A.MEŠ] in two texts of Esarhaddon (Borger *Esarh.* 119 § 97:3, and *ibid.* 114 § 80 i 12), and in a similar enumeration in PRT 44:9, dupl. Knudtson *Gebete* 108:9. The LÚ.NINDA occurs beside

ālajūtu

the *sirašû* in Iraq 19 pl. 27 ND 5457:6, the LÚ.NINDA.MEŠ-*ni* among temple personnel in Iraq 23 pl. 16 ND 2489 ii 6 and 20; note also LÚ.NINDA (as witness) ADD 4 r. 2, 58 r. 5. In the Assyrian list of professions Sultantepe 51/109 the section LÚ.MU, LÚ.MU.NINDA, LÚ.GAL.MU is followed by the section LÚ.NINDA, LÚ.GAL.NINDA, and this, in turn, by *sirašû*'s. Since the *alahḫinu* does not occur in any of the texts that list the LÚ.NINDA, it seems likely that at least the functions of the officials were the same, even if it cannot be as yet asserted that LÚ.NINDA is to be read (*a*)*alahḫinu* in NA. Note also the occurrence of the LÚ.GAL.NINDA.MEŠ in connection with *ginû*-deliveries, beside the mention of the (*bīt*) *nuḫatimmi* and the (*bīt*) LÚ.SUM.NINDA in ABL 43 r. 2 and 18.

Landsberger, AfO 10 150f.; Ebeling *Stiftungen* 27.

alahḫinu in rabi alahḫini s.; (an official); OA*; cf. *alahḫinu*.

ana 20 MA.NA KÙ.BABBAR PN GAL *a-lá-ḫi-nim* (for *-ni*) *ša* GAL *sikkitim qātātum* PN, the chief *alahḫinu* of the *rabi sikkatim*, is pledged for twenty minas of silver Golénischeff 11:7.

For *alahḫinum* GAL TCL 20 181:2 (OA), see *alahḫinu* usage a.

alahḫinūtu s.; office of the *alahḫinu*; OA*; cf. *alahḫinu*.

paršē šina rubaʿum ušašbatanni a-lá-ḫi-nu-tám u ši-na-ḫi-lu-tam u irbam ana rubaʿim maʿdam aqbi the (local) ruler will give me two offices, *a.* and the second-in-command, but I promised the ruler much income unpub. OA tablet in private collection, courtesy B. Landsberger.

alahittu s.; (mng. uncert.); SB.*

ana a-la-ḫi-it-ti ḫipṯi ... *lirdīma* should he (the king) proceed as far as the ruined(?) *a.?* K.3703+ :5 (*tamitu*, courtesy W. G. Lambert).

Probably denoting a topographical feature, a building, or a tree.

ālaju see **ālú*.

ālajūtu see **ālú*.

alaknu

alaknu s.; (a plant); plant list.*

ú *a-bu-ka-tú* : ú *a-la-ak-nu*, ú A.KAL MIN : ú *hi-il* ú MIN Uruanna II 106-7 (= Köcher Pflanzenkunde II i 44f.).

See *abrukkatu* for a proposed identification.

Probably an erroneous interpretation of the scribe of a writing *a-RID-nu*, see *alidnu*.

alaktu (*alkatu*) s.; 1. gait, 2. behavior, customary ways, activities, experiences, 3. road, way, course, 4. passage, advance, movement, traffic, flow (of water), blaze (of fire), 5. caravan; from OA on; pl. *alkātu* and *alkakātu* (*ilkkakātu* ARM 2 21:17, AKA 297 ii 6, 3R 7 i 50, STT 23 r. 58); wr. syll. (*alkatu* En. el. I 49) and A.RÁ (DU Kraus Texte 22 iv 4f., 14ff.); cf. *alāku*.

i[n].di = *har-ra-nu*, i[n.d]i = *a-lak-tú*, i[n.d].d]i = *al-ka-ka-tú* Erimhuš II 145ff.; en.ti = *a-la-ak-du* = (Hitt.) KASKAL-áš, en.ti.ti = *al-ka-ka-du* = (Hitt.) pa-an-ku-uš KASKAL-áš many roads Erimhuš Bogh. B i 13'f., cf. di-i TI = *ša IN.TI a-lak-tu* Ea II 97.

[a-ra] [A.RÁ] = *har-ra-nu*, *kar-mu*, *al-ka-ka-tum*, *šib-gú* A I/1:194ff.; [a]-ra A.RÁ = *a-lak-[tu]* Ea App. A i 3; [a].rá = *a-lak-tum* (in group with *harrānu*, *girru*) Antagal C 66; a^{a-ra}rá = [a]-*lak-[tum]* (in group with *šibgu*) Antagal G 115; a.rá = *a-la-ak-tum*, *te-mu-um* Kagal E Part I:15f.; a.rá = *a-l[ak-tum]* Erimhuš VI 100; a.rá = *a-lak-tum* Igituh short version 23.

ši-idšID = *a-lak-tum* Antagal G 124.

dingir a.rá.bi lú.na.me nu.[un.zu] : *ilu ša a-lak-ta-šu mamma [ul idi]* (Šamaš) the god whose ways no one knows Laessle Bit Rimki 53:3, cf. sag.gig im.dugud.dugud.da.gin_x(GIM) a.rá.bi lú.na.me nu.un.zu : *di'u ša kima imbari kabtu a-lak-ta-šu mamma ul idi* CT 17 19:27f.; imina.bi a.rá ba.an.zu ki.bi in.kin.kin.gá sag.na.an.gi ù.mu.un.na.an.sum : *al-ka-ka* (var. omits)-*ti sibūtīšunu lamādu ašrātīšunu šite'a hišamma* come here quickly that I may learn the ways of the Seven and to take care of their shrines CT 16 45:122f.; [a.rá.zu.zu.a gin.na] a.rá.zu.zu.a : *mudē al-ka-ka-a-te alik mudē al-ka-ka-a-ti* go, you (Marduk) who know the ways, go, who know the ways CT 17 12:29f., dupl. KAR 123:8f.; a.rá.bi hu.l.ba.an.[x] : *a-lak-ta-šu-nu lemnet* their ways are evil CT 16 43:48f.; a.rá ar.huš.sù lú.u_x(GIŠGAL).lu pap.hal.la dumu.dingir.ra.na : *a-lak-ti rēmu ša amēlu muttalliki mār ilišu* a procedure (to obtain) compassion for the distraught man, the god's client BIN 2 22:181f., also ibid. 99f.; [^dEn.ki.ra] a.rá ušumgal.[x] [b]a.ni.in.gi₄ : *ana^dEa al-ka-k[a-ti x] ši-ra-a-ti [ukin]* RA 17 134

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K.4167:15; obscure: en.e a.ri.a (late version a.rá) bí.ib.šid.dè : *bēlu a-lak-ta i-ta-mi-šu-nu-ti* the lord tells them (the stones) . . . Lugale X 20.

urú.a gi₄.in.mu in.di.a.ni kúr.ra.àm : *ina ališa amtija a-lak-ta-šu šanāt* in my city my slave girl's ways have changed SBH p. 112:8f., dupl. BA 5 620:14f.

ši-ib-qu, ur-tum, mur-tum, a-lak-tum = *tè-e-mu* Malku IV 111ff.; A.RÁ = *a-lak-tu* STC 2 55 ii 15 (comm. to En. el. VII 98).

1. gait: *šumma* DU (= *alakti* or *alāk*) *ili* DU if he walks with the gait of a god Kraus Texte 22 iv 4, cf., with DU UZ.TUR.MUŠEN the gait of a duck ibid. 5, with DU *la-bi* the gait of a lion ibid. 14, with DU SA.A the gait of a cat ibid. 16.

2. correct behavior, customary ways, experiences — a) in gen.: *ṭēm awīlim u a-lā-ak-tū-šu tīde* you know about (that) man and the way he always acts BIN 4 76:20 (OA let.); *aḥam aršīma warkatī ul iparras u a-la-ak-ti ul ištene'i* I do have a brother but he does not care for me and he never tries to find out how I am faring Boyer Contribution 119:31; RN *šarru ḥammā'u la mudē a-lak-te* (var. -*tú*) *ramanišu* RN, the rebellious king who does not know what is good for him BA 6/1 135 iv 4 (Shalm. III); RN *ša al-ka-ka-tu-šu šūtura el Aššur ṭāba* whose acts are exceedingly pleasing to Aššur AOB 1 112:8f. (Shalm. I); *šimti šim a-lak-ti dummiq* decree my fate, make my experiences lucky BMS 6:113, and dupl., see Ebeling Handerhebung 48, cf. ibid. 34:27; *dīnī dīna a-lak-ti limda* judge me (gods), learn about my behavior Maqlu I 14, also BMS 4:30 and 30:9; 3-*šú* DUG₄.GA-*ma* KI.MIN(!) (var. //) *a-lak-ta-šu* DUG₄.DUG₄-*ma* uš-*ki-en* he recites this three times, variant: he reports his acts, and prostrates himself CT 39 27:11 (namburbi-rit.); *ūmešam al-kāt-si-na tabarri* you investigate their (the people's) behavior daily Craig ABRT 2 21:11, cf. *lišmi ša karšīšinama a-lak-ta-ši-n[a . . .]* AfO 19 63:51; MU.2.KAM *a-lak-ti* (var. *tāl-lak-ti*) *kuširi illak* for two years he will have pleasant experiences CT 38 38:38, cf. (with *la kuširi*) ibid. 37, var. from Boissier DA 32:17f.; *a-lak-ti la ṭābti ina māti ibašši* bad ways will be in the land Thompson Rep. 120:3, cf. ibid. 24:5, 115 D 2; A.RÁ KUR NU SI.SÁ the behavior

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of the country will be improper *ibid.* 122:2 and 123:2; *la tābat al-kāt-su-nu* their (the minor gods') behavior was not pleasant *En. el. I 28*, cf. *al-kāt-su-nu lu šumrušat* *En. el. I 46*, *al-ka-ta e-ši-ta* *ibid.* 49.

b) referring to gods: *a-lak-ti ilī mannu ilammad* who can understand the ways of the gods? *BMS 11:11*, cf. *ēkama ilmada a-lak-ti ilī apāti* Lambert *BWL 40:38* (Ludlul II), cf. Laessøe *Bit Rimki* in *lex. section*; *RN . . . ša a-lak*(var. *-la-ak*)-*ti ilūtišunu ištene'u* Nebuchadnezzar who strives to find out about their divine ways (in order to follow them) *VAB 4 122 i 8*, cf. *ibid.* 150 i 6 (both Nbk.), cf. [*mušte*]'*u al-ka-kāt ilūtika rabūti* *KAR 55 r. 2* (prayer of Asb.); *RN . . . ša ana al-ka-ka-a-at ilī rabūti bašā u-zu-na-a-šu* *VAB 4 98:4*; *ašrāti ilī aštene'e a-la-ak-ti ilī erteneddi* I constantly cared for the shrines of the gods and followed the ways of the gods *VAB 4 122 i 29*; *a-lak-ti ilūtišu širti kēniš uš-te-ni-e-du* I duly proclaimed the activities of his supreme godhead again and again *VAB 4 122 i 36* (all Nbk.); *sakkūšu rēštū al-ka-ka-tu-šū nakla* his (Enlil's) rites are of the foremost rank, his ways are artful *Hinke Kudurru i 19*, cf. *al-ka-kāt-e-šū-nu širāti* their (the gods') dignified behavior *Streck Asb. 210:12*; *hanšā šumēšu imbū ušātiru al-kāt-su* they gave him fifty names and made his character pre-eminent *En. el. VII 144*, cf. *al-ka-tuš*(var. *-tu-uš*) *lu šu-pa-a-tu* (var. *šu-pa-a₄*) *epšetuš lu mašlat* (var. *mašla*) let the fame of his (Marduk's) acts be proclaimed, his achievements likewise *En. el. VI 122*; *ša ana a-lak-ti rubūtišu la umaššalu ilu ajumma* whom no god can equal in his princely behavior (referring to the name ^dA:rá.nun.na given to Marduk) *En. el. VII 98*, cf. the parallel, with *tal-lak-ti* *STC 1 165*; *lušannīma al-ka-kāt* (vars. *al-ka-ka-ti*, *al-ka-ka-a-tū*) *ilī lunakkil* I will improve the organization of the gods *En. el. VI 9*; *a-la-ak-ta-ak pušri* explain your ways *VAS 10 214 r. ii 41*, cf. *šūpū narbūsa a-la-ak-ta-ša rēqet* *ibid. i 9*, cf. also *šu-un-ni-a al-ka-as-sà* (for *translat.*, see *ittu* *A mng. 1a*) *RA 15 174:9*, and (in obscure context) *al-ka-ka-ti* *VAS 10 214 r. iv viii 24* (all OB *Agušaja*); [*al*]-*ka-as-sà addār damiqtum ittum* *VAS 10 215:12* (OB *lit.*).

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c) referring to specific offices: *alammad simat bēlūti al-ka-ka-te attanallak ša šarrātu* I know what behavior is befitting a ruler (and) I behave all the time like a king *Streck Asb. 256 i 26*; *al-ka-ka-at mašmāšē kalē u narē u mārē ummannu napharšunu* the ritual activities of the exorcists, the *kalū*-singers and the singers, and of all the experts *RAcc. 65:45*; a stela of Nebuchadnezzar (I) [*ša*] *šalamenti paršišu al-ka-ka-ti-šū* [*kid*] *ūdēšu šarū elišu* on which was a relief of the high priestess (and a) description of her offices, her rites and her ceremonies *Heb. 9 5:7* (Nbn.), see *Weidner, JSOR 6 118*, cf. *mudē al-ka-ka-ti lāmid kidūdē* *KAR 104:25*; *a-lak-ta-ka iqabbūka* they will tell you the procedure you should follow *LKA 139 r. 18*, *dupl. ibid. 140 r. 12*; *al-ka-kat qurdiya u epšēti tašnintija ina qiribšu altur* I wrote my heroic acts and valorous deeds on it *3R 8 ii 60*, cf., *wr. il-ka-kat* *ibid. 7 i 50* (Shalm. III), and cf. *WO 1 468:37*, cf. also *AKA 297 ii 6* (Asn.).

3. road, way, course — **a)** in gen.: *tēmka ana ma[hr]ija a-la-ak-tam ša illa[ku] šupram* your report is (important) for me, inform me as to which route she will take *TCL 17 71:22* (OB *lit.*); [*māmīt*] *harrāni u a-lak-ti* the curse (caused) by road or path *Šurpu III 33*, cf. *ibid. VIII 52*; *ašar šēpu parsat ukkušat a-lak-ta* (a room) where entry is forbidden, (from which) access is kept away *AnSt 6 156:128* (Poor Man of Nippur); *ša . . . al-kāt*(var. *-kāt*)-*su-un išbatuma ua'ddū* [*manzassun*] who took charge of their (the gods') courses and assigned them their (celestial) positions *En. el. VII 17*, cf. the ford star *ša kakkabi šamāme al-kāt-su-nu likillu* (var. *likīnma*) *En. el. VII 130*; *uštašnīma al-ka-kāt eršetim u'aššir ina šamē u eršetim 600 uštēšib* (Marduk appointed 300 gods in the heavens) and likewise set up the organization of the nether world, (thus) he settled the 600 (gods) in heaven and in the nether world *En. el. VI 43*; *ilu ellu mullil a-lak-ti-ni* pure god who purifies our path *En. el. VI 156*; *nēšum nadrum niḫid a-la-ak-tim* the angry lion, the danger of the road *JRAS Cent. Supp. pl. 8 v 29* (OB *lit.*); *hā'it a-lak-ti mur-te-ed-du-ú* *ERIN nakri idākšu* the enemy army will kill the spy of the road, the

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retainer (*hā'iṭ alakti* translates Sum. a.r.á.ús. sa = *murteddú*, q.v.) CT 20 49:11 (SB ext.).

b) with *parāsu*: *itta[ziz]* [*Enkidu*] *ina sūqim iptaras* [*a-la*]-*ak-tam ša Gilgāmeš* Enkidu took his stand in the street and blocked the way of Gilgāmeš Gilg. P. v 34, also Gilg. II ii 37; *nakrum al-ka-ka-ti-ka iptanarras* an enemy will keep your roads blocked RA 27 142:34, cf. *a-la-ak-ta-ka nakrum i[parras]* YOS 10 18:30 (both OB ext.); *nēšu innandarma* A.RÁ *iparras* lion(s) will rage and block the road Boissier DA 9 r. 33 (SB ext.), also ACh Šamaš 10:97, cf. UR.A.ME *innandaruma* A.RÁ [TAR].MEŠ UCP 9 398:25, also ACh Šamaš 10:100, wr. A.RÁ. MEŠ ACh Sin 34:26 and 29, ZA 52 250:93f., A.RÁ KUR TAR.MEŠ Thompson Rep. 94 r. 4 (all SB astrol.), cf. *a-la-ak-ta-ka nēšum i[parras]* YOS 10 18:29 (OB ext.); A.RÁ.MEŠ *ipparrasa* KAR 377:3 (SB Alu); *harrānšunu šabatma a-lak-ta-šu-nu purus* seize their road, and block their passage PSBA 37 195:14, cf. *girri* GN *išbatu iprusu a-lak-tu* OIP 2 61 iv 68 (Senn.); *ilu ana šarrabi ul paris a-lak-ta* a god does not block the way of a devil Lambert BWL 84:244 (Theodicy); [*hab-b*]-*a-tu adekkīma aparrasu a-lak-tu* I will make robbers rise and they(!) will block the road Frankena, BiOr 14 8 A 48 i 13 (Epic of Irra III), cf. [the robber?][*ša(?)*] DAM.GAR *iptaras a-lak-tam* BHT pl. 5 i 3 (Nbn. Verse Account); *itti bārī u šā'ili a-lak-ti ul parsat* I cannot stop going to the diviner and the dream interpreter Lambert BWL 32:52 (Ludlul I).

c) as name of a part of the liver: *ša tērti padānša a-lak-ta-šā nēribētiša šubātuša* [...] (if you perform an extispicy and) the path, the road(?), the entrances, the seats of the liver [are ...] (perhaps corresponding to *šēpu* in ext.) CT 20 49:1, dupl. ibid. 7 K.5151:1.

4. passage, advance, movement, traffic, flow (of water), blaze (of fire): *ana harrāni ša a-lak-ta-šā la tajārat* on the road which has no passage back Gilg. VII iv 35, also CT 15 45:6 (Descent of Ištar); *ittarru iplaḫu usaḫḫiru al-kāt-su-un* (var. *ar-kāt-su-un*) *ušēšūma nap-šatuš eṭēru* they trembled with fear, they reversed their course (var. turned their backs) and fled to save their lives En. el. IV 108; the

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processional boat *ana a-la-ak-ti rubūtišu* for his (Nabû's) princely procession VAB 4 160 vii 39 (Nbk.); *ana šupšūhi a-lak-ti mé šunūti agammū ušabšīma* I made a swamp in order to slow the flow of those waters OIP 2 115 viii 46 (Senn.); [*šuhār*] PN *i-il-ka-ka-at* LÚ GN [*ina mātim*] *elītimma idbubšu* the servant of PN told him of the movements of the man of Ešnunna in the upper lands ARM 2 21:17; *al-ka-ka-at nakrika taltanammad* you will always know of the movements of your enemy YOS 10 46 ii 20 (OB ext.); *gerrēt nakri t[u]šamqat a-lak-ti nakri ul [...]* you will destroy the expeditionary force of the enemy, the advance of the enemy will not [succeed] CT 20 49:9, dupl. ibid. 7 K.5151, cf. *a-la-ak-ti nakri ul iššī[r]* the advance of the enemy will not succeed KAR 454:12 (SB ext.); *attamannu ša kīma harrāni iprusu a-lak-ti* you, whoever you are, who blocked my advance as (one blocks) a road AMT 88,3:9 and 11; *Lamaštu illik harrānu a-lak-ta-šā ip-ru-us* 4R Add. p. 11 to pl. 56 iii 33; *ina imtiša iptaras a-lak-tam ina ruḫiša išdihī iprus* she blocked (my) traffic with her venom, she stopped my trade with her poison Maqlu III 14, cf. *ina ribēti iptaras a-lak-tam* Maqlu III 7; *ana išdih nēbir kāri ša šitpurat a-lak-ta* for the trade of the harbor ferry which is clogged up with traffic AfO 19 65:9, also STT 70:1; *a-lak-tum ina bit amēli sad-rat(!)* there will be constant coming and going in the house of the man CT 38 43:77 (SB Alu); *kīma abra a-lak-ta-šū tuqtattū* when you have let the blaze of the brushpile burn itself down 4R 55 No. 2:18, see ArOr 17/1 187.

5. caravan: ^dUTU *imaḫḫarka a-lak-tu itiqu* (var. *e-t[e]-qu*) *puluḫti* O Šamaš, the caravan which passed along a road of terror addresses you Lambert BWL 134:138; *ištu* UD.4.KAM *adi a-la-ak-tam āmuru ina biti kali* he was held in the house for four days until I saw the caravan PBS 7 25:15, cf. *a-la-ak-tum a-na šēr ummā-nātim i-la-ak-ma* CT 29 31:9; *šuhāru ša illikak-kum itti a-la-ak-tim šutašbitaššu* (see *šabātu* mng. 12a-2') CT 29 30:21, cf. YOS 2 37:24 (all OB letters); *kī madakta ina Dilbat iltakanu' nišē ibiru u a-lak-ti ana panišunu ul tallak u ḫiātušunu ušamma a-lak-ta iḫabbat* when

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they established the camp in GN, the people crossed over and no caravan was able to pass by without their armed men coming out and plundering the caravan ABL 804 r. 13 and 16; *a-lak-ti šī ulru* LÚ *Niba'ati kī tūšá* PN *ana muhhišunu kī itbá šābē iddūk u ihtabat* that caravan left the region of the Nabateans, and PN attacked them and killed people and took prisoners ABL 260:12; *a-lak-ti ša* GN *tētēlá* (on the 13th of MN) the caravan arrived from GN ABL 781:6 (all NB).

alāku v.; 1. to go, to move, to proceed (p. 302), 2. to come (p. 306), 3. to move about, to walk about, to live, behave, act, to serve, to do service, to be loose and movable, displaced, to be on the move (said of eyes), to fluctuate (said of prices), to run (said of water), to burn, to go (said of fire), to blow (said of wind), to fall (said of rain), to trail (said of smoke), to come, to pass (said of time), to run (said of a road), to fit, to be meant for (p. 308), 4. in idiomatic expressions (with accusative object, in adverbial constructions, in prepositional constructions) (p. 313), 5. *atluku* to go away (p. 322), 6. *ataluku* (*italluku*) to go, walk about, to live, act, to be in motion, frequentative to mngs. 1–4 (p. 324), 7. *sūluku* to fit, to correspond, to be befitting, causative to mngs. 1–4 (p. 327); from Oakk. on; I *illik*—*illak*—imp. *alik* (pret. exceptionally *e-lik* Iraq 16 41 ND 2320:12, NA), I/2 *ittalak* (*i-ti-lik* EA 114:28, *i-te-lik* MRS 9 143 RS 17.228 r. 36, 234 RS 17.112:12, *i-da-li-ik* MDP 28 405:16f., *i-ta-li-ik* TCL 11 166:8, OB) — *ittallak* — imp. *atlak* (fem. *atlaki* but *atalki* JCS 15 6 i 19 OB), inf. *atluku*, I/3 *ittalak*—*ittanallak*—imp. *atallak*, part. *muttalliku*, I/4, III, III/2; wr. syll. and DU; cf. *alaktu*, *ālik arki*, *ālik eqli*, *ālik harrāni*, *ālik idi*, *ālik ilki*, *ālik madākti*, *ālik mahri*, *ālik našparti*, *ālik pani*, *ālik-panātu*, *ālik šēri*, *ālikānu*, *aliktu*, *āliku* adj. and s., *ālikūt mahri*, *ālikūtu*, *alku*, *allaku*, *allāku*, *ilku* A, *ilku* A in *bēl ilki*, *ilku* A in *būt ilki*, *ilku* A in *ša ilki*, *mālaku*, *muttallik mūši*, *muttalliktu*, *muttalliku*, *šūluku*, *tallakku*, *tallaktu*, *tāluku*.

DU = *a-la-a-ku* Proto-Izi q 9; gi-in DU = *a-la-ku* Idu II 331; du-u DU = *a-la-ku* Sb II 15; du-ú DU = *[a]-la-ku* RS 17.154 iv 18; [de-e] [DI] = *[a-l]-a-ku*

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EME.SAL A IV/2:75, [d]é-e DÉ = *a-la-ku* [EME.SAL] A IV/3:153; di-i DI = *a-la-ku-um* MSL 2 148 ii 23 (Proto-Ea); [di.di] = DU = KI.MIN (= *a-la-ku*) *ma-ru-u*, [d]i = DU = KI.MIN *ha-am-tu* Emesal Voc. III 2f.; [ma.] [D]U = *a-la-ku* Emesal Voc. III 1, cf. ma MA = *a-la-[ku]* Idu II 106, ma-a GÁ = *a-la-ku* Ea IV 229, A IV/4:1 and Recip. Ea E 11'; ga-a GÁ = *a-la-ku* Idu II 157, ga = *a-la-ku* Izi V 96; di-ib LU = *a-la-ku-um* MSL 2 129 iii 2 (Proto-Ea); [ha-al] [HAL] = *[a]-la-ku* A II/6 A i 11; [a-ra] [A.DU] = *a-[l]a-ku* A I/1:207; ri-i DU = *a-la-ku* Sb II 16, e-ri IR = *a-la-[ku]* Idu II 301; [di-ri] SI.A = *a-la-kum* Proto-Diri 19, cf. [di-ri] [SI.A] = *a-[a-k]u šá e-le-nu* Diri I 30; NU = *a-la-kum* MSL 2 142 i 5 (Proto-Ea); [gi-i] [GI] = *a-l[a-ku] šá . . .* A III/1:173; u₄.bi.za.lá = UD-mu *it-tal-lak* Hh. I 208.

DU.DU = *a-la-kum* Proto-Diri 80c; [su]-ú^{DU} = *a-la-ku šá* MEŠ Idu II 372; [gi-in]DU = *a-la-ku* UL₄ šá DIŠ to go, preterit, said of one person (i.e., singular), [du-u]DU = MIN šá DIŠ [*ma-ru*]-ú, same, said of one person, present, [su]₈ = *a-lak* MEŠ UL₄, [su]₈.bi = MIN *ma-ru-ú* to go, plural, preterit, same, present NBGT II 1–4; šá.šá = *a-[la-ku]* Izi B v 11; úš.lugud dé.dé = *da-mu u šar-ku a-la-ku* CT 19 45 K.264 r.(!) 17 (list of diseases).

[pa]-ap-ha-al PAP.HAL = *i-tal-lu-ku* Idu II 360; [g]ir.DU.DU = *a-ta-lu-ku* Kagal I 310; di.di = *ri-tal-lu-ku* Izi C iv 28.

LAGAB^{ni-gi-in}LAGAB = *pa-šá(!)-ru šá a-la-k[i]* Nabnitu O 237; SAR = *ha-ba-tum šá a-la-[ki]* Antagal A 114; SAR // *ha-ma-tum šá a-la-ku* 5R 39 No. 4:4 (comm. to unidentified text); DU.DU.gá.nu = *šu-ub-bu-ru šá a-la-ki* Nabnitu X 88; la-ah^{DU} = *šá-la-lum ša a-la-ki* Antagal VIII 145, cf. also [. . .] = *šá-nu-u šá a-l[a-ki]* Antagal C 135; obscure: ŠID.ŠID = *a-lak te-eš-li-[ti]* Lanu A 106; [x.(x)].ri = *a-la-ku ša* GIŠ.MÁ 5R 16 ii 73 c-d (group voc.); sag.tab.ba.AG+A = *a-lik tap-pu-ti* one who comes to the assistance Antagal C 28, cf. [x].nim.[x].AG+A = *a-lik tap-pu-t[i]* 5R 16 ii 72 (group voc.).

¶lama sig₅.ga á.gùb.bu.mu mu.un.da. an.DU.na : *lamassi dumqi ina šumēlija a-la-ku* to let the favorable lamassu-spirit go at my left CT 16 3:93f., cf. á.zi.da.mu.šē DU.na.ab : *ina imnija a-lik* ibid. 7:264f.; [udug.ḫul] an.edin.na DU.a : [ut]ukku lemnu ša ina šēri il-la-ku the evil utukku-demon who lives in the desert CT 16 37:14f.; é.šu.me.DU ki.igi.il.la.ni(var. .na) in.ne.a.DU.na (var. in.na.an.DU.na) : *ana é.ŠU.ME.DU ašar niš inišu il-lik-šum-ma* she went to him, to his favorite place, the É.šu.me.DU-temple Lugale IX 7; DU.nu.dumu.mu.ki.ta.mu.šē tuš.a.ab : *al-ka mārī tišab ina šap[ti]ja* come, my son, sit down at my feet KAR 111 i-ii 3 (é.dub.ba-text); un.bi.ki.DU.bé nu.um.zu (var. ugnim.bi.ki.DU.ba nu.(un).zu) : *nišūšu ašar il-la-ka ul idá* mankind does not know whither it goes Lugale III 2; edin.na DU.ba edin šá.sù.ga.mu : *šeram ina*

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a-la-ki-šú ħu(!)-ur(!)-bu-um-ma when he walks over the plain it (becomes) wasteland SBH p. 27:20f.; *ga.ša.an.mèn AŠ.mu.dè ga.an.ši.[DU]* (var. *gašan gá.e AŠ.mu.dè da.ši.in.DU*): *bēlēku ēdiššija lu-ul-lik* I, the lady, will go alone Lugale IX 9; *urú.maḥ . . . igi.šè mu.un.na*(var. adds .an).DU : *abūbu širu . . . ina mahri il-lak-šú* a mighty storm goes in front of him Lugale II 39, cf. *giš.kin.ti.mu.šè* (var. *giš.kin.ti.gá*) *igi ba.ab.D[U.n]a(?)* (var. *giš.kin.ti igi.šè al.DU*) : *ina kiškattē ina mahri a-lik* ibid. XII 16; *dug₄ ga.maḥ.zu sag ba.DU* : *qibūka širtu ina mahri il-lak* your (Anu's) mighty command takes precedence TCL 6 51:7f.; *mu.ge₁₇.ib mu.lu.an.na ši.im.DU* : *ištartu anāku šaqiš al-lak* Delitzsch AL³ 135:35f.; *al.di ga.da.an.DU guruš me.en ḥar.ra.an nu.gi₄.gi₄* : *tu-ku-um-ma al-lak etlu uruḥ la tāri . . .* I, the hero, go the road without return 4R 30 No. 2:11f.; *KILAM al.DU.a* : *ma-ḥi-ru il-la-ku* Ai. II iii 28', also ibid. 29' and i 31, cf. also the parallel *KILAM URU.KI al.tu(?)*.x.gi = MIN <ina> MIN (= *ali*) *il-la-ku* Hh. II 146; *za.e al.du.un.na.aš* : *atta ina a-la-ki-ka* when you proceed 4R 17:45f.; *GIŠ.DU.ne mu.un.il a.šà lú.kúr.ra* [e.še]i.du.un il.a.šà.zulú.kúr.ra : *tál-lik taššá egel nakri il-lik iššá egelka nakru* you went and took away the field of the enemy (then) the enemy went and took away your field Lambert BWL 245 v 14 and 16; *a.id.da.gin_x al.du.un.nu.zu* : *kīma mē nārim ēma i-il-la-ku ul [idi]* like the water of a river, it does not know where it flows CT 4 8 88-5-12,51:3f. and 17f.; *é.gal.la du.ù.zu* (var. *du.um.zu*) *nam.di* (later recension: *é.gal.aš du.a.zu [nam.du₁₁]*) : *ana ekalli a-lak-ku-nu aj iqqabi* you should not be ordered to go to the palace Lugale XIII 12; *in.di in.di gaba kur.ra* [ke_x] : *il-lak išit ana irat eršeti* he departs for the depth of the netherworld 4R 30 No. 2:22f., cf. *edin.na.aš . . . ši.in.di:ana* LIL . . . *il-lak* SBH p. 122:16f., also *e.ne.è.mà.ni . . . ši.di:amassu . . . ina a-la-ki-šá* SBH p. 8:60f.; *a.sig.ta di.di:ša šapliš il-la-ku* he who lives lowly SBH p. 101 r. 10f., and cf. *nim.ta di.di:ša eliš il-la-ku* ibid. 12f.; *e.ne.è.mà.ni ki.a di.da.bi:amassu šapliš ina a-la-ki-šá* when his "word" proceeds below SBH p. 8:76f.; *e.lum di.da.ra in.ga.na.dúr* : *kabtu ša il-la-ku ēkiam li-//lu-//šib-šú* SBH p. 50:1f.; *ur.sag ki.bal.a di.da.zu.dè* : *qarrādu ana māt nukurti ina//ana a-la-ki-ka* when you, hero, march against the enemy country 4R 30 No. 1:8f.; *dug₄ a ugu.na.šè ki.bi.šè ba.ma.da* : *ana amat abi(!) aliđišu ašriš il-lik-ma* he went there upon the command of his own father SBH p. 74 r. 13f.; *ul.àm ba.ni.in.LU* : *ina rišātu il-lak-šú* she goes to him joyfully SBH p. 121 r. 5f.; *ki.si.[1]i.ma gir.uš.di.im.ma.kam* : *ašar šulmim tappūt ulāli a-la-kum* Sumer 11 110 No. 4:3; *i.bi.šè al.dim* : *ina mahri al-lak* ASKT p. 129:39f.; *šul mu.ut.na.mu.úr gir.ra.mu.dè* : *ana etlu ḥāmīrija ina a-la-ki-iá* TCL 15 pl. 48 No. 16 r. 41f.; *gir.DU.na.zu.*

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šè : *ina a-la-ki-ka* when you walk Angim II 25; *ki.gir.DU.na.mu ga.an.si.il* : *ēma al-la-ku luš-lim* may I have success wherever I go CT 16 7:276f.; *En.ki.ke_x engur.ra.ke_x gir pap.ḥal.la mu.un.DU* : *ana^d Ea ina apsi purīdu il-lak* he hastily goes to Ea in the abyss CT 16 20:122f.; *ebur.nu.ub.da.DU.KIN.a* (KIN possibly gloss to DU) : *lam ebūru il-la-kām* before the harvest comes around Ai. III i 11; *nu.nunuz DU.a tetⁱ.a* : *sinništu ša a-lik u te-ḥi* SBH p. 106:35f.; [nam].an.ta inim.inim.ma.na [b]í.in.AG.a = *tappāti awatišu il-lik* he assisted him in his law case Ai. VII i 50; *nam.arad.da in.AG* : *ar-du-tu il-lik* Ai. III iv 49; *a.gin_x ge₆.a al.DU* : *kīma mē mūši il-lak* it (the sickness) moves like water at night CT 17 19 i 11, cf. *ki.DU.DU.ta* : *ēma il-la-ku* ZA 30 189:29f., *nam.ba.DU.DU.dè* : *a-a il-li-ku-ú-ni* CT 16 14 iii 51, and *DU.DU.a.ni.ta* : *ina a-la-ki-šú-nu* CT 17 27:15f.; *kaskal.šè i.súg.gi.eš* : *ana ḥarrāni il-li-ku* Ai. VI i 15; *ga.nu.ga.ni.súg.en.ga.ni.súg.en* : *al-kam i ni-il-lik-šú i ni-il-lik-šu* ASKT p. 119 No. 17:22f., cf. *in.ga.súg.en.dè.en* : *i ni-lik-šu(?)* SBH p. 124 No. 73:9f., *ga.súg.en.dè.en* : *i ni-lik-šu* KAR 375 r. iv 58f., *mu.un.na.súg* : *i ni-lik* SBH p. 14:19f., *á.zi.da^dim súg* [ge].meš : *ina imitti^dim il-l[a-ku šunu]* they walk to the right of Adad CT 16 19:42f.; *gud.gin_x ù.na ma.an.súg.ge.en.z[é].n[a.gin_x]* (late recension: *mu.GIM.súg.en.na.gin_x*) : *kīma lé kadriš ki-i ta-[al-li-ka]* since you came at me ferociously like a wild bull Lugale X 23.

lú.ti.la a.ri.a a.ri.a.šè DU.na : *āšib namē ana namēka at-lak* go away to your wasteland, inhabitant of the wasteland! CT 16 28:56f., cf. [a.lá.ḥ]ul DU.na a.ri.a.šè : [a]tū lemnu at-lak *ana namē* ibid. 29:94f.; *ki.kúr.šè DU.ab a.ga.zu.šè gi₄.dè.e* : *ana ašri šanīmma at-lak ana arkika tūr* go away somewhere else, turn back! KAR 31 r. 7f.; *zi.an.na.ki.bi.da.ke_x i.ri.pà ḥa.ba.ra.du.un* : *nīš šamē u eršeti utammēka lu-u ta-at-ta-lak* I conjure you by heaven and earth: go away! CT 16 31:114f., cf. *ḥa.ba.ra.du.un* : *lu ta-at-tal-lak* CT 16 10 iv 21 and 23; *nam.arad.da ab.ba. AG = MIN (= ar-du-tu) it-ta-lak* Ai. III iv 50.

[e.sír].ra.DU : *SIL* (var. *su-qí*) *it-ta-na-al-lak* he walks through all the streets CT 17 3:23f.; *ur.maḥ šà.DU.ta DU.a.mèn* : *nēšu ša ina qirbēti it-ta-na-al-la-ku [atta]* you are a lion who roams through the fields SBH p. 98 r. 13f., dupl. Delitzsch AL³ 135; *nam.ti.la silim.ma.mu egir.mu DU.DU.ne* : *ana balāṭija u šalāmija arkija lit-tal-lak* let him walk constantly behind me for my health and well-being CT 16 2:89f., and cf. *silim.ma hé.en.DU* : *šalmiš lit-tal-lak* BA 10/1 p. 65 r. 5f.; *gir.DU* : *DU.a.ta* : *ina i-tal-lu-ki-šú* CT 16 39 i 5, cf. *gir.DU.na.ke_x* : *ina i-tal-lu-ki-šú* 4R 18* No. 6 r. 11f.; *nam.ti.la u₄.sud.da.šè i.bi.zu hé.en.LU.LU* : *balāṭ umē rūqūti maḥarki lut-tal-lak* let me live a long life in your presence ASKT p. 123 No. 19 r. 4

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and 6; *igi.bi.e.ne silim.ma di.di.da* (var. *du. du.dè*): *maharšunu šalmiš i-tal-lu-ki* (var. *-kám*) to live well-protected in their (the gods') presence AMT 102:11, var. from KAR 255 i 13f.; *ma.da ma.da.bi mu.un.súg.súg.gi.[eš]*: *māta ana māti it-ta-na-al-la-[ku]* they roam through land after land CT 16 9 i 24f., and cf. CT 17 15:4f. and PBS 1/2 116:33f.; *udug sig₅.ga¹lama.sig₅.ga¹hé.en.da.súg.súg.gi.eš*: *šēd dumqi lamassi dumqi lit-tal-la-ku ittiya* let the favorable *šēdu*-spirit and the favorable *lamassu*-spirit accompany me KAR 31:29f.; *igi DN ... mu.un.súg.gi.eš*: *ina maḥar^dNergal ... it-ta-na-al-la-ku šunu* CT 16 15 v 16f.; *a.lá.hul dingir MI.a.DU.DU*: *MIN DINGIR mut-tal-lik mu-ši* evil *alú*, demon who roams around at night CT 16 27:22f., cf. *lú.a MI.a.DU.DU*: *mut-tal-lik mu-ši* (said of the *namtaru*-demon) CT 17 29:11f., cf. also (said of Nergal) *en.[MI.a].DU.DU*: [*be-lum*] *mut-tal-lik mu-ši* 4R 24 No. 1:42f., ^dEN.MI.DU.DU *b[e-l]um mut-tal-lik mu-ši* Gössmann Era I 21.

a.ri.a mu.un.DU.DU: *ú-šá-li-ka namūiš* he turned (the country) into a desert 4R 20 No. 1:3f., cf. *u₆.di DU.a*: *ana tabráti šu-lu-kát* worthy to be admired 4R 18* No. 3 iv 19f.; *ur.bar.ra sila₄ šu.ti.a DU.a mèn*: *barbari ša ana leqē puhādī šu-lu-ki* (var. *-ku*) *atta* you are a wolf well able to catch lambs SBH p. 98 r. 11f., var. from Delitzsch AL³ 135, and cf. (in broken context) *túm.ma*: *ú-šá-lik-šú* CT 17 5 ii 21f.; *me.te nam.dingir.ra.ni.šē* *túm.ma*: *ana simat ilūti šu-lu-ku* worthy of a deity 4R 18 No. 1:8f., also *zag nam.lugal.e* *túm.ma*: *ana idi šarrāti šu-lu-ku* (a weapon) worthy of the side of a king 4R 18 No. 3:31f., *á.zi.da.mu gal.bi túm.ma*: *ina imniya rabiš šu-lu-ku* Angim III 44, *su.dingir.re.e.ne.ke_x gal.bi túm.ma*: *ana šir ili rabiš šu-lu-ku* 4R 18* No. 3 iv 3f., cf. also *nam.nin.a túm.ma*: *ša ana bēlūte šu-lu-[kát]* KAR 4 r. 17; *bá.ra.maḥ.a túm.ma*: *ša ana parakki širi šu-lu-kát* appropriate for a majestic dais KAR 4 r. 10.

ga-na // *al-ka* CT 41 40:1 (= Lambert BWL 70:1, Theodicy Comm.), cf. *NIGÍN* // *ta-a-ri* // *NIGÍN* // *a-lak* ibid. 5 (comm. to line 10), cf. *re-du-u* // *a-lak* ibid. 44 r. 15 (to line 219), and *ra-a-ša* // *a-lak* ibid. 41 r. 22 (to line 288); *a-šá-ri* // *a-la-ku* CT 41 30:5 (Alu Comm.), cf. *a-ri* // *a-lak* ibid. 18, and *ig-gu-uš* // *il-lik* ibid. 31 r. 1; [*šá-r*]*a-ru* // *a-la-ku* AfO 12 pl. 13:31 (Šurpu Comm.); *si* // *šu-lu-ku* // *si* // *ma-šá-lu* CT 41 40:13 (= Lambert BWL 72:37, Theodicy Comm.); *ni-iq-il-pu-u a-la-ku* Thompson Rep. 139 r. 1; *ḥa-a-qa* = *a-la-ku* LBAT 1577 i 14, see *ḥáqu* B; *SI.SÁ* = *i-še-rum šá a-la-ki* Izbu Comm. 153f., cf. *RI* = *a-la-ku* ibid. 538, *sa-da-rum* = *a-la-ku* ibid. 544; *šur-ru-u* // *a-lak* A II/1 Comm. 16'; ^{ra}RÁ = *a-la-ku* STC 2 pl. 53:8' (comm. to En. el. VII 130); [*pu-ur-ru*]-*ri* // *ḥa-ba-tum* // *šá a-la-ku* A VIII/2:200 comm.; *DU.DU NU ut-tar-am-ma* = *a-tal-lu-ku la ut-ta-ra-am-m[a]* = *a-la-ku la ú-šam-ad* CT 41 26:34 (Alu Comm.,

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to CT 40 27 Rm. 98:8); [*ad-riš*] *DU.DU* = *ad-ri-iš it-ta-na-al-lak* CT 41 25 r. 7 (Alu Comm., to CT 38 28:20); *SÚG* = *il-lu-ku* Ebeling Wagenpferde p. 37 Ko r. 8.

guāšu, nuāqu, atkušu, nuāšu, itmušu, akāšu, dálu, šarābu, ḥāšu, dalāpu, rapādu, šapāpu, lakādu, ba'ú, šadāḥu, leqú, emēdu, LI-a-NAM, árum, abāku = *a-la-a-ku* An IX 49–68, cf. [*gu-a-š*]*u, nu-[a]-šu, [x-x]-bu, nu-a-qu* = *a-la-ku* LTBA 2 2:335–38, dupl. ibid. 3 v 1f.; *atkušu, šanú, leqú, šāḥu, šarābu* = *a-[la-ku]* Malku II 91ff., cf. *le-qú-ú* = *a-l[a-ku]* An VIII 168, *ša-a-ḥu* = *a-l[a-ku]* ibid. 174; *a-ru-um* = *a-ba-[ku]*, *a-la-ku, qerēbu* CT 18 18 ii 11ff.; *e-re-šum* = *a-la-ku, na-du-ú* Malku VI 220f.

[*ri-tap*]-*pu-du, [x-x]-ḥu*, (two more broken equivalences) = *a-tál-lu-[ku]* CT 18 18 ii 14ff.; *MUŠ.DU+DU* // *as-qu-du* // ... *mut-tal-lik* Tablet Funck 2:7 (unpub., Alu Comm.); *a-ru-u* // *šu-lu-uk* to lead (incipit of a syn. list or comm.) ABL 335 r. 3.

[*da.DU*] = [*ga.DU*] = *lul-lik* Emesal Voc. III 168, for other finite forms of *alāku*, see OBGT VII 12–318 in MSL 4 p. 88ff.

1. to go, to move, to proceed in a specific direction — a) said of persons and animals — 1' in gen.: *enni e tal-li-ik* please(?), do not go (there)! MAD 1 315:14 (Oakk. let.); *adi* 10 *umī raminī uzakkāma a-lá-ak* I will clear myself (for exit permission) within ten days and will (then) depart BIN 4 6:17; *eri'um atta la ta-lá-ak-ma* you must not go away empty-handed (lest the gentleman feel bad) KTS 17:21; *miššu ša ... ana mutim ta-li-ki-ni* what is it (I hear) that you went to (stay with) a man? BIN 6 20:24 (all OA); *il-lik saḥādi* the hunter went away Gilg. I iii 46, cf. ibid. VI 177, and cf. *il-li-ku-ma qudmīš* DN *ūšibu* En. el. I 33; ^d*Naná ša ... tasbusuma tal-l[i-ku] tūšibu* [*qirib*] *Elamti* DN who had become angry, had left (and) stayed in Elam (for 1635 years) Thompson Esarh. pl. 17 v 11 (Asb.); *ullā a-li-ik māru* away! depart, darling (incipit of a song) KAR 158 r. ii 32; *ittazizza birkāšu ša il-li* (var. *-la*)-*ka bülšu* his knees failed him (Enkidu) because his animals have left him Gilg. I iv 27; *itti šāri lil-li-ku itti meḥē linūšu* they should depart with the wind, move (away) with the storm PSBA 37 195:13; *amēl Bērūti ina* [1] *elippi a-li-ik u amēl Šidūna ina* 2 GIS. M[Á] [*i*]-*la-ak u anāku i-la-ak gadu gabbī elippika gabbī ālija* the ruler of Beirut has (already) left with one ship and the ruler of Sidon is going to leave with two ships and I,

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myself, am going to depart with all your ships and my entire town EA 155:68f. (let. from Tyre); *panūja ana a-la-ki ana amāri panī šarri bēlija* my intention is to go to see the king, my lord, face (to face) EA 151:8; *u anumma i-il-la-ga-am ina ḥamuttišma anāku u PN* but now, I and PN will depart very quickly EA 166:30, and cf. *ibid.* 13; *anumma PN i-il-la-kam-ma u aḥija iltana'alšu* now PN will arrive (there) and my brother can question him thoroughly (as to whether I have shown him great honors) EA 20:66 (let. of Tušratta); *a-lik ša'alšunu* go, question them KBo 1 11:19, cf. *a-lik dububšunūši* *ibid.* r. 24; *a-li-ik-mi . . . ilāni išišunūtimi* go and take the oath against them JEN 360:41, cf. *a-li-ik-ma-mi eglāte . . . šullimmi* JEN 651:37; *a-lik-ma nāra ḥir-ri* go and dig the canal again TCL 9 129:15 (NB let.), and cf. *al-ki-ma ilāni šiši* CT 22 222:29 (NB let.); while heroic men turn around *il-lak šarru nasqu . . . ireddi* RN the noble king proceeds, Nebuchadnezzar leads the way BBSt. No. 6 i 22; *irtidibi ana GN it-la-ka* pursuing him, he left for Šupria (for other aberrant writings in this letter, note *i-DU-ka* line 5, *il-li-KAN-a-ni* line 6) ABL 251:19; we will observe and report to our king *ammar ubāni ša ūme il-lak* how many fingers it (the star) advances per day ABL 79 r. 8; *anākū al-lak* should I go? ABL 47:11; *tal-lak mātāti ina libbi takaššad* go ahead, thus you will conquer (all) countries (divine pronouncement) ABL 923:14 (all NA); *adi la il-la-ku šarru liš'al[šū]* the king should question [him] before he goes away ABL 853 r. 8; UD.6.KAM *ša MN ilāni il-la-ka itti ilāni . . . al-la-ka* the images will leave on the sixth of Addaru, I will depart with the images YOS 3 9:11f.; *kī lu māda la maršāku mala a-la-ku mašāku* (I swear) that I am very sick and cannot possibly leave *ibid.* 46:33; *a-la-ku ša šarri ibašši* there will be an outing of the king TCL 9 89:26 (all NB); PN pays one mina of silver to PN *ašar maḥri tal-lak-ka* and she may go wherever she pleases Nbk. 101:13; *ina dullu ša ištēn amēli al-lak u aneḥḥisma* I need every man for the performance of my task (lit. I go and I return through the work of one man) BIN 1 39:21 (NB let.), cf. *ul il-li-*

alāku 1a

ka-a u ul iḥhis (context obscure) KBo 1 10 r. 60 (let.); *rukūbu bēlūtišu rabītu a-la-ku u ta-a-ru* the vehicle befitting to his great lordship (for) the (processional) round BE 8 142:17 (NB), cf. 7 MU.DIDL *ša Marduk ina DU u GUR* the seven names of Marduk when (he makes the processional) round KAR 142 i 9, cf. also *ina a-la-ku u ta-a-ri ša išaddiḥu ana maḥrika* VAB 4 260 ii 35 (Nbn.), and (referring to messengers going to and fro) [*ša*] *a-la-ki u ta-ri-im-ma* EA 16:29 (MA let.), also *DU-ku u GUR-ra* Craig ABRT 1 81 r. 11; note the exhortative use of the imp.: *a-li-ik nādi aḥi la tarašši* go on, be not idle VAS 16 7:20 (OB); *al-ka tibā ina qaqqari* up, rise from the ground Gilg. P. ii 22, also *al-ki . . . qirinni jāši* Gilg. I iv 43, *al-ki atti atkaši* VAS 10 214 r. ii 34 (OB Agušaja); *a-lik nakirka tasa[kkip]* go ahead, you will overthrow your enemy CT 40 50 K.8682+:24 (SB Alu) and, wr. *DU-ik* *ibid.* K.4001+:52; *muk a-lik al-ka jamuttu . . . liršip* I (said): go ahead, each should build (a house) ABL 208 r. 11 (NA), cf. ABL 198:16, also *ina qāt . . . a-lik ba'e* Tell Halaf 110:12 (NA); *al-kam-ma . . . lu ḥatanī atta* Gilg. VI 7; *al-ka Adapa ammīni la tākul* EA 356:67, cf. *ibid.* 48 (Adapa); note the use of the ventive with a dative suffix or, when the verb is in the first person, instead of the dative: [*a*]-*ti-ma* [*a*]-*la-kam* until I go HSS 10 10:10 (Oakk. let.); *a-lā-kā-ma enīka ammar* I will go and see you personally CCT 4 43a edge 3 (OA), cf. *adi anāku al-la-kam-ma [x-x]-ku-nu ammaru* YOS 3 63:24 (NB let.); *anāku ul al-la-ka-am-ma ul aḥabbatkunūši* I will not go and despoil you EA 9:28 (MB royal let.); *ul ri-ka-ku-ma ul a-la-ka-ak-ku* I am busy, I cannot go to you VAS 16 124:12; *inūma lu-ul-li-kam-ma-an awat nakri imtaqtamma a-la-kam ul elē* even if I had wanted to go to you, I could not have gone as the incident with the enemies happened to me TCL 18 150:19 and 21; after a month *anāku ana še-ri-ka [a]-al-la-ka-a[k-k]um* I will go to you TCL 17 23:27; whenever you write me *kaspam lulqi'amma lu-ul-li-kam* I will fetch the silver and go to you VAS 16 65:20 (all OB letters); *lu tīde inūma a-la-ga-ak-ku* take note that I will go to you EA 164:44; *ḥarrānu karim anāku la al-la-ka*

alāku 1a

the road is blocked, I cannot go ABL 455 r. 12; *u anākumma lul-li-kam-ma akannaka ina panīka lu-me-en-na* (see *akanna* usage a) TCL 9 141:13 (NB).

2' in hendiadys—**a'** in first position: *il-lak ušša* (then) he (the servant) goes out straightaway MVAG 41/3 p. 64 ii 27 (MA rit.); *al-la-ka azzaza ina pan niqē ulā annaka anāku* should I go directly to be present at the sacrifice or should I (remain) here? ABL 50 r. 8 (NA); note the WSem. syntactical construction: *il-la-ak-ma RN ... ana RN₂ ... išpuramma mā* Niqmandu then wrote a message to Šuppilulī(u)ma as follows MRS 9 49 RS 17.340:9; *šumma RN ... i-te-lik iqabbi ana RN₂ ... mā* should RN, the king of Amurru, then say to RN₂, the king of Ugarit, as follows *ibid.* 143 RS 17.228:36.

b' in second position: *i'-ir a-lik* ^a*Kaka* En. el. III 11; *li-ti-qa lil-li-ka* ABL 433 r. 18, cf. ABL 701 r. 13, *e-te-qa il-la-ka* ABL 65 r. 5 (NA); *ir-du-u il-li-ku* Streck *Asb.* 70 viii 96 and 72 viii 123; LÚ.NAM.MEŠ *uḫ-ḫu-ru i-la-ku-u-ni* the governors will depart later ABL 409:16, and cf. *lu iḫ-ru-ub lu il-lik-an-ni* ABL 972:2; *taḫ-ru-ba ana GN tal-la-ka* you will go early to GN ABL 484:9, cf. *emūqika issi mada<k>tika nam-mi-iš al-ka* get your troops and camp going and come! ABL 242:6, cf. *na-mi-sá litan-ka annūriq ū-ta-mi-šu i-lu-ku* ABL 598:6f.; *ana GN e-ti-iq a-lik* ABL 814:6 (all NA).

3' with direction, purpose, etc., specified: *ana ma-ḫa-ar šalmiḫa ... li-il-li-ik-ma* he should go to my stela (and have the text read) CH xli 8; RN *ana ma-ḫar* ^a*Šamši il-la-ak* Šunaššura may go before the Sun (see the king face to face) KBo 1 5 i 40, cf. *inūma al-ka-ti ana ma-ḫar* PN EA 137:69; *qirib Bābili a[na maḫ]-ri-šu aqtibi a-la-ku* I gave orders to march against Babylon to meet him OIP 2 50:16 (Senn.); *kišpūša ... ina muḫ-ḫi-ša ... lil-li-ku* (var. *du-ku*) may her own witchcraft turn against her Maqlu III 126, cf. KAR 228 r. 7; *šīma ana mu-uḫ šarri al-ki* PBS 1/2 21:19 (MB let.); *ana UGU-ia ū-ul il-li-ku* they did not march against me Smith Idrimi 71, cf. *ana UGU-šu ana a-la-ki* to march against him CT 34 38 ii 5 (Synchron. Hist.),

alāku 1a

also *emūqa ... ana muḫ-ḫi-ku-nu il-la-ku* ABL 1106 r. 10 and ABL 1114 r. 16 (both NB); *mār šipri ša bēlini ana pa-ni-šú lil-li-ku* a messenger of our lord should go to him BIN 1 18:25 (NB let.), cf. ABL 749 r. 12, also *ana pa-ni bēlija ni-il-la-ka* CT 22 185:27; *ina ir-ti PN a-lik* go to PN ABL 128:9 (NA); *adi 5 GÍN kaspim a-li-ik* go up to five shekels of silver VAS 16 7:20 (OB), cf. KTS 30:22, BIN 6 28:29 (OA); *īnu PN ana ŠE.BA ana GN i-li-ku* when PN went to Lagaš for provisions BIN 8 129:8 (OAKk.), cf. *īnu PN in GN i-li-k[ā-n]i* *ibid.* 146:11, but *i-li-kam* *ibid.* 16; *ana Ešnunna al-ka-a-ma tēmkuḫnu maḫar ekallim šuknanim* go (pl.) to Ešnunna and make your report to the palace Sumer 14 19 No. 3:14 (OB Harmal), cf. *ana GN ana šērika ina a-la-ki-ia* Boyer Contribution 103:8 (OB let.); *kinanna la al-ka-ti ana Šumura* thus, I did not go to GN EA 107:48; *pīqat mār šarri pīqat LÚ ellu ištu Ḫatti ana Ugarit il-la-ku-ni* should either a prince or a nobleman travel from GN to GN₂ MRS 9 83 RS 17.382+:54; *3-šu ana mātāti Nairi lu-ú al-lik* I marched three times against the Nairi-countries KAH 2 71:3 (Tigl. I); *nagū šu'ātu ša ... la il-li-ku šar panī* this province into which no earlier king ever penetrated Borger *Esarh.* 56 iv 60; *attunu adi UD.25.KAM ... ana Bābili al-ka-a' ša ana Bābili la il-la-ku* leave (pl.) for Babylon before the 25th, those who do not leave for Babylon (will commit a crime against Gobryas) TCL 13 152:17f. (NB), and *passim*; *ana ereb* (var. *rabē*) *Šamši lil-lik* he (the ghost) should go west (i.e., to the region of the dead) BMS 53:19, var. from KAR 267 r. 12; ^a*Nabū ... ana ambassi il-lak* DN goes to the park ABL 366 r. 3, cf. ABL 427 r. 7 (NA); *ša ibaqqarušima ana me-e li-li-ik-ma* he who makes a claim against her goes to the water (ordeal) MDP 22 131:13, and *passim*, note *ana A i-da-li-ik i-te-la-a* MDP 28 405:17, and see sub *id* and *ḫuršānu*; *ana ekallim ina a-la-ki-šu awēlum iḫaddu* the man will experience a pleasant (reception) when he goes visiting the palace YOS 10 33 v 17 (OB ext.); *ana ḫarrān ūmakkal a-li-ik-ma* I started out for a one-day raid RA 8 65 ii 9, dupl. CT 36 4 ii 1 (OB royal); *ana sūqi* NU DU he must not go out into the street ABL 1396:10, and *passim* in

alāku 1a

hemer.; *mār šiprika ana māt nakri* DU-ak a messenger of yours will go to the country of (your) enemy TCL 6 2:8 (SB ext.); *ana êkāni kī al-la-ka* whither shall I go? YOS 3 106:33 (NB let.); *šēlibu la-pa-an* ^d*Šamši êki'am il-lak* where can the fox go (to hide) from the sun? Borger Esarh. 58 v 25; *bīt Irkalli ša a-li-ku-tu-šú la tajārū* the abode of Irkalla from where those who depart (for it) do not return (lit. "are not returners") LKA 62 r. 14 and 20, see Ebeling, Or. NS 18 36; *amūt Šarrukīn ša ik-li-tam el-li-ku-ma* omen (referring to) Sargon when he passed through darkness RA 27 149:17 (OB ext.); *inūma* PN *itti šādīd ašlīm* (wr. ÉŠ.GÍD) *ša* PN₂ *apparam il-li-ku* when PN crossed the marsh with the (boat) tower of PN₂ UET 5 607:48 (OB); note in math. texts: *šiddam kī maši al-li-ik* what stretch in length did I cover? TMB No. 171:3, and passim in such texts, also *pirkam mala al-li-ku ul ide* I do not know what extent I covered (proceeding) crosswise *ibid.* 179:7; *ina* KUR *Nullū[a] ana ta-am-ka-ru-ut-[ti] il-li-ik* he went to GN for trading HSS 9 2:8; *šumma munnabtu ištu Hat[ti] . . . ana mu-un-na-ab-du-ut-tim i-il-la-a[k]* if a fugitive goes (to GN) for refuge from Hatti KUB 3 16 r. 21; *ana muḫḫi* PN [*ana*] *ti-el-lu-ti-šu al-lik* I (the king) went to PN to rescue him KBo 1 4 i 14, and passim, cf. also *šarru ana ti-el-lu-ti-[-šu il-lak]* MRS 9 96 RS 17.79+:5'; ^d*Šamši* RN . . . *at-ta-la-ak ana multarriḫūtišu ša* RN₂ I, the Sun Šuppiliuma, went to (punish) the arrogant pride of Tušratta KBo 1 1:17; *a-la-ak naḫrāri al-li-[kam]-ma* I went to bring help VAS 16 93:16, and cf. *a-la-ak na-aḫ-ra-ri-[-im]* *ibid.* 25 (OB let.); *ša ana šūzub u ni-ra-ru-ut-te* (var. *ni-ra-ru-ti*) *ša* GN *il-li-ku-ni* who came to rescue and help the country GN AKA 40 ii 19, and passim in Tigl. I, note *ana na-ra-ru-ut* (var. *ri-šu-ut*) GN *lu il-li-ku-ni* (var. *DU-ni*) *ibid.* 75 v 75; [*a*] *na re-šú-ti-ia il-la-a[k]* MRS 9 286 RS 19.68:32, cf. also Streck Asb. 68 viii 32; *u* PN [*a*] *na ri-šú-ti la i-la[k]* *u naptara la ubbal* PN will not do auxiliary service nor bring a replacement (PN is a royal *marijannu*) MRS 6 80 RS 16.239:15; [*a*] *l-ka a-na ri-šú-ti-ia ana muḫḫišu* come to my assistance against him KBo 1 7:35 (treaty); *anāku ašrēki aštene'a al-li-*

alāku 1b

ka ana palāḫ ilū[tiki] I was assiduous in frequenting your holy places, I went to worship your majesty Streck Asb. 190:13; *awīlum ša ana bullīm il-li-ku* a man who went to extinguish (the fire) CH § 25:56; *ana ma-šar-ti ni-il-la-ka* we will perform (our) duty ABL 640:8 (NA); *rikis qablē ana a-la-ku ana panī šarri maḫir* he has received (the money paid in lieu of) outfitting (a soldier) to go to (do military service for) the king Dar. 156:9, also Dar. 164:13, cf. *ana šeri il-lak* Nbn. 839:5; *ana ḫa-ma-ti-ku-nu lu-ul-li-ka* KBo 1 10:17, and passim in Bogh., see *ḫamatu*, cf. also *ana a-a-li(!)-šú-nu la il-lak* ABL 222 r. 19 (NA); *šumma* ^tPN *ana DAM-ti i-la-ak u uššab* if the woman PN goes to (live with) a husband and stays (with him) JEN 444:20; the palace where annually DN *bēli ana parakki šātu ana a-ša-bi il-la-[k]u* my lord Aššur goes to take his seat upon that dais AOB 1 94 r. 2 (Adn. I); *ūmā annūri uttam-meša il-la-ka mā ana šulme ina ekalli al-lak* now he is about to start moving, saying, "I am leaving to pay my respects in the palace" ABL 411 r. 4 and 6 (NA); *adi la ana gizzu al-la-ku* before I go to the shearing CT 22 58:15 (NB let.); *ālam ša ana lawiḫū ta-al-la-ku(m) dūršu imaqqut* the wall of the city, against which you have set out to lay siege, will collapse RA 27 142:8, cf. *āl ta-la-ku-šu ina panīka innaddīma* the town against which you set out will be abandoned before you (arrive, you will conquer only empty bricks) YOS 10 42 iii 32 (both OB ext.); *ana šitulti e tal-lik* do not consult (with an idler) Lambert BWL 99:22; *ummān nakri . . . ēma* DU-ku . . . *imaqqut* the army of the enemy will collapse wherever it proceeds TCL 6 1 r. 33; *ēma* DU-ku *magir* wherever he goes he will find favor BRM 4 24:64 (*iqqur ipuš*); *ēma* DU-ku *la magir* wherever I go there is unpleasantness (at home—fights, in the street—altercations) KAR 228:18.

b) referring to secretions, blood, excreta, etc.: *ru'tu ina pišu* DU-ak spittle dribbles out of his mouth Labat TDP 192:36, cf. *ibid.* 22:40, AMT 106,2:2, and passim in med., also CT 28 41 K.8821:7, see AfO 18 74; *šumma amēlu ina dabābišu illātušu* DU.MEŠ if a man's spittle

alāku 1c

drivels when he speaks AMT 29,5:12, cf. Syria 33 122:6, also *illātušu* DU-ku KAR 199:9, and see *illātu*; note DU.MEŠ-*ma la* TAR.MEŠ drivels and does not stop AMT 28,2:2; A.MEŠ *ina pīšu maldariš* DU-ku water flows out of his mouth constantly Küchler Beitr. pl. 14 i 27, cf. *ma'ūšu ippīšuma i-lu-ku* Belleten 14 176:44 (Irišum); A.MEŠ *ina nappāšēšu* DU water flows out of his nostrils AMT 16,4:8; *šumma šīnātušu u riḥūssu* DU.MEŠ(var. -ak) if his urine and semen flow out Labat TDP 136 ii 45, cf. *ri[hūssu] ginā ina mušarišu* DU AMT 58,6:3, also AMT 61,1:9, *riḥūssu ina pīqi la pīqi* DU his semen flows out from time to time AMT 32,1 r. 11; *mē sāmūti ina šuburrišu* DU-ku red water comes out of his (the patient's) rectum Labat TDP 154:17; A.MEŠ *ina libbi* SAL.LA-šá *magal* DU-ku much secretion flows out of her vagina KAR 194 r. iv 29, cf. *mēša ana muḥḥi* DU-ku *ibid.* i 26 (rit.); *šumma amēlu lamšat ḥīlāti marišma magal a-li-kat* if a man suffers from hemorrhoids(?) and they are secreting much AMT 44,1 ii 14; if after having given birth *abunnassa* DU_g-at IR *a-la-ka la ikalla* her navel is split(?) and the sweat does not stop flowing KAR 195 r. 29; *šumma sin-ništu tulē šaknatma ina libbišunu šizbu* DU-ak if milk seeps out of a woman's breasts KAR 472 ii 8 (SB physiogn.); referring to animals: *šumma immerum upaṭūšu i-la-a-ka-a* if the nasal secretion of the sheep flows out YOS 10 47:17 (OB behavior of sacrificial sheep); *ina tulēša šizbu* DU (if) milk flows out of its (the virgin kid's) udder CT 28 38 K.4079a:16 and (referring to a lamb) *ibid.* 10 (SB Alu); *ša labbi il-la-ku damūšu* the *labbu*-dragon's blood flowed CT 13 34 r. 9, cf. *damū ina appišu* DU-ku blood is flowing from his nose Iraq 19 40 i 11, also Labat TDP 32:7, and *passim* in med., also *ana libbi uznēšu damu* DU-ak KAR 202 r. iv 23, and AMT 37,10:8; for *damu*, see also s.v. mng. 1b-1'; for *dīmtu*, see s.v. mng. 1b-1'; note the exceptional: *šumma ina ḥurri šamnu i-lak* if oil seeps out from a hole (in the wall) CT 38 16:66 (SB Alu).

c) other occs.: x *kutānū išti* PN *i-lu-ku* x *kutānu*-garments will leave with PN TCL 20 118:6; *mišal kaspim u werim ana Ālim i-lá-ak-ma* half of the silver and the copper

alāku 2a

will go to the City (Assur) AnOr 6 p. 22:20; *tértakunu appanišu li-li-ik-ma* CCT 2 25:27 (all OA); *idī elippim ša ana* GN *a-la-ki-im* . . . *idin* pay the hire for the boat which (he hires) to go to Sippar A 3534:37 (OB let.), cf. *elip* LÚ *mi-lim ula ti-la-ku ana* GN the warship should not proceed against Amurru EA 101:34; *naširtaka ana māt nakrim i-il-la-[ak]* your treasures will go to the enemy country YOS 10 23 r. 2 (OB ext.); as my lord knows *šattam šuripum il-li-ik-ma šattum ana alpī ḥabī'at* the frost is gone this year so that the spring (grass) is fine for the cattle TCL 17 40:17 (OB let.); *ul tušārīšunūtima* GÍR.UD. KA.BAR *šarrim i-la-ka-ak-kum* if you do not lead them here, the bronze dagger of the king will come against you Sumer 14 54 No. 28:24 (OB Harmal); *[un]qu šarri . . . ana pani bēlini tal-lak-ku* a sealed order of the king (concerning the cattle) will go to our lord (let us hear about it) BIN 1 72:21 (NB let.); *minā ṭēnka il-li-ik kapdu ṭēnka lušme* what order of yours did go out? Let me hear your order quickly CT 22 191:35 (NB let.); note: *ana* . . . *ilī* DU-ku *suppūa* my prayers ascended to the gods Gilg. IX i 11, *ana* ^d*Marduk* . . . *il-li-ku suppūa* VAB 4 94 iii 44 (Nbk.); *ana kaspika šūquri labūa il-li-ik* I coveted your precious silver KAR 45 + 39:13 (SB); *ša amēlu Parsaja asmarūšu rūqu il-lik* (you will understand) that the lance of the Persian has traveled far VAB 3 91 § 4:28 (Dar. Na); *šumma ina pūtišu* AN.TA DU-*ik* if he loses (hair) on (lit. if the hair goes from) his upper forehead Kraus Texte 6:71 (SB physiogn.), cf. SÍG.BABBAR DU the gray hair will fall out AMT 6,5:1; if his hair *ullušiš* (hardly <š>*ullušiš*) *al-ka-at* Kraus Texte 3b ii 47, cf. *māšiš la al-ka-at* *ibid.* 49 and dupl. 4c ii 22'f., but *šārat irtiša adi abun-natiša* DU-*ma* (if) the hair on her (a pregnant woman's) chest reaches to her navel KAR 466:6 (SB physiogn.); *ana pan eršeti* DU-*ak* (the plant) is a creeper (lit. goes on the surface of the ground) STT 93:58, also *ibid.* 63, etc. (series *šammu šikinšu*).

2. to come—a) said of persons, gods, animals—1' with ventive: *anāku ištu* GN *a-li-kam-ma* PN *ašbatma* I came from GN and seized PN BIN 6 188:9; *miššu ša* PN *i-lá-kà-*

alāku 2a

ni-ma tuppaknu ištišu la i-li-kà-ni why does PN come here repeatedly but no letter of yours has (ever) come through him? CCT 2 42:4 and 6; *ittuārišu atti al-ki-im* come here when he returns CCT 4 28a:27 (all OA); *riqūs-su la i-il-la-kam* he must not come here empty-handed VAS 16 140:20 (OB let.); *ki ū-mi ta-la-ka-am immutti* when you come before (me) CT 15 4 ii 10 (OB lit.), cf. *ana mahrija li-li-ka-nim* TCL 17 27:21, *piqat ana šerika i-il-la-ku-nim-ma* never mind if they come to you (and complain) TCL 18 91:12, *al-ka-a-ma . . . buqma* come here and pluck (the sheep) TCL 18 116:11 (all OB letters); *nakirka ina libbi mātišuma idabbub ū-li-i-la-ka-ak-kum* your enemy will plot in his own country (and) will not come against you RA 27 142:6 (OB ext.); *alkam ālam luddinakkum* (there may be someone in the city who will say to you) “Come, I will surrender the city to you” Laessøe Shemshara Tablets p. 77 SH 812:23; *al-ka lu-li-ka* MDP 18 250:1; *ana aḥḥi-šunu ša i-la-ku-ni izzazu* they (the brothers who have divided the property) assume responsibility toward any of their brothers who come (with a claim) TCL 1 89:16 (OB); *ina ūmi bēl eqli il-la-ka-an-ni* the day the owner of the field comes back KAV 2 v 24 (Ass. Code B § 13); *mašarta ša šarri atā turammae tal-lik-a-ni* why did you (pl.) leave the king’s service and come here? ABL 186 r. 2 (NA); LÚ.SAG . . . *lil-li-ka* (text *li-lil-ka*) *līmur* the official should come here and see (for himself) ABL 493 r. 9 (NA); *šar Ḥatte i-il-la-ga-am ina GN u la ile’e a-la-ga* the king of Hatti has arrived in Nuhašše and so I cannot depart EA 164:22; *aššum minī ta-al-la-ka šumma mithuši ta-al-la-ka al-ka* for what purpose are you coming? If you are coming for a fight, come on! KBo 1 3:38f., note *ana mithuši ana panija it-ta-al-ku* KBo 1 2:23; *muhḥi^d Šamši ammīni la tal-li-ka* why did you not come to the Sun (ever since you became king of Ugarit)? MRS 9 191 RS 17.247:9; *ḥarrāna ana šepēšunu šukunma lil-li-ku-nu* give them orders to march so that they can come TCL 9 141:36 and *ibid.* line 19 (NB let.); *mār šipri ša šarri ana panini lil-li-kam-ma* ABL 264 r. 7, and cf. *mīnamma ana panija ul il-li-ka* YOS 3

alāku 2a

187:32, and *passim* in NB; *al-ka[m-ma] šarra ittini pilah* come and serve the king together with us RA 25 58 No. 8:4 and *ibid.* p. 78 (NB), cf. *al-kam-ma . . . išamma* come and take (the wool) away YOS 7 78:8 (NB); *itteme kī adi UD.X.KAM . . . al-la-kam-ma* he took the oath, “I shall come before the xth day” Dar. 176:6; [*šī*]ḥi u *pāqarānu ša ana muḥḥika il-la-ka pūt našāka* I assume guaranty against anyone who comes with a claim or contestation against you YOS 3 148:25 (NB); *ina MN PN il-la-ka ina kutal PN₂ . . . izzaz PN* will appear (in court) in MN and assume guaranty for (his slave girl) PN₂ ADD 166:4, cf. *šumma la il-li-ka* *ibid.* edge 1; with respect to PN (the crown prince) *lil-li-ka ṭāba ana a-la-ki* he may come (for an audience), it is a good (time) for coming (to see the king) ABL 406 r. 10f. (NA); *al-ki itrubi ana bitini* come, enter our house ZA 32 174:45 (SB inc.); *il-li-ka adi mahrija* he came before me Streck Asb. 66 viii 7, also *ina irtija il-li-ku-u-nim-ma* *ibid.* 16 ii 33; *ana mīnim il-li-kam* why did he come? Gilg. P. iv 14 (OB); *ilī lil-li-ku-ni ana surqīni Enlil a-a il-li-ka ana surqīni* (all) the gods may come to the offering (but) Enlil must not come to the offering Gilg. XI 166f.; *emārū rāqūtum la i-lu-ku-nim* the donkeys must not come here unladen KT Hahn 1:22 (OA). With *alāka epēšu: a-la-kam ep-ša-am-ma* come here TCL 18 89:9, cf. *a-la-kam [ep]-ša-nim* *ibid.* 149:12, also *a-la-kam li-pu-šu-nim* TCL 17 64:14, and *passim* in OB letters, see *epēšu* mng. 2c (*alāku*), also Syria 19 119:15 (Mari); in perfect: *šumma ana ITL.2.KAM la i-tal-kam* if he does not come back within two months TCL 4 67:13 (OA); *urram inūma at-ta-al-kam* tomorrow when I have arrived Sumer 14 70 No. 45:14, cf. *inūma awilum it-tal-kam-ma ṭēmni nītamru* when the master has arrived and we have studied our situation *ibid.* 62 No. 36:13 (both OB Harmal); *ina ūmu mukinnu it-tal-kam-ma PN uktinni* should a witness appear and testify against PN YOS 7 26:1 (NB), cf. *ultu Elamti at-tal-ka* ABL 266 r. 5 (NB); in personal names: *ŠEŠ-DU-kam A-Brother-Has-Arrived* PBS 2/2 76:7, and *passim* in MB and NA, see Stamm Namengebung p. 55 and 130.

alāku 2b

2' other forms: *ḥarrāni ammīšam ina a-lá-ki-a ḥurāšam . . . ušabbāka* my trip (brings me) there, when I come I shall pay you the gold BIN 4 62:12; *a-lá-kam la imtu'unim* they did not want to come CCT 3 49b:8, cf. Kienast ATHE 45:17 (all OA); *mussa ina a-la-aki* when her husband comes back KAV 1 v 11 (Ass. Code § 36); *mīnu a-la-ku mānahtika* why did you take the trouble to come (here)? Gilg. P. iv 19 (OB); *a-lak mār šiprija . . . išemēma* he heard of the coming of my messenger Streck Asb. 60 vii 29, cf. *a-lak ummānija išemēma* Borger Esarh. 47:54, also *a-la-ku ša il-lik-u-ni-[in-ni] isseme* he heard of their coming ABL 158:11 (NA); *ša a-lak ilūtišu . . . ušalla* I prayed for his divine intervention Streck Asb. 262:28; *šaprāku al-lak u'urāku adabbub* I have been sent and (here) I come, I have been given orders and (now) I speak Maqlu I 61; *minā tal-lak* ^dNamtar why do you come, DN? AnSt 10 122 v 16 and 45; (a field) *ina ḥarrāni ša GN šumma ištu GN₂ ta-la-ak* on the road to GN when you come from GN₂ JENu 371:7 (= A 11918); *kī . . . ana adannika ul tal-li-ku* YOS 3 59:15 (NB let.).

b) said of the coming of the flood: *mīlum gapšum i-il-la-kam* a mighty flood will come YOS 10 25:58; *mi-lu mu-ga-li-lu i-la-k[a-am]* a ruinous flood will come RA 38 80:8, *mi-lum x-ḥu-ra-a i-la-ka* the flood will come . . . YOS 10 17:58, *mīlu taḥdum i-la-ka-am* RA 44 40 MAH 15874:21, and passim in OB omen texts, *inanna mīlum il-li-kam-ma* LIH 88:9 (OB let.).

c) other occs.: *ṭuppašunu li-li-kam* CCT 4 9b:31 (OA), cf. *ṭuppi aḥātija u našparki ul il-li-kam-ma* neither a letter from (you) my sister nor your messenger arrived here VAS 16 1:28, and passim in OB; *kunuk ālim ina i-di-i-šu il-li-ka-am* (for transl., see ālu mng. 2b) UET 5 246:10 (OB); *kī udīni egirtu ša ekalli ina muḥḥija la ta-lak-a-ni* since no letter of the palace has yet reached me ABL 1015:17, cf. *egirtu ta-ta-al-ka* ABL 241:8, and passim in NA letters; *šipirtu ša bēlija ana muḥḥi tal-li-ka* YOS 3 71:20, also ibid. 29, cf. *šipirtu ša bēlija ana pani* PN *tal-li-kam-ma* ibid. 13 and YOS 3 128:19 (all NB); *našpirtaka ana GN ana šērija li-li-kam-ma* KTS 37b:11, and cf. OIP 27 9:21 (OA); *ūmu ša unqu ša šarri . . . ina*

alāku 3

pani ardāni . . . ta-lik-an-ni the day when the sealed royal order came to the servants (of Ištār) ABL 533:11; 3 4 *unqāta ša šarri ana panija it-tal-ka-nu* three or four letters with the royal seal (on them) have come to me TCL 9 119:13 (NB); *šazbussu . . . ša tal-la-kan-ni* the delivery which will arrive ABL 546:7 (NA); *išti bātiqim awatka li-li-kam-ma uznī piti* your report should come to me with the (next) departing messenger, do keep me informed CCT 3 42a:28 (OA); *tértaka annitam la annitam li-li-kam* in any case let your report reach me TCL 19 29:30 (OA); *a-mat-su-nu ibašši ša il-li-ka* there is a report concerning them which came here ABL 436:17 (NB), cf. *tēmu . . . la i-li-ka* ABL 200 r. 2 (NA); *narkabtu ša ana É akīt tal-lak-u-ni ta-la-kan^{an}-ni bēlša laššu* the chariot which goes again and again to the *akītu*-temple (but) its lord is not on it KAR 143 r. 15 (NA), see von Soden, ZA 51 138:66; *kaspīšunu la it-tal-ka* their silver has not arrived AJSL 29 16 No. 14:3 (NA let.), cf. *ḥurāšu . . . lil-li-ka* ABL 531:9 (NA); *miḥirtu lil-li-kam-ma aj ipparku* let receipts come in for me and not stop ZA 32 172:36; *qanūmma ša tal-li-ka-a* you, arrow, who flew here (return to your canebrake) RA 46 30:25 (Epic of Zu), and ibid. 36:41; *elip-pātum arḥiš li-el-li-ka-ni-i-im* TCL 17 9:19 (OB let.); *kī libbišu ti-la-ku-na elippātīšunu u telqūna ḥišiḥtašunu* their ships come at their pleasure and take away what they want EA 126:12, cf. *arḥiš mugirra . . . lil-li-ka* ABL 1369 r. 5 (NA); *šumma ittu ina šamē du-kam-ma* if a sign occurs in the sky CT 34 11:30 (= ABL 1391); *idāti ina nubatti it-ta-al-ku gabbīšunu ittašru* signs have occurred overnight, they have watched all of them Thompson Rep. 55 r. 2 (= ABL 993), cf. *ittu e-kil(?)-ti ta-at-tal-ka* ABL 1216 r. 4, cf. ibid. 3, also *idāti mala il-li-ka-ni* Thompson Rep. 272 r. 7, cf. also ibid. r. 15, for other refs., see *ittu* A mng. 2a.

3. to move about, to walk about, to live, behave, act, to serve, to do service, to be loose and movable, displaced, to be on the move (said of eyes), to fluctuate (said of prices), to run (said of water), to burn, to go (said of fire), to blow (said of wind), to fall (said of rain), to trail (said of smoke), to come, to pass

alāku 3a

(said of time), to run (said of a road), to fit, to be meant for — **a**) to move about, to walk about (said of persons, animals, celestial bodies, etc.): *šumma amēlu qablāšu lu ina DU-šú lu ina šalālišu* TAG.GA.MEŠ-šú if a man's hips hurt him whether he walks about or is lying down AMT 60,1 ii 22; if a man's legs are unsteady and *ina DU-šú ana panīšu imaqqu*t he falls on his face when walking Labat TDP 22:40, cf. [*šumma a*]mēlu *ina a-la-ki-šú ana panīšu imqutma* ibid. 190:16, cf. also Kraus Texte 22 iv 18ff., 5, 13, 15, and 17; *esirtu ša ištu bēlti[ša] ina ribēte tal-lu-ku-ú-ni paššunat* a concubine who walks about on the city square with her mistress wears a veil KAV 1 v 59 (Ass. Code § 40); *parīka ša šitmura a-la-kám* (var. *la-sa-[ma]*) your mules whose pace (var. running) is terribly fast KAR 246:12, var. from BMS 60:15, cf. *kīma UR.MAḤ e-zi a-la-ka-am* (the arrow) is as swift as a lion Sumer 13 97:5 (OB inc.); *ašḥur al-li-ka kališina mātāti* I roamed around in all the countries Gilg. X v 25; *šar Akkadi . . . kišād Purattu DU-ma* the king of Akkad marched along the bank of the Euphrates Wiseman Chron. p. 66:19, cf. ibid. 58:41; *milla gallé a-li-ku KA.LU im-ni-šú* the troop of devils who . . . march at her (Tiamat's) right En. el. IV 116, see also *imnu* mng. 2; *šumma alpum sūgam ina a-la-ki-šu* if a bull as it walks along a street CH § 250:45, cf. (a man) SIL *ina DU-šú AfO 18 76 A 12* (OB omens), also E.SÍR *ina DU-šú Iraq 19 40 i 3*, *lul-lik sūqa* BMS 13:9; *enūma tál-la-ku* EDIN when you (Dumuzi) walk in the steppe KAR 357:52, see also *urḥu, tūdu*, etc.; *ša urra tal-li-ka u mūša tassahra* in the daytime you (the sun) are traveling along and at night you are returning Lambert BWL 128:44; *šumma Sin ina DU-šú uttaḥḥas* if the moon is held back in its progress ACh Sin 3:44, also, wr. *ina a-la-ki-šú* Thompson Rep. 84:1; *il-lak ú-šu-um-ma* (the planet) is moving on Thompson Rep. 235:4, cf. *ana ribīšu il-lak* ibid. 272 r. 5; for *alāku* used for the direct motion of a planet, see Neugebauer, ACT 471 s.v. du.

b) to live, behave, act: *ina dannatim i-il-la-ak* he will live in hardship AfO 18 65 ii 25 (OB physiogn.), cf. *ina kīnātīm i-il-la-ak* he will live in righteousness ibid. 23, *ina išarā-*

alāku 3c

tim i-il-la-ak ibid. 27, *ina balātīm i-il-la-ak* ibid. 66 ii 41; *bēl bitī šuāti* DIŠ *lalīšu i-lak* the owner of the house will live in opulence CT 38 10:17; *ekliš* DU-*ak* he will live gloomily CT 38 48 K.3883 ii 56 (SB Alu), for refs. with *ittanallak*, see *ekliš*; as to the laying of the foundation *laššu ša la pī ša šarri la al-lak* it is not feasible, I cannot act without an order from the king ABL 471:23 (NA); [*i*]na *muhḥi pī ša ākil karši . . . la tal-lak* do not act at the instigation of a slanderer ADD 646 r. 15 (NA), cf. (with *ana pī*) ARM 1 61:37, RT 19 107:13 (NB), *akī pī mamma la tal-la-ka* YOS 3 22:21, and passim in NB; dear brothers, do not resort to a lawsuit *šuhuṭ libbim la ta-la-kà* do not act rashly KTS 4b:26 (OA); in personal names: *I-na-an-ni-ša-DU-ak* I-Act-Upon-Her (the goddess')-Consent BE 15 163:46, and see, for the name type *Ina-šār-DN-allak*, Stamm Namengebung 196 f.

c) to serve, to do service: *panā inūma ina rēdīka a-al-la-ku x eqlam šabtāku* formerly when I was doing service among your *rēdū*-soldiers I held x (bur of) field OECT 3 54:9, cf. PN *ina rēdī i-il-la-ak* TCL 17 67:7, also *ina UKU.UŠ.MEŠ ul a-al-la-ak* CT 6 29:17, and see mng. 4a-2' sub *rēdūtu*, see also mng. 5c; PN *šú ina MU.MEŠ-ma i-il-la-ak* this PN should serve only as a baker LIH 1:21 (all OB), also PN *itti MU il-la-ak-ma* WZJ 8 573 HS 115:21 (MB let.); *inanna a-la-ak ša bitim qerumma mamman ul aṣṣudam* now the (time to do) service for the estate is near (but) I could not send anybody Sumer 14 62 No. 36:9 (OB Harmal); *kīma ina tēbibtīm qātk[a] il-li-ku . . . tašpuramma* you wrote me that you have been busy with the release of obligations ARM 1 82:6; the hire of a hired man is one shekel of silver, his provisions are one PI of barley ITI.1. KAM *i-la-ak* he serves for one month Goetze LE § 11 i 37, cf. *amatka ša ina hiššatīm il-li-ka* RA 15 140:15 (OB); *itti rē'i itti wa[ttari] i-la-ak* he will do service among the shepherds and among the *wattari*-men MDP 23 200:49; *ana idīšu il-lak* he will do service for hire Dar. 158:4, cf. *itti elippi il-lak* ibid. 7; *šumma ēšidi la i-lak* if a harvester does not work KAJ 11:13, cf. *ina turēzi e-ši-di i-lak* the harvester will do work at harvest time ibid. 12; *ina*

alāku 3d

mārē šipru šarri la i-la-ak he will not do service as a messenger of the king MRS 6 105 RS 15.109+ :54.

d) to be loose and movable, displaced (in ext. and med.): *šīrum imittam li-il-li-ik šumēlam li-[zi-iz(?)]* the “flesh” to the right should be loose, to the left [firm] RA 38 85:4 (OB ext. prayer); [*šumma tu*]līmum *a-li-ik* if the spleen is loose (or: displaced) (preceded by 2 *tu*līmū *istēniš izzazzu*) YOS 10 41:58, cf. *šumma* KI.GUB . . . *a-lik u tarik* *ibid.* 63:4; *šumma* ZI (= *sikkat šelim*) [*ištu*] *imittim ana šumēlim i-la-ak* if the breastbone moves from right to left YOS 10 45:5, cf. *ištu šumēlim ana imittim i-la-ak* *ibid.* 6, cf. also *ibid.* 19; *aliktu : kašittu : šumma* ŠÀ.NIGIN *al-ku* looseness (or: displacement) (means) conquest (as shown by the omen) if the coils of the intestines are loose CT 20 39:2 (SB ext.), also, wr. DU KAR 439:2, cf. *šumma tirānu . . . ana panišunu* DU.MEŠ if the intestines are loose (or: displaced) in the front BRM 4 13:58; *is-ru . . . al-ku* (see *isru* B) CT 30 18 83–1–18,458 ii 6 and 8; *šēp imitti a-li-kāt* CT 30 19 r. ii 9 (SB ext.); *šumma rēš ubāni* BAR-ma GAB KI.TA-tum DU-ik if the top of the “finger” is severed, split, and the lower part is loose KAR 423 r. ii 25, and passim in this text, cf. also PRT 44 r. 13; *šumma padānu kabis* KI.TA-tum DU-ik TCL 6 5 r. 13, see also *elītu* mng. 5b, cf. also, wr. DU-ik PRT 44 r. 13, 124:5, 131:8, etc.; *šumma rēš libbišu ana emšišu* DU-ak Labat TDP 114:35’.

e) to be on the move (said of eyes): *iššēr awēltim e-in-kà li-li-ik* keep your eyes on the lady OIP 27 26r. 10, cf. *aššēr amātini . . . e-kà li-li-ik* Hrozny Kultepe 65:18, also *iššēr* PN *in-kà li-li-ik* TCL 14 13:35, *e-ni-ki ina šērišu li-li-ik* TCL 20 105:17, cf. *ina unūtīm e-kà li-li-ik* CCT 4 20b:20, and passim in OA; *šumma amēlu* IGI^{II}-šú *il-la-ka mamma uša’dar* if a man’s eyes go around (in his head) and he (thus) scares people Ebeling KMI 55:18 (SB); for *ittanallaka*, see mng. 5c.

f) to fluctuate (said of prices): *ki.lam al.DU.a.gin_x* according to the rate then current PSBA 39 pl. 5:7, note *ki.x.lam i.DU.a* YOS 5 147:8, KI(?) .LAM(?).X I.DU.A.GIN_x *še’am*

alāku 3h

Ì.ÁG.E VAS 8 87:8, and, wr. KI(?) .X.LAM(?) 88:9, cf. *ma-ḫi-ra-at i-la-ku* PBS 7 3:15 and 4:26, also VAS 8 36:9, 47:10, VAS 9 189:9 (all OB), see also Ai. II, Hh. II, in lex. section; *sabītum ma-ḫi-ra-at i-la-ku* (var. *i-il-la-ku*) *šikaram inaddinšum* the innkeeper will sell him the beer at the going rate Goetze LE § 41:31; *maḫīrat i-la-ku še’am imaddad* he will pay the barley at the rate then current MDP 23 199:6; KI.LAM.MEŠ *še’um il-lu-ku annaka iḫiat* KAJ 61:10 (MA).

g) to run (said of water): *mú ša inanna ina nār* GN *i-il-la(!)-ku(!)* the water that is now running through the GN canal TCL 7 39:17 (OB); <*ultu*> *bābišu adi šiliḫtišu ašar mēšu il-lak-u’* from its (the canal’s) inlet to its outlet wherever its water goes BE 9 30:6, also, wr. *il-la-ku-’* *ibid.* 52:3, 65:8, 67:3 and 7, also PBS 2/1 39:2; 5 *nārāti ultu Nār-šarri il-la-ka-nu mé ša mamma išši alla ša Bēlti-ša-Uruk* five canals flow out of the Nār-šarri Canal, he took water from all of them but the DN (canal) BIN 1 44:28 (all NB); 30 *šanāti mé ina libbiša ul il-li-ku* for thirty years no water had run in it (the canal) AKA 147 v 22 (Aššur-bēl-kala?); uncertain: (a field situated) *ina iltānu ḥarrāni ašar ḥa-ar me-e i-la-ku-ni* JEN 83:13; *mú il-la-ku izīqu šāru* (where) water flows (and) the wind blows Lambert BWL 58:39 (Ludlul IV); for *mīlu*, see mng. 1b–3’, see also (with *itallaku*) *jarḫu; naḫlum ša* GN *u naḫlum ša* GN₂ *ina* UD.I.KAM *il-li-ku-nim* the wadi of Dir and the wadi of Mišlan flooded the same day ARM 6 3:8; *šumma mú ša kīma marti* IGI-šú-nu *ina nāri* DU-ma if water that looks like bile passes through the river CT 39 16:48 (SB Alu); *lumnu kišpū . . . itti mé ša [zumri]ja u musāti ša qātēja [ana mu]ḫḫi šalam pūḫi lil-līk* let (all) the evil (and) the witchcraft flow over the substitute figurine (of my enemy) in the water (in which I have washed) my body and the dirty water (in which I have washed) my hands Maqlu VII 137.

h) to burn, to go (said of a going fire): *šumma kinūna šarru ana ^dMarduk ippuḫma ina* GI.ḪI.A DU-*i*[k] if the king lights a censer for Marduk and it burns with reeds CT 40 39:43, also (with *šurmēnu, asu, erēnu* woods)

alāku 3i

ibid. 44ff., and passim in this text, note DU-*ik-ma ibli* burns but goes out ibid. 50, cf. also *ina libbišu išātu i-lak* CT 39 36:87 (all SB Alu); they sprinkle oil, make sacrifices ŠIM.ĪI.A *il-lu-ku* the incense burns Craig ABRT 1 23 ii 31; *ṭābūtu illaku ša napīšu* . . . NÍG.NA.<MEŠ> *il-la-ku ša burāši* the sweet smelling incense (burners) glow, the censers glow with juniper Pallis Akitu pl. 8:8f., cf. NÍG.NA DU-*ak* 4R 25 ii 15.

i) to blow (said of wind), to fall (said of rain), to trail (said of smoke): *iltānum i-la-ak* the north wind will blow ZA 43 309:7 (OB astrol.); *ūm šūtu DU-ku kakka la teppuš* when the south wind blows do not fight a battle CT 31 29 r. 15 (SB ext.); if the king departs for Nippur for sacrifices *šūtu DU-ik* and the south wind blows CT 40 40 r. 58, cf. ibid. 60ff., cf. also *šumma ūm amēla ana NUN-ti iškunu šūtu DU* ibid. 39 r. 52 (SB omens); 6 *urrī u [7] mušāti il-lak šāru* the wind was blowing for six days and seven nights Gilg. XI 128, cf. *il-lik šā-a-r[u]* CT 13 43 ii 7 and *il-lak šā-a-ru* ibid. 9 (Sargon legend), also *[li]-il-li-ik šāru* YOR 5/3 pl. 1 (= BRM 4 I) i 14 (Atrahasis); *lil-lik šāru* AMT 65,7:6 (SB inc.); *šūtu it-ta-la-ak* the south wind blew ABL 405 r. 22 (NA); IM.MEŠ NU.DÙ.GA.MEŠ (gloss: *šā-ra-a-ni la ṭa-bu-u-ti*) *ana māti il-la-ku* evil winds will blow against the land Thompson Rep. 112:8 (NA); IM.MEŠ DÙG. GA.MEŠ DU.MEŠ KAR 421 p. 375 iii 5 (SB prophecies); IM.4 DU-ku TCL 6 16 r. 41 (astrol.); *zun-nū u mīlī* DU.MEŠ RA 13 30 Rm. 122 r. 16 (SB Alu), and see *zunnu* usage c and *zinnu*; *zunnu nalšu ina eqlātikunu* . . . *lu la* DU-*ak* (vars. *i-lak*, *il-lak*) neither rain nor dew should come on your fields Wiseman Treaties 532; *šamātu laziztu il-lik-ma* it rained constantly OIP 2 88:43 (Senn.); *rādum i-la-ak* there will be a cloudburst YOS 10 31 x 25 (OB ext.); *šumma ina MN abnu DU-ik* if there is a hailstorm in MN Thompson Rep. 20:5; *šumma qutrinnu a-la-ak-šu šalim* if the smoke's trail is black PBS 1/2 99 i 17, cf. *a-la-ak-šu ana imittim lawi* its trail is coiling towards the right ibid. ii 2, and passim in this text; *šumma NA ina sarāqika šumēlšu i-la-ak imit-tašu la i-la-ak* if, when you scatter (the incense), the smoke rises to its left but does

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not rise to its right UCP 9 p. 373:3, and passim in this text (both OB smoke omens).

j) to come, to pass (said of time) — **1'** (in the ventive) to come (said of a period of time in the future): *ezib ša Nibas ša i-lá-kà-ni ana šanim ša Nibas išaqgal* he will pay in the coming Nibas (season) not counting the next Nibas (season) KTS 43b:6, cf. *ana ša Parka ša i-[lá]-kà-ni* Kienast ATHE 2:9, [*ina*] *ša Pirka ša i-la-kà-ni* Hrozny Kultepe 191:37, for restoration, see ZA 53 178 n. 21, cf. also *iḫharpī* (for *iḫharpim*) *ša i-lá-kà-ni <išaqgal>* Kienast ATHE 6:6, *ana ḫamuštum ša i-lá-kà-ni* in five days (lit. by the next five-day week) TuM 1 11c:9; note *kīma šattum ana panīša i-lu-ku-ni* when the spring advances TCL 19 35:7 (all OA); *ina šattu ša i-la-ku-ni* (he will pay) in the coming year HSS 13 463:8 (Nuzi).

2' to pass (said of a period of time) — **a'** with the period of time as subject: since you departed 20 *ūmū la i-li-ku* not twenty days had passed (and PN and PN₂ quarrelled) BIN 4 83:14; *ūmūka 7 ḫamšātum i-ta-al-kà* as to your term, seven *ḫamuštu*-periods have passed KTS 1a:14, cf. *ūmūšunu 15 ḫamšātum i-li-ku* CCT 5 27b:6, cf. also *ana GN illakma 4 ḫamšātum i-la-kà-ma kaspam ušēbalamma* MVAG 33 No. 269:14, coll. MVAG 35/3 p. 189 (all OA); *inanna ebūrum it-ta-la-ak* now the harvest is over LIH 33:19 (OB let.), cf. *šattum it-ta-la-ak* a whole year has passed (but you did not send me the information) CT 4 33a:5(!) (OB); *udīna uraḫ ūmāte la il-la-ka* not even a full month has passed ABL 46 r. 13 (NA), cf. *annūrig ITI gammur it-ta-lak* the month (Simānu) is now completely gone ABL 673 r. 4 (NA); 2 ŠU.ŠI 39 *šanāti ištu palē* RN *il* (var. *i-li-ka-ma* AOB 1 120 iii 38 (Shalm. I), cf. Weidner Tn. 16 No. 7:28; *itti qātē misāti il-lak ṣamšu* with (eating and) washing one's hands (lit. with washed hands) the time (lit. the day) passes Lambert BWL 144:13; *ūmē ina nasāḫi [M]U.ME ina a-la-ki* when the days passed, the years went by AnSt 5 98:8 (Cuthean legend).

b' with the period of time as object, verb in the sing., subject not specified: *appāḫ* 10 *ūmē* 2 ITI.KAM *u* 3 ITI.KAM *i-li-ik-ma* instead

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of ten days, two months, even three months, have passed KTS 1a:10 (OA), for a construction with the period as subject in line 14, see above mng. 3j-2'a', cf. ITI.5.KAM *i-lá-ak-ma* x MA.NA *kaspam* ... PN *ana* PN₂ *išaqgal* TCL 21 213:21, 3 ITI.KAM(!) *i-li-ik-ma* BIN 4 42:35, 5 ITI.KAM *i-lá-ak-ma kaspam išaqgal* MVAG 33 No. 228:27, ITI (or UD) 15.KAM *i-lá-ak-ma* ibid. No. 158:8; *ki-⟨a⟩-ma* ITI.3.KAM *i-ta-lá-ak kaspam* ... *šugul* now three months have passed, pay the silver TCL 19 64:24; 15 *u₄-me i-li-ik-ma [kas]pam* ... *ušabbū* TCL 21 256:8, cf. *kīma ērubūni 5 ūmē la i-li-ik* not even five days after my arrival (I settled the dispute) CCT 3 15:4 (all OA); *ištu* MU.52.KAM (read *šanātīm*) *il-li-ku* ... *bītam ipqur* after 52 years elapsed, he brought a claim concerning the house RA 9 22:10 (OB), cf. *ištu* MU.5.KAM *il-li-ku-ma* PN *bītam ipušu* YOS 12 557:4 (OB); *ūmi mādušim il-li-ik-[ma]* BIN 7 44:11; for a Sumerian parallel, cf. *egir.bi.ta mu.2.àm du.ù.bi* later, when two years had passed *Belleten* 26 41:14; if after a child has been born UD.2.KAM UD.3.KAM DU-*ma* (= *illikma*) *šizba la imahḫar* two or three days pass and he does not accept milk *Labat TDP* 220:26, cf. 641 MU.MEŠ *il-lik* AKA 95 vii 65 (Tigl. I).

c' with the next higher period of time as subject and the next lower as object: *warḫum annūm* MN UD.16.KAM *i-la-ak-ma akītum iššakkan* when this month, Addaru, will have progressed 16 days, the *akītu* festival will be held ARM 1 50:6; for a parallel expression in Mari, see *nasāḫu*; *ilum šapattam i-li-ik-ma* when the god (i.e., the moon) had gone fifteen days (in its cycle) *Kultepe a/k* 1055b 9, cited *Balkan Letter* p. 55, also OIP 27 56:22; *adi 2 bēru mūšu il-li-ku* not before (lit. until) the night has advanced two double hours OIP 2 47 vi 23, cf. 1 KAS.GÍD MI *it-ta-lak* the night had advanced one double hour *Thompson Rep.* 201:1 (NB), cf. also x KAS.GÍD MI DU Camb. 400:45, ZA 15 190 (LB), both cited *Thureau-Dangin*, RA 27 124, $\frac{5}{6}$ KAS.GÍD *u₄-mu it-ta-lak* ABL 108:10, *a-di* KAS.GÍD [... *it-ta*]-*lak* ABL 663 r. 4; *ina a-li-ku 2 be-er* after (the day?) has advanced two double hours ZA 36 198:34 (glass text).

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k) to run (said of a road): *ina iltān atappi ḫarrāni ša URU GN i-la-ak-ma* north of the ditch of the road which goes to GN JEN 29:9, cf. *tēhi ḫarrāni ša ana GN il-la-a-ku* adjacent to the road which goes to GN JEN 89:24, also *ḫarrānu eqli ina šupal biti ša PN il-la-ak* JEN 255:62, *ina imitti ḫarrāni ša ina GN DU-ku* JEN 591:6; *SUḪUR ḫarrāni ša TA URU GN ana URU GN₂ DU-u-ni* adjacent to the road that goes from GN to GN₂ AJSL 42 189 No. 1168:8', cf. ADD 621:11, ADD 630:4f., 11 and 15, and note *ḫarrānu ša TA GN il-lak-[u-ni]* ADD 385 r. 2; *anniu ḫarrānu ana GN il(text al)-lak* this road leads to Parsua ABL 311:13 (NA).

l) to fit, to be meant for: *ḫurāšu ša ana aḫija ērišu ana 2-šu ana erēši i-il-la-ak* the gold which I demanded from my brother is needed for two purposes EA 19:57 (let. of Tušratta); *šumma mā ša Adad ša ana šiḫi ana šakāni il-lu-ku-ū-ni ibašši* if there is rain water which is plentiful enough to do irrigating KAV 2 vi 23 (Ass. Code B § 18), cf. also ibid. vi 5 (§ 17); *íd da'na la ana maškiri karāri i-la-ka la ana kalakki* the river is too high (lit. strong) for it to be fitting to launch waterskins or keleks ABL 312:12 (NA); *šēbūteka u mimma ša ana dabābika il-lu-ku-ni liqia alka* take your witnesses along and what else could be of use for your pleading (in court) and come KAV 168:18, also KAV 169:18, 201:21, see *Ebeling*, AfO Beiheft 1 35f.; *ana libbi agi* ^d*Anim digalū il-la-ku u ana libbi* AŠ+ME.MEŠ *digalika il-la-ku* (the cylinder seals) will be suitable as gems for the crown of Anu and your gems will be suitable for the sun disks ABL 498:17f. (NB); the lessors of the bridge will teach the lessees *na-áš-par-tu₄ mala ana muḫḫi gišri tal-la-ku* whatever work is pertinent to (handling) the bridge TCL 13 196:20 (NB); *kaspum ša jāti i-la-kā-ni* the silver which is due to me BIN 6 197:8, cf. *kaspum* ... *jāti i-la-kam* TCL 20 90:7 (both OA); silver *ana muḫḫi rūštu il-lik* was spent for fine oil Camb. 128:8; the king asked me *mīnu ina libbi dulli il-lak* "What is to be used for the ritual?" ABL 368:11 (NA); *alpu ša ana* ^d*Šamaš il-lak* a bull that is suitable for Šamaš YOS 3 92:14 (NB), *alpū ša ana* UD.8.KAM *il-la-ka jānu alpē*

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ana UD.8.KAM ... *šupur* there are no bulls (available) which are fitting for the (festival of) the eighth day, send bulls for the (festival of the) eighth day BIN 1 1:7 (NB); *šalam Gilgāmeš ibbašši ina libbi il-lak* should a Gilgāmeš-figurine be at hand, it (too) is fitting for it (the ritual) ABL 56 r. 6 (NA).

4. in idiomatic expressions — **a**) with accusative object — **1'** in gen. (alphabetically arranged): **alaktu** to take a road: see *alaktu*.

bīru, birtu (mng. uncert.): *bi-ir-ta lu-ul-lik nisāti lūhuz* I will go, take to far off regions Lambert BWL 78:137; ^a*šamši annām ekil bi-ra-am a-la-ka-am-ma nazqākuma* this day of mine is somber, I go, I am worried TCL 18 100:5 (OB let.); *adi kī'am bi-re-e ana mīni ta-al-li-ik* why did you go? VAS 16 131:7 (OB).

dullu see *dullu* mng. 1.

eqlu — **a**) to go abroad, overland: *šumma awilum eq-lam i-lá-ak* should the gentleman want to travel overland BIN 6 144:4, and passim in OA, see *eqlu* mng. 3a–2'.

b) to cover a distance: the horses x GÁN *eqla i-lu-ku* will run a distance of x iku Ebeling Wagenpferde Ab:5, and passim in these texts, cf. LUGAL *ina pani ili illak* 2 GÁN A.ŠÀ *il-lak* ZA 50 194:21 (MA rit.).

c) to perform *ilku*-service for a field: *iša'ulu kī A.ŠÀ ina āli šuātu il-lu-ku-ú-ni* they inquire whether he (the husband) used to hold (i.e., perform *ilku*-service for) a field in this town KAV 1 vi 64 (Ass. Code § 45).

girru to go on a journey, business trip, military campaign: *gir-ru il-la-ku a-a GUR. MEŠ-ni* may they not return from the military expedition they are undertaking PSBA 37 195:12; for other refs., see *girru* A mngs. 1c, 2a, 3a–2', and 3b.

ḥarrānu to take the road, to travel, to make a business trip, a military campaign, to perform corvée work: *ḥa-ra-šu ana Ālīm la i-lá-ak lama i-tal-ku kaspam . . . lišqul* he must not make his trip to the City, he should pay the silver before he departs TCL 19 63:44, cf. Kienast ATHE 47:8, also *ḥa-ra-kà a-lik* CCT 2 17a:19 (all OA); [*urḥ*]am amer

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a-lik KASKAL-na he knows the way, he has traveled the road Gilg. Y. vi 252; *ummānāt Aššur . . . ša ḥar-ra-an rūqtī il-li-ka-nim-ma* the army of Aššur which had come a long way TCL 3 127 (Sar.); *ummānum KASKAL ū-ku-li-ši-im i-la-[ak]* the army will go on a expedition (bad omen) YOS 10 18:53 (OB ext.); KASKAL *takpudu* [. . .] *šanītamma DU-ak* the expedition you have planned [will not materialize], you will make another one CT 20 10:5 (SB ext.), cf. *rubū . . . ina KASKAL DU-ku šalmūssu . . . iturra* the prince will return safely from the expedition he is undertaking CT 34 8:8, see RA 21 128 (SB omens); *ta-mit DU KASKAL* query for an oracle concerning going on an expedition Craig ABRT 1 82 r. 11; for other refs., see *ḥarrānu* mngs. 1b, c, f, 2a, 3b, 7, 9a, and 10a, also *ālik ḥarrāni*.

ḥuršānu to go to the water ordeal: UD.X. KAM *ša ITI MN ḤUR.SAG il-la-ku* RA 18 33 No. 35:10; *ḥur-šá-an ittišunu kī ni-il-li-ku . . . nizzaka'* (see *zakū* v. mng. 1b) ABL 771 r. 9, cf. also ABL 965 r. 14 (all NB), for other refs., see *ḥuršānu* B mng. 1b.

ilku to perform corvée work: PN *i-il-kam i-li-ik li-ib-<ba>-ka la imarraš* PN has performed the *i*-work, do not worry VAS 16 184:10, cf. *il-kam i-il-la-ku* ibid. 103:6 (both OB); *mē ina būri TA ālišu išatti il-ku in[a lib]bi ālišu la* DU he takes (lit. drinks) water from the well of his village (but) does not do service in his village TCL 9 58:60 (NA), and see *ilku* A mngs. 1a–2', 1b, 2a, b, c–1', e, f, g, h, and 3g, also *ālik ilki*.

inītu see Szlechter Tablettes 119MAH 16.305:9, sub *inītu* A mng. 1a.

kiširru (mng. uncert.): *a-lik ki-ši-ir-ri* (probably for *ki-it-ri*) *ilī aḥḥēšu* (Papsukkal) who aids(?) the gods, his brothers BBSt. No. 8 iv 26.

lemuttu to turn hostile: *kīma ša awilum ana awilim lá-mu-tám i-li-ku-ni tēpušannima* you have acted toward me as a man who has turned into an enemy of the other CCT 2 39:9 (OA let.).

lumnu to commit evil: *lum-na il-li-ka Ašamaš lu tīdi* you, Šamaš, know indeed what

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evil he (the eagle) has committed Bab. 12 pl. 14:19 (Etana).

maruštu to suffer hardship: *itti ja it-ta-al-la-ku kalu maršātim* (who) suffered all the hardship with me Gilg. M. ii 3 (OB).

našpartu to do service (NB): 6 ITI.MEŠ PN ... *na-áš-par-ti ša* PN₂ *il-la-ak* PN (a slave belonging to a third person) will do service for PN₂ for six months VAS 5 14:5, and passim in this text, cf. Nbn. 210:5, VAS 6 92:5; PN *na-áš-par-ti ša* KASKAL^{II} *il-lak* PN will act as agent abroad (nothing else is to be PN's duty) Moldenke 1 No. 13 r. 11, cf. ibid. No. 14:9, and *na-áš-par-ta ša* KASKAL^{II}-šú-nu *il-la-ku* Nbn. 653:12, also Nbk. 261:9; my master should not say *na-áš-par-ti ša ilāni ul il-lik* "He has not performed the gods' service" BIN 1 66:17 (NB let.); PN *u* PN₂ *ina na-áš-par-tu₄ ša il-la-ka akalu inalibbi ikkalu* while doing service, PN and PN₂ will live at (the enterprise's) expense Nbn. 572:12; *adi* PN *kasapšu išallim* ¹PN₂ *na-áš-par-ti ša* PN *il-lak* until PN's silver is refunded, ¹PN₂ will serve PN Nbk. 408:12 and 13, also VAS 4 26:12; *na-áš-par-tu₄ ina āli al-lik-ku-ū ul al-lik-ku* CT 22 183:17 f. (let.); see also *ālik našparti*.

rēšu to help: *ana* ¹Nanā ... *a-li-kāt* (var. *-kāt*) *re-ši šarri pālihiša* to Nanā who readily helps the king who worships her Borger Esarh. 77 § 49:4, cf. *ilū rabūti a-lik re-ši-ia-ma* KAH 1 6:21, see AOB 1 98 (Adn. I).

šaltu to fight: see *šaltu* mng. 2b-1'.

šēru to go to war: *a-lak* EDIN *ša eflūti kī ša isinnumma* going to war is nothing but a festival for men Gössmann Era I 51, and see *ālik šēri*.

šēsubtu to perform additional work: UD. 3.KAM GIŠ.MÁ *še(!)-šú-ub-tam i-la-ak* the boat (hired for two months) will do additional work for three days BA 5 508 No. 43 r. 7 (OB).

šipru to perform a work: *šipir al-li-ku a-na* «u» *su-a-ima* «u»-*ti-ir* (a successor) must not attribute to himself the work I have performed UET 1 275 iv 16 (Narām-Sin).

tallaktu (*tallakti kuširi* or *la kuširi*) to become (un)lucky: *tāl-lak-ti ku-šir₄* DU-[ak]

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he will experience good fortune CT 38 38:50, cf. *tāl-lak-ti la ku-šir₄* [DU] ibid. 51 (SB Alu), cf. *tal-[lak-ti] (la) ku-šir* DU.[MEŠ] CT 28 27:26 f. (SB physiogn.), but *tāl-lak-ti ina* DU when walking on a road CT 28 28:4 (SB physiogn.).

tarpašu (mng. unkn.): *nakrum ta-ar-pa-ša-am i-la-kam* YOS 10 42 iv 29 (OB ext.).

urḫu to travel: *a-li-ik ur-ḫi-im ilam išassi* anyone who is traveling (at this time of the night) calls on (his) god (for protection) ZA 43 306:11, cf. *a-li-ik ur-ḫi-im ilam uselli* RA 32 182:12 (OB lit.); *ana a-lik ur-ḫi rūḫūti* (he looks like) one who traveled far Gilg. X i 9; *a-lik ur-ḫi-šu-nu la immaru šarūr Šamši* those who travel their (the forests') paths do not see the sunlight TCL 3 16 (Sar.); *a-lik ur-ḫi ēdiššišu* (even) one who travels alone (could go safely on a long journey) Streck Asb. 260 ii 21.

2' with abstract nouns (alphabetically arranged):

akūtu see s.v.

almānūtu see s.v.

anḫūtu to become weak: *ina rādi tiq šamē an-ḫu-ta la-bi-ru-ta il-lik-ma* through bad weather and rainfall (the foundations) had become damaged and dilapidated Winckler Sar. pl. 48:15, cf. Borger Esarh. 87:19, *an-ḫu-ta še-bu-ta la-bi-ru-ta il-li-ku-ma* Borger Esarh. 3 iii 39.

arbūtu — **a)** to take flight: *ummān nakri ar-bu-tam i-la-ak* the enemy's army will flee KAR 150:15, cf. *ummānka* KAR-tam DU-ak CT 20 32:65 and 66 (both SB ext.); [...] *um-mān* [...] *ar-bu-tam tu-ša-al-la-[ak]* YOS 10 26 ii 18.

b) to become devastated (replacing OB *ḫarbūtu*, q.v.): URU.BI *ar-bu-tam* DU this city will be devastated CT 38 8:32, also (with É.BI) ibid. 11:53 (SB Alu), cf. KUR.BI *šub-ma ar-bu-tam* DU this country will become desolate and devastated CT 27 41:23, cf. *mātu šubassa* ŠUB-ma KAR-tam DU CT 27 1 r.(!) 1, also Á.DAM (= *namū*) *ar-bu-tam* DU.MEŠ ibid. 14 and 9:13 (all SB Izbu), KUR LUGAL KAR-tam DU Thompson Rep. 276:4, and passim in astrol., KUR NUN KAR-tam DU-ak TCL 6 1 r. 34 (SB

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ext.); *rubû māt nakrišu KAR-tam DU-ak* TCL 6 1 r. 35, also, wr. *tu-šal-lak* ibid. 44 (SB ext.), cf. CT 27 3 obv.(!) 28 (SB Izbu); GN *ana pāt gim-riša ar-bu-ta ú-ša-lik* I devastated all of Ellipi OIP 2 59:29 (Senn.).

ardūtu to serve as slave: see Ai. III iv 49 and 50, in lex. section.

asīrūtu to become prisoner: [*na/kar*]-*mu-tam u a-si-ru-tam ú-šal-lak-šú-nu-ti-i* will he reduce them (the countries) to ruins and prisoners of war? Craig ABRT 1 81:23 (SB *tamītu*); KUR *a-si-ru-tam* D[U-*ak*] CT 27 42 obv.(!) 5 (SB Izbu).

ašūtu to gad about: *aššat awēlim wa-šú-ú-tam i-il-la-ak-ma* the wife of the man will gad about CT 3 4:61 (OB oil), also YOS 10 33 iii 35 (OB ext.), K.9694 r. 2 (unpub., SB, courtesy W. G. Lambert), cf. *apil awēlim wa-[šú]-tam i-la-ak* YOS 10 33 iii 32, [*mār*]at *awēlim wa-šú-tam [i-la-ak]* (restored after line 13) YOS 10 34:19 (OB ext.).

ašarīdūtu to reach the highest position: *awilum a-ša-ri-du-tam i-la-ak* the man will reach the highest position YOS 10 35:33 (OB ext.), cf. LÚ.BI SAG.KAL-*tam* DU-*ak* CT 38 21:5 (SB Alu), and passim in omens, NA.BI *a-šá-ri-du-tam* DU-*ak* KAR 178 i 13, 176 i 6 (hemer.), also LUGAL *a-šá-ri-du-ti il-lak* Thompson Rep. 30:4, and cf. ABL 1373:5.

amēlūtu — a) to act as a free man: *adi šēluātam ša . . . išša PN ša ākulu adi ištišu ušēlū a-wi-lu-tam lá a-lu-ku* I cannot act as a free man until I have obtained proof from him that I have not made any profit in PN's share Hrozny Kultepe 177:32 (OA).

b) to reach ripe old age: *awilum a-wi-lu-tam i-la-ak mār-mārīšu i-ma-a-ar* the man will become an old man, and see (even) his grandsons YOS 10 44:70 (OB ext.), cf. LÚ-tú DU-*ak* Kraus Texte 3b ii 48, 2b r. 12, and 6 r. 10.

bēlūtu to serve in clientage (OB): PN whom his master PN₂ had sold to Ešnunna MU.5.KAM *ina libbi Ešnunna be-lu-tam il-li-ik-ma ana Bābilim ittabitam* served in clientage (?) inside the country of Ešnunna and then fled to Babylon CT 6 29:6, for similar refs., see *bēlūtu*; *rubū ina ālišu be-lu-tam* DU-

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ak the prince will become a client in his own city Izbu Comm. 254, restored from K.2317:3, (unpub., courtesy W. G. Lambert), cf. *be-lu-tam* D[U-*ak*] Kraus Texte 13:26.

bullūtu (mng. uncert.): *mātum bu-lu-tam i-la-ak* YOS 10 36 iv 17 (OB ext.).

dikūtu to perform corvée work: *kīma aššum bitim šu'atim di-ku-tam a-la-ku* (know) that I perform corvée on behalf of that estate Genouillac Kich 2 D 16 r. 1, see Kupper, RA 53 31; for other refs., see *dikūtu* mng. 1a.

etellūtu to exercise overlordship: LUGAL *e-tel-lu-tam* DU the king will become an overlord ACh Supp. 2 Sin 11b ii 6.

eṭemmūtu (mng. uncert.): *e-ṭem-mu-ta la il-lak* (parallel: *la imāt*) 79-7-8,137:11 (unpub., SB).

gāmīrūtu to achieve overpowering strength: *rubū ga-mi-ru-tam* DU-*ak* K.3916:17 and dupls. (unpub., Izbu Tablet IX, courtesy E. Leichty), see also *gamīrūtu* usage b.

ḥamadirūtu see s.v.

ḥarbūtu see s.v.

hassūtu see s.v.

išarūtu see s.v.

karmūtu to fall into ruins: URU.BI *kar-mu-tam* GIN-*ak* this town will become a ruin CT 27 47:17 (SB Izbu), cf. É.GAL NUN ŠUB-*ma kar-mu-tam* DU-*ak* ACh Adad 20:45, also cited Thompson Rep. 266 r. 2, cf. Thompson Rep. 252E 6; *ālu u nišē ša ina libbišu il-li-ku kar*(text TE)-*mu-ti* Gadd, AnSt 8 46 i 9 (Nbn.); *āla u bīta šāšu ú-šá-lik kar-mu-tam* he (Sennacherib) made the city and this temple into a ruin CT 34 34 iii 29 (Nbn.), cf. *bīta šuāti ubbitma u-ša-lik-šu kar-mu-tu* (the Ummān-manda) destroyed this temple and left it in ruins VAB 4 218 i 13 (Nbn.).

labīrūtu to grow old: *dūr ālija . . . la-be-ru-ú-ta il-lik* the wall of my town became old and dilapidated Weidner Tn. 31 No. 18:5, and passim in Tn. I, cf. *šēbūta u la-be-ru-ta il-li-ku* became very old and dilapidated AOB 1 130:10 (Shalm. I), also AKA 94 vii 54 (Tigl. I), *šēbūta la-bi-ru-ta lil-lik* KAR 214 iv 15 and 3R 66 X 27 (*takultu-rit.*), and see mng. 4a-2' sub *anḫūtu*.

alāku 4a

illūtu to become weak: *emūqašun lil-lu-ta ú-ša-lik-u-ma* (the gods) turned their strength into weakness Borger Esarh. 43 i 48, cf. *ú-ša-lak a-ḫi-ki lil-[lu-ta]* Maqlu VII 103, *šer'āniša ú-ša-li-ka lil-lu-ta* 4R 58 i 40 (Lamaštu).

makūtu see *akūtu*.

mēnišūtu to become weak: *me-ni-šu-tam DU-ak* K.2201 r. 7 (unpub., SB omens, courtesy W. G. Lambert); *nakru māta me-ni-šu-ti ú-šal-lak* the enemy will make the country lapse into weakness TCL 6 1 r. 5 (SB ext.).

mīšarūtu to obtain justice: *ana dīnija qūlanima ina dīnikunu mi-ša-ru-ta lul-lik* take notice of my case and let me obtain justice through your decision AMT 15,3:10 (SB inc.), also K.3365 i 4 (SB namburbi).

munutukūtu to lapse for lack of heir: *bīt PN ina LUGAL RN MU.NU.TUK-ta il-lik-ku LUGAL RN bīt PN ana PN₂ aḫi PN iddin* (when) the estate of PN became without male heir in the time of king RN, King RN gave the estate of PN to PN₂, the brother of PN BBSt. No. 3 i 3, and passim in this text.

muškēnūtu to become poor: EN KUR KI. MIN IDIM KUR *muš-ke-nu-tam DU-ak* the lord of the country, variant: an important person in the country, will become poor ACh Ištār 20:30.

mutūtu to act bravely: *ina ittu bēlūtika damqati mu-tu-ta ni-il-[i-ik]* (see *ittu* A mng. 3a) Tn.-Epic "ii" 6.

namūtu to fall into ruins: URU.BI *išarū-tam // na-mu-tam DU* this town will prosper, variant: become a ruin CT 38 2:38 (SB Alu); *ālānišu na-mu-ta ú-ša-lik* I turned their cities into wasteland 3R 7 i 39 and 8 ii 52 (Shalm. III); *tamerātušu ša ina la māmi na-mu-ta šu-lu-ka-ma* its arable land which had been turned into wasteland due to lack of water OIP 2 79:6 (Senn.).

nidūtu — a) to become dilapidated: *bīt Nabū . . . ni-du-tam il-lik-ma iteme qaqqariš* the temple of Nabū fell into disrepair and left no traces (lit. became like the soil) Böhl Chrestomathy p. 36:24 (= Böhl Leiden Coll. 3 p. 35, Sin-šar-iškun).

alāku 4a

b) to become fallow: PN *ni-du-tu ú-ša-lik-šú* PN left (the land) fallow ABL 925:12 (NB).

rēdūtu to serve as *rēdū*-soldier: *re-du-sú-ma li-il-li-ik ana PA+AL la tuḫḫišu* he should perform his military service, do not let him come near the šabra-official TCL 17 67:17 (OB let.).

rēšūtu to go to the help: *ilum re-šú-ut awē-šim i-la-ak* the god will assist the man RA 44 p. 24 (= pl. 1) 11, also YOS 10 42 ii 55, 17:17 (OB ext.), cf. *ilū re-šu-ut ummān nakri* DU.MEŠ CT 30 34 81-2-4,197:7 (SB ext.), restored from *ibid.* 26 80-7-19,87 obv.(!) 5, and cf. [. . .] *re-šu-ut bēl niqē* NU DU-ku-ma KAR 465 (p. 442) r. 8 and similar Boissier DA 96:13; *il-li-ku re-šu-ti* Winckler Sammlung 2 1:29 (Sar., Charter of Assur), and passim in Esarh., Senn. and Asb., also VAB 4 232 ii 19 (Nbn.), cf. also *re-šu-us-si a-la-ki* JRAS 1892 356:23 (NB); *ana mu'irrušišu epēšu ilī rabūti ú-ša-li-ku re-šu-su* he (Nusku) made (all) the great gods come to his (Nabonidus') assistance in order to enable him to exercise his leadership RA 11 110 i 18 (Nbn.), and dupl. CT 36 21 i 19 (Nbn.); *qibitūššu ú-ša-lik re-šu-ut-sú* upon his command he (Marduk) made him (Cyrus) come to his (Nabopolassar's) aid VAB 4 272 ii 7 (Nbn.).

rēšūtu to become a slave: *re-šu-tam i-il-la-ak* he will become a slave AfO 18 63 i 20 (OB physiogn.); *nišē . . . il-li-ku re-e-šú-tú* Borger Esarh. 15:11.

ruqbūtu to cause *ruqbu*-disease: *u akkāši ru-uq-bu-ta ú-ša-[lak]* (for parallel see mng. 4a-2' s.v. *lillūtu*) Maqlu VII 104.

sanqūtu to be prudent (said of a woman): *aššat amēli sa-an-qu-ta DU-ak* (opposite: *ašūta illak* she will gad about) K.9694 r. 3 (unpub., courtesy W. G. Lambert).

šībūtu to become old: *ši-bu-tam lil-lik likšuda littūtu* let him grow old and reach extreme old age Winckler Sar. pl. 25 No. 54:6, see Lie Sar. p. 82:5, etc.; *ši-bu-tu lul-lik littūtu lukšud* Borger Esarh. p. 26:17; see also mng. 4a-2' s.v. *anḫūtu*, *labīrūtu*.

tappūtu to give assistance: DN and DN₂ *ta-pu-ti i-li-ku-na* came to help RA 8 65 ii 3 and dupl. CT 36 4 i 28 (Ašduni-erim), cf. *tap-pu-*

alāku 4b

ut DN *rā'im palēja al-lik-ma* I supported Marduk who loves my rule 5R 33 ii 7 (Agum-kakrime); *tap-pu-ut* UGULA.MEŠ MÁ.Ī.DUB *a-li-ik-ma* assist the overseer of the cargo boats LIH 40:16, and passim in OB letters, note CT 29 17:14, 16, and 23, note *ta-pu-ut awātišu a-li-ik* YOS 2 96:11, *kīma attā tap-pu-ut a-li-im ta-al-la-ku* TCL 18 90:34; *ina eqlim madādīm tap-pu-tam li-il-li-ku* they should help in surveying the fields ARM 1 7:45; *a-lik tap-pu-ut akī* who comes to the aid of the weak OIP 2 23 i 6, and passim in Senn., *a-lik tap-pu-te la le'i* BMS 13:4; in personal names: ⁴*Nabū-tap-pu-tū*-DU VAS 1 93:31, and see Stamm Namengebung p. 95; see also Antagal C, 5R 16, in lex. section.

tillūtu to go to the assistance: MU RN *til-lu-ut* GN *il-li-ku* year in which Zimrilim went to the assistance of Babylon Studia Mariana 56 No. 11 and No. 13.

ṭāridūtu to go into exile: NUN *ṭa-ri-d[u-tam i-il-la]-ak* the prince will be exiled YOS 10 24:17, and cf. [. . .]-*i-ka ṭa-ri-du-ta-am i-la-ak* ibid. 40:25 (OB ext.).

ulālūtu to become weak: *nakru . . . māta uṣaḥḥar ú-la-lu-tam ú-šá-lak* the enemy will reduce the country, he will cripple it CT 27 4 obv.(!) 25 and dupls., also, wr. *ú-la-lu-tam* DU-*ak* Izbu Comm. 50.

b) in adverbial constructions — **1'** with nouns ending in *-iš*: *ṣuḥārātum . . . imrašama mu-a-ti-iš i-li-kà* the girls became sick (and were) near death KTS 25a:6 (OA); *ekallāte šātina ú-ša-lik as-me-iš* I made these palaces beautiful OIP 2 110 vii 49 and dupls., cf. (referring to statues) ibid. 133:81 (Senn.); *ana tēdiqū ilūti-šunu rabūti as-mi-iš ú-ša-lik* I made (various pieces of jewelry) beautiful so as to (serve adequately) as apparel for their great godhead VAB 4 280 viii 15 (Nbn.); *a-tab-ba* KUR *Sūḥi* DU-*ku la-ba-riš* the canals of GN became dilapidated WYDOG 4 pl. 3 ii 28, cf. *Eanna . . . la-ba-riš il-lik-ma* Borger Esarh. 74:31, and passim in Esarh., Asb., also Böhl Leiden Coll. 3 p. 35:37 (Sin-šar-iškun), CT 34 26 i 8 (Nbn.); *bīt* ⁴*Sin ša* RN . . . *ēpušu la-ba-riš ú-šá-lik-ma* the temple of Sin which Shalmaneser had built and had let fall into disrepair Thompson

alāku 4c

Esarh. pl. 15 ii 42 (Asb.); *ar-bu-ti-iš ú-šá-li-ka tāmirtuš* I turned his meadows into desolate land TCL 3 275 (Sar.); for *namūiš*, see 4R 20:3f., in lex. section; *il-li-ka* (var. *-ku*) *maḥ-ḥu-tiš* he became like one insane (when he heard of the defeat) Streck Asb. 8 i 84; *Ištar . . . zikrūssu sin-niš-a-niš lu-šá-lik-ma* may Ištar turn him from a man into a woman Borger Esarh. 99 r. 56.

2' other occs.: the terror overwhelmed him *il-lik nam-mu-ši-šu* and he disappeared Streck Asb. 11 ii 21, cf. *ultu abī bānūa il-li-ku nam-mu-ši-šú* ADD 650:4; *šarru Urartaja adi emūqīšu kar-ka-te-e i-lak mā ajaka uššab* the Urartean king with his troops moves around restlessly(?) (asking himself), "Where should I take up residence?" ABL 409:7 (NA); for *aḥītamma alāku*, see *aḥītam*.

c) in prepositional constructions — **1'** with *pani*, *panāt*, *ina pani* and *ana pani* — **a'** to precede (in time): *rubū [a-lik pa-n]i-ia* AOB 1 46 No. 1:4 (Enlil-nirāri I), cf. *šarru a-lik pa-ni-ia* ibid. 76:37 (Adn. I), *šarru a-[lik] pa-ni-ia* MDP 2 pl. 22 iv 2 (MB); [*rub*]ú *a-lik pa-ni-[ia]* AfO 3 155:29 (Aššur-dan II), *šarrāni a-lik pa-ni-ia* Weidner Tn. 31 No. 18:4 and 6, and passim up to Asb., note, wr. DU *IGI-ia* AKA 242 v 2 (Asn.); *šarrāni a-li-kut pa-ni-ia* Lie Sar. 378, also OIP 2 95:73 (Senn.), *šarrāni a-li-ku pa-ni-ia* KAH 2 84:36 (Adn. II).

b' to lead the way: *lil-lik Enkidu ina pa-ni-ka* let Enkidu lead the way Gilg. III i 6, cf. Gilg. Y. 146 and 251; *amēlu ša tal-li-ka pa-na-as-su* the man whom you have led here Gilg. XI 237; *šarru ina pa-ni ili il-lak* the king marches in front of the image ZA 50 194:20 (MA rit.); *ša ina pa-ni [um]mānim i-la-ku i-[. . .]* he who leads the army [will . . .] YOS 10 31 viii 43 (OB ext.), cf. *ilāni rabūti a-li-ku-ut* IGI ERÍN.ḪI.A.MEŠ-*a* AKA 222:4 (Asn.); ⁴*Ištar . . . a-lik-at pa-na-at* ERÍN.ḪI.A.MEŠ-*ia* *rapsāti* Ištar, who marches in front of my large army KAH 2 84:97 (Adn. II), ⁴*Nergal* DU *IGI-ia* Nergal, my leader AKA 361 iii 52, and passim in Asn. and Shalm. III; ⁴*Ištar a-li-kāt pa-an būlim* LKA 70 i 28; *adākkama pa-na-tū-u-a ú-šal-lak-ka* I will kill you, and send you before me (to the netherworld) Lambert

alāku 4c

BWL 148:85; *[i]b[lu] a-lik pa-na limūt tajāru* hail to (lit. long live) the leader in battle, down with (lit. perish) the one who always turns back! Tn.-Epic "ii" 19; PAP-IGI-DU The-Brother-Is-Leader ADD 172:4, and passim in NA and NB, see Stamm Namengebung p. 56; *amatu šarri // pa-ni-mu [i]-la-ak* the word of the king takes precedence (for a different interpretation, see Albright, JEA 23 197) EA 155:46; *ina pan mašmāši* DU.DU-ka ^dNIN.Á.[GAL] DN always walks in front of the exorcist AfO 14 146:117 (*bit mēširi*); *namrirri lānišu pa-nu-šu* (for *panuššu*) *al-ku* the sheen of his person precedes him KAR 104:10 (SB hymn).

c' to go to meet, to visit (*ina panī, ana panī, pan*): *ana kal niši azakkar ina* IGI-ša *kī al-li-ka* I shall tell all mankind that I have visited her (Bau) KAR 73:28; DN DN₂ *ša šarru . . . ina pa-ni-šu-nu il-li-ku-u-ni* ABL 1220:11 (NA); *mār šiprika . . . šatta šattamma i-pa-ni-i[a] li-li-ki-ma* let your messenger come to me every year EA 33:32, also *ibid.* 29 (let. from Alašia); *ina a-la-ki-i-ia ana muḫḫi šarri bēlija* PN *i-la-ak ana pa-ni-ia* when I go to the king, my lord, PN always meets me (and takes care of me like a mother or a father) EA 161:27; UD.17.KAM *ša bādi* PN *pa-an šarri bēlija it-tal-ka* on the 17th toward nightfall, PN left to see my lord and king ABL 775 r. 19 (NA).

d' to prosper, to improve (physically): É.BI *ana* IGI-šu DU-[ak] this house will prosper CT 38 29:58 (SB Alu), cf. *mimmūšu ana* IGI-šu DU-ak *ibid.* 10:12, É.BI SIG₅ *ana* IGI-šu DU-ak CT 27 18:9 (SB Izbu), also Labat TDP 212:115 (quotation from Izbu); NÍG.GA LÚ *ana* IGI-šu DU-ak TCL 6 1:3 (SB ext.), TÜR.BI *ana* IGI-šu DU CT 40 32:6 (SB Alu), É.DÙ.A-su (= *bīssu*) ÉŠ IGI-šu DU-ak MDP 14 51 i 9 (dream omens), and passim in omen texts; *rubū māssu wrappašma ana* IGI-šu *ú-šal-lak* the prince will enlarge his country and make it prosper Boissier DA 8 r. 7 (SB ext.); *a-na pa-ni la-a il-lak* (the sick person) makes no progress ABL 248 r. 3 (NA).

e' special mngs.: 32 *šiddam ana pa-ni-ia al-lik* (proceeding) straight ahead, I covered a stretch of 32 (units) TMB No. 70:2; [š]e-ir-

alāku 4c

ka-am ištēn legēma ana ša ina pa-ni mé i-ta-na-la-ku idin [u]eqlam mukur take one fig cake(?) and give it to the one who is in charge of the (irrigation) water and irrigate the field TCL 17 62:19 (OB let.); *u alakti ana pa-ni-šu-nu ul tal-lak u hiālūšunu uššamma alakta iḫabbat* no caravan can go their way without their soldiers coming out and plundering the caravan ABL 804 r. 14 (NB); *u el-la-ak ilānuka u šamsuka ana pa-ni-ia* then your divine majesty approached me (and I returned the cities to my lord and king) EA 189 r. 13.

2' with *maḫar* and *ina maḫar* — **a'** to march in front: *a-lik maḫ-ri tappā ušezziḫ* the one who goes in front can save his companion Gilg. III i 4; DN *u* DN₂ *il-la-ku ina maḫ-ri* the gods Šullat and Haniš are marching in front Gilg. XI 99; *ana* GN . . . *ša . . . urigalli a-li-kut maḫ-ri-ia ušatriša nīršun* I directed the standard-bearing carriages which (always) march in front of me, toward the country GN TCL 3 14 (Sar.); *bu-kurti Anim . . . a-li-kat maḫ-r[i]* the first-born daughter of Anu, the leader AKA 207 i 3 (Asn.), cf. ^d*Annunūtu . . . a-li-ka-at maḫ-ri ša ilāni* VAB 4 228 iii 36 (Nbn.), cf. *a-li-kāt maḫ-ri šūt sibīt athē* Craig ABRT 1 55 i 5 (= BA 5 p. 626), also ^d*Nergal . . . ša ina maḫ-ri-ia il-la-ku* Streck Asb. 194:19; *nīrtu ana nāri ina maḫ-ri il-la-ku [šunu]* they are marching in front in order to kill (Sum. broken) CT 16 19:47; *Išni-karab u Lagamal i-la-ku ma-aḫ-[ra]* MDP 18 251:2 (= RA 13 169).

b' to take precedence: DN . . . *ša šimātušu ina maḫ-ra i-la-ka* Enki, the great prince whose ordinances take precedence CH xlii 100; see TCL 6 51, in lex. section.

c' to appear before a king (to do homage): he rebelled against me *a-lak maḫ-ri-ia ša tajarti girri ušabtilma itti tāmartišu kabitte la iššiqa šēpēja* and neglected to appear before me as I was on my return march, and he did not come with his valuable tribute to kiss my feet TCL 3 311 (Sar.); *inanna* PN *bārūm ana Sippar ana ma-aḫ-ri-ka it-ta-al-kam tuppi* PN₂ *ana maḫrika uštābilam* the diviner PN left just now for Sippar to (appear) before you, I sent the tablet of PN₂ to you TCL 18

alāku 4c

102:28 (OB let.); [ina ū]mi annī ana ma-ḥar^a *Ea abika tal-lak* go immediately to your father Ea PBS 12/1 6:17; *ma-ḥar-ka namriš a-tál-lu-ka lušbi* let me always have the satisfaction of serving you happily BMS 9:23, and passim, cf. *qirib Ešarra i-tal-lu-ki ma-ḥar-šú* Winckler Sammlung 2 1:37, also *ina ma-ḥa-ri-ku-nu qir(i)buššunu a-ta-lu-ku* VAB 4 196 No. 29:7 (Nbk.); *ina maḥ-ri-ia ... it-tal-lu-ku šalmiš* ADD 647:15; *piriḥšu u šumšu ina ma-ḥa-ar* ^a*Šamaš a-ḡi-ta-la-ak* may neither his son nor offspring live under the sun Syria 32 11 v 33 (Jahdunlim).

3' with *idu* — a' to accompany, to walk alongside: *a-lik Á.MEŠ-ka Zappu* the Pleiades accompany you KAR 25 ii 13; *šarmi mešrú il-la-ku i-da-a-šú* they (say), "He is a king, riches accompany him" Lambert BWL 88:282 (Theodicy); *ina 30 narkabātija a-li-kat i-di gamarrija* with thirty of my chariots which (usually) accompany my royal guard(?) AKA 44 ii 65 (Figl. I); *šāb tāḥazi a-li-kut i-di-ia* TCL 3 25 (Sar.), cf. *sīsē a-li-kut i-di-ia* ibid. 132 and 332; *najālīš ipparšidušumma la il-li-ku i-da-a-šú* they fled from him like hinds and did not stay beside him OIP 2 52:35 (Senn.); *adi šar Bābili nasikāni ša Kaldi a-li-kut ÁII-šú* together with the king of Babylon (and) the Chaldean sheikhs who accompany him ibid. 47 vi 26, cf. *itti 85 rubē a-li-kut ÁII-šú* (var. *i-de-e-šu*) Streck Asb. 34 iv 24, also *šāšu mātašu u šarrāni a-lik i-di-šu* VAB 4 220 i 27 (Nbn.); ERÍN.MEŠ *tāḥazi a-lik i-di-šú* [...] Craig ABRT 1 81:5 (*tamitu*); *ilū gimiršun ... i-da-a-ša al-ku* (var. *-ka*) all the gods are marching with her (Tiamat) En. el. II 14, also ibid. III 18 and 76; *ilū rēšūša a-li-ku i-di-šá* ibid. IV 107, and cf. ibid. 69; in omens: *amūt* ^aLUGAL.İR. RA u ^aMES.[LAM].TA.È.A *ša ina i-di ummānija [i]l-la-ku* liver formation of DN and DN₂ (i.e., of a plague) who go with my army YOS 10 17:37 (OB ext.); see also *idu* A mng. 2b–1'.

b' to assist, protect (said of gods, divine emblems): ^a*Ištar ... a-li-kat i-di-ia* BIN 2 33:4' and dupl. CT 36 6 i 20 (Kadašman-Harbe), cf. ^a*Ištar ... ina qabli u tāḥazi ÁII⁽¹⁾-šú a-a DU-ik* CT 36 7 ii 27; ^a*Ištar ... a-li-kat i-di-ia* Borger Esarh. 96:9, cf. (after names of several

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gods) *a-li-ku ÁII-[ia]* Winckler AOF 2 20:5, *ilāni rabāti bēlēja a-li-kut ÁII-ia* Streck Asb. 8 i 82, and passim in Asb., *enūma Šaššu bēlu rabe'u i-da-a-a il-li-ku-ma* VAB 4 66 i 23 (Nabopolassar), *ana* ^a*Šamaš bēli a-li-ik i-di-ia* ibid. 170 B viii 10 (Nbk.), ^a*Šamaš u* ^a*Annunītu ... i-da-a-šu lil-li-ku* ibid. 228 iii 49 (Nbn.); *ēpiš usāt dunqu a-lik i-di* KUR *Akkadi* (the king) who bestows mercy (and) grace, who assists the land of Akkad AnOr 12 303:10 (NB kudurru); *alīk la kalāta i-da-a-ka ni-it-tal-lak-ma* go on, do not tarry, we will always assist you! Borger Esarh. p. 43:62, cf. ^a*Šēdu ...* ^a*Lamassu ... ūmišamma lit-tal-la-ka i-da-a-a* KAR 58:37 and dupls., for a variant phrase, see *alālu* A mng. 2c; ^a*Nergal ... a-lik i-di-ia nāšir karāšija* Nergal who assists me, protects my camp TCL 3 417 (Sar.), cf. UZU.MEŠ *tikilti ša a-lak i-di-ia* trust-inspiring omens predicting (divine) assistance for me ibid. 319; in lit.: ^a*Ištar narāmtak[a] i-da-ka lil-lik* may Ištar, your beloved, assist you LKA 69 r. 8, see TuL p. 56:17, cf. *ul irimanni ištarī i-da-a-a ul il-lik* Lambert BWL 46:113 (Ludlul II); *lit-tal-lak ilu mušallimu ina Á.MU* let the protective god always assist me BMS 6:123 and dupls., see Ebeling Handerhebung 50; DINGIR. MEŠ *ina Á DU.MEŠ* VAB 4 268 ii 24 (SB ext.); DN u DN₂ *i-di ummānija DU.MEŠ-ma* Sin and Šamaš will assist my army (and I will defeat the enemy) VAB 4 288 xi 20 (Nbn.), and similar CT 20 36 iii 26, CT 31 9 r.(!) iv 6 (SB ext.); note, referring to divine weapons: *lu kakkūka ezzūti šunuma lil-li-ku i-da-ka* let them be your fierce weapons, they should assist you Gössmann Era I 44; *kakkē dannūti li-il-li-ku i-da-a-a* YOS 1 44 ii 27 (Nbk.), also VAB 4 84 ii 29 (Nbk.), and cf. *ÁII-a-a lil-li-ku kakkēkunu rabāti* PBS 1/2 106:33, see Ebeling, ArOr 17/1 178, also (in similar context) *kakkum rabām ina i-di um-mā[ni]ka i-la-[ak]* YOS 10 15:22, also ^a*Nabū ... kakkē ... ū-šā-li-ka i-da-a-a* CT 37 6 i 22 (Nbk.); *ilī sibitti ... šu-li-ka i-da-a-a* make the Seven Gods accompany me Gössmann Era I 97, cf. ^a*Nergal ... ū-šā-li-ik i-da-a-a* VAB 4 68:15 (Nabopolassar), cf. also ibid. 13; *melam-mū ... šu-lik-ki i-da-a-a* let supernatural splendor accompany me (to plunder the enemy country) VAB 4 260 ii 40 (Nbn.), cf.

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[šemá(?) u ma]-ga-ri šu-li-ka ^AII-a-a K.8825:9; *ulmāšu šērūti i-du-uš-šu ú-šal-lak-šú* (Aššur) sends his sharp spears along with him (Sargon) TCL 3 122 (Sar.); in personal names: ^I*I-da-ia-al-ki* Assist-Me! AfO 10 43 No. 100:18 (MA), and passim in NA, see Stamm Namengebung p. 56, 213 and 222.

4' with *arki* — **a'** to succeed, to fall to: *mārū wa-ar-ki abišunu i-il-la-ku* the sons go to their father CH § 135:56; *warki ša i-ma-[-...]šū it-ta-la-ak* he (the divorcing husband) has to leave for anybody who [will ...] him Goetze LE § 59:32, see *ibid.* p. 142f.; *nīnu warki isqāti ša abbuni id-du-šu ni-it-ta-la-ak* we (the sons) have accepted (the shares according to) the lots cast by our father MDP 23 173 r. 8'; if PN says EGIR *ummiša a-lak-mi* I want to follow my mother MRS 9 126 RS 17.159:25; *terēqti eqli ša innand[ú]* EGIR PN *i-la-ak* whatever fallow spaces have been left on the field will fall to the debit of PN (the tenant) MDP 22 128:12, cf. also *ibid.* 127:9, MDP 18 226:12 (= MDP 22 129); *ālum šū wa-ar-ki GN ul i-la-ak wa-ar-ki GN₂ i-il-la-[ak]* this city is not subject to GN, it is subject to GN₂, ARM 4 11 r. 18'f.; *lu mārū lu mārūmāri a-li-ku wa-ar-ki-ia* either a son or a grandson who is to succeed me VAB 4 68:31 (Nabopolassar).

b' to follow, to walk behind somebody: *mātam šāti ... wa-ar-ki-šu ù-ša-li-ik-ši* he made this country follow his (orders) Syria 32 7 ii 25 (Jahdunlim); *ištarātim ina malallēm šurkibamma ana Bābilim li-il-li-ka-nim u kezrētum warkišina li-il-li-ka-nim* put the *ištarītu*-women aboard barges so that they can come to Babylon and the *kezrētū*-women should accompany them LIH 34:11 and 14 (OB let.); *uštešbissima pan sugullim ri-é-ú-tu il-la-ku* EGIR-šá he (Sin) placed her (the cow Gemé.EN.ZU.na) at the head of the herd, shepherds follow her KAR 196 r. ii 15, and dupl. AMT 67,1 iii 5', cf. *rē'u māt Aššur a-lik ar-ki-e-ki* the shepherd of Assyria who follows you (Ištar) Craig ABRT 1 54 iv 19 (= BA 5 628); *ila tulamassuma kī kalbi arkika it-ta-na-lak* if you train the god (well) he will follow you like a dog (demanding from you either rites or (asking), "Do you not have a question to

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ask a god?" or something else) Lambert BWL 148:60; *ša ar-ki-ki a-li-kāt* ^d*Lamassa lurši* may I obtain the protective spirit walking behind you (Ištar) BMS 8:12 and dupl., see Ebeling *Handerhebung* 62:31, cf. EGIR *Ištar i-tal-lu-ku tāb* LKA 29d 8, also STT 52:29'; *atta a-lik maḥ-ri-ia a-lik ar-ki-ia* march in front of me and behind me! Gössmann Era I 99; the evil demons *ša ina pa-ni-ki ù* EGIR-*ki il-la-ku* who precede and follow you 4R 58 i 17 (Lamaštu); note (in a letter to a king): *Bēlti-ša-Uruk ina panika u ina ar-ki-ka tal-lik-ma nakraka mala bašú taskip* the Lady-of-Uruk has led you, safeguarded you, and has overthrown all your enemies BIN 1 93:3 (NB let.).

c' to go after, to follow (with evil intent), to chase, to pursue: *arkišunu lu at-[ta]-lak* I pursued (the enemy) everywhere AKA 84 vi 53 (Tigl. I); *arki* PN *a-lik* Layard 89:46 (Shalm. III); *imurannima kaššāptu il-li-ka* EGIR-*ia* the witch espied me, she followed me Maqlu III 13; *lumunšunu* EGIR-šú-*nu* [l]it-tal-lak may their evil follow them (the sorcerers) themselves LKA 154 r. 16; *imuršima Sin ireddiši ella-mé il-la-ka ar-ki-šá* when Sin saw her, he kept following her, (the god) of the pure rite is going after her Tallqvist Maqlu pl. 96:9; *ana* EGIR.MU DU.DU-*ku* they (the demons) persecute me AMT 97,1:23.

d' special mngs.: *ana wa-ar-ki-ia la a-ta-na-la-kam u kaspam* 10 GÍN u $\frac{1}{3}$ MA.NA *la agammār* I should not have to come back every time and spend ten or even twenty shekels of silver (on the trip) TCL 4 95:20 (OA).

5' with *itti*, *išti*, *issi* (*išti* CT 15 4 ii 18, OB) — **a'** to go with a person: *šumma kīma aqbūcum amšali it-ti-ia i-la-kam* if he had come with me yesterday as I have told you Fish Letters 5:22 (OB); the caravan leader *ša ištu* GN *ana* GN₂ *iš-ti-ni i-li-ku* who accompanied us from GN to GN₂ OIP 27 54:16 (OA); *tēmu liškunušu is-si-ia lil-lik* let them give an order to him, he should depart with me ABL 471 r. 5, cf. *i-si-ia lil-li-ki* ABL 312 r. 11, TA *sukkallija il-li-ku* ABL 424 r. 12; *šaprāku mā asú is-si-ia lil-lik* I am under orders, let the physician come with me ABL

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465 r. 9; 1-et narkabtu ša is-si-ia ta-li-ku-u-ni the one chariot which came with me ABL 242:9 (all NA); five live elephants *ina girri ittiya it-ta-na-la-ka* used to accompany me when I traveled Iraq 14 34:97 (Asn.); *ūqu ša Parsu it-ti-ia it-tal-ku-*³ the Persian army followed me (to Media) VAB 3 49 § 41:73 (Dar.); ⁴*Lamassu . . . ūmišam lit-tal-lak* KL.MU (var. *it-ti-ia*) may the protective spirit accompany me every day BMS 19:30, see PSBA 34 154:29, cf. *ilšu* KI-šū DU.DU-ak his (personal) god will accompany him everywhere Boissier DA 252 ii 13 (SB physiogn.).

b' special mngs.: *mār šiprika il-lik it-ti-ia šu-mi-iš* [u] *mār šiprija il-lik it-ti-ka šu-mi-* [...] your messenger came to me safely (if *šu-mi-iš* stands for *šulmiš*) and my messenger came to you safely(?) EA 35:54f. (let. from Cyprus); *ilāni ša RN it-ti-ka li-li-ku* may the gods of Burnaburiaš accompany you (depart safely and return unharmed to see your house again) EA 12:8 (MB), cf. (in broken context) KI DINGIR DU-ak CT 31 21 Bu. 91-5-9,202 r. 9 (SB ext.).

6' *ana/ina/arki šimti alāku* to die: *lu aḫizānum lu kallatum ana šimtim it-ta-la-ak* (if either the bridegroom or the bride dies Goetze LE § 17:17, cf. *sinništum šī ana šimtim it-ta-la-ak* CH § 163:13, also *warka abum ana šimtim it-ta-al-ku* CH § 178:78; [*inūma*] PN *ana šimtim [il]-li-ku-ú* CT 29 42:1 (OB let.); *il-li-ik-ma ana ši-ma-tu a-wi-lu-tim* he suffered the fate of all humans Gilg. M. ii 4 (OB); *a-bu-ka ana šimāti il-li-ku* KBo 1 10:11, [*ana*] *šimāti il-la-ku* ibid. 10; PN EGIR *ši-im-ti-šu il-lak-[ma]* MRS 9 126 RS 17.159:33; note: *ina ūmu* ¹PN *ana šimti itti* AD.MEŠ-šū *ta-at-tal-ku* TCL 12 36:10; *šumma* RN . . . *ana šimti it-tal-lak* should Esarhaddon die Wiseman Treaties 84, and passim in this text; *ina ūme* PN . . . *ina šumi damqi il-la-ku ana šimti* should PN be in good repute when he dies ADD 646 r. 21; *arki abu ana šimtu it-tal-ku* after the father has died SBAW 1889 p. 828 (= pl. 7) v 38 (NB laws); *arkāniš* ¹PN *ana ši-mit tal-lik-ma* after ¹PN died TCL 12 32:12, cf. *abūa ana ši-mit ki il-lik-ki* ibid. 22; *ana šimtu il-lik* Böhl Leiden Coll. 3 p. 61 No. 874:9, cf. *ana šimtu it-tal-lak*

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YOS 7 66:20, and passim in NB leg.; note with *ina: ūmu ina šim-tu*₄ PN *it-ta-al-la-ku* VAS 5 21:27, also *ina ūmu ina ši-mat it-tal-ku-*³ YOS 7 17:12 (NB).

7' *ana sinništi alāku* to have intercourse: *šumma amēlu ana SAL ina a-la-ki* if a man during intercourse CT 39 44:2 (SB Alu), cf. *ana ŠA.ZI.GA šuršišuma ana SAL DU-šu* (= *šūlukišu*) AMT 88,3:3 (šā.zi.ga rit.), also *ana SAL a-la-ka muttu* he is incapable of having intercourse ibid. 2, wr. *ana SAL DU-ka LÁ* KAR 193:17, and passim; DIŠ LÚ ŠÈ NIN-šu DU if a man (in a dream) has intercourse with his sister MDP 14 p. 55 (= pl. 6) r. i 10 (dream omens), cf. *ana NIN.DINGIR ilišu lu i-lik* JNES 15 136 Type I/1 84 (*lipšur-lit.*), cf. also *ana mārat ilišu* NU ZU-u *a-la-ku* to have intercourse unwittingly with a woman who is a "daughter" of his personal deity Šurpu IV 7; [*šumma amēlu*] *ana SAL purqidam DU-ma* if a man has intercourse lying on his back AMT 65,3:5 and 10, also (with added *ana qinnati*) ibid. 7, also *ana SAL ina kussī* DU ibid. 15.

8' *ana dināni alāku* to become a substitute: see *dinānu* mng. 1.

9' *ana šibti alāku* to increase through interest: 30 MA.NA *weri'um aḫāma ana šibtim i-lá-ak-šum* thirty talents of copper accrue separately on his account Contenau Trente Tablettes Cappadociennes 23:11, also, wr. *i-lá-ak-šum* ibid. 17 (OA); *še-um ana MĀŠ i-lak* OIP 79 p. 89 No. 5:19 (MA); for other refs., see *šibtu* A mng. 1a, e, and f; note with *ana šibti* omitted (OA only): if they do not pay when their term is due 10 GÍN-tum 1 GÍN-tum *i-lá-ak* one shekel will accrue per each ten shekels MVAG 33 No. 90:16, cf. MA.NA-um 12 GÍN *i-lá-ak* TCL 21 219B:9, cf. ibid. 223:7; *adi waraḫ Ti'nātīm* 2 GÍN.TA *šibtum i-li-ik* interest accrued at the rate of two shekels until MN TCL 4 21:13, also ibid. 17; x *kaspum ana limim ša* PN *i-lá-ak* ibid. 30:34.

10' *eli* PN *alāku* to be pleasant for PN, to agree (said of food) with PN: *ša ēpušu u ša ānaḫu* ^dGAL u ^dInšušinak . . . *e-lu-uk-ku-nu li-il-li-ik* may what I have done with great difficulty be pleasing to you DN and DN₂ MDP 28 p. 29:6; *suppūa u sullūa lil-li-ku* UGU-ki

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may my prayers and supplications be pleasing to you (Ištar) STC 2 pl. 83:99, cf. PRT 29 r. 13, and passim; *burrú akālu* ... *eli amēli il-lak* (for transl., see *akālu* mng. 1a-5') Lambert BWL 144:16; *akala ikkalma* UGU-šú NU DU-*ak* (if) when he (the sick person) eats, it does not agree with him (followed by *mê išattima elišu* NU ŠE.GA) Labat TDP 110 i 9', and parallel *ibid.* 178:12.

11' *ina qāti* PN *alāku* to be under the authority of PN: LÚ.NA.QAD.MEŠ *ina qa-ti-[ia] ú-ul il-la-ku* the shepherds are not my subjects (the responsibility for these men rests with my lord) ARM 2 79:26; *bītu ša* PN *ina qa-ti* PN₂ *u ina qati* PN₃ *mārišu i-il-la-ak-mi* the house of PN is the responsibility of PN₂ and his son PN₃ (and they have made a pertinent deposition under oath) MDP 23 325:10, cf. [eq]u] [u] *bītu ina qa-ti-šu i-il-la(!)-ku-ú irrišma* the field and the house are his responsibility, he will do the planting *ibid.* 1; *ālāni ma'dūte lapanišu ittikru umma ina šu^{II}-ka ul ni-il-lak* many cities rebelled against him (the stricken king of Elam) saying, "We will not be your subjects any more" ABL 839:12 (NA).

12' *adi ulla alāku* to come to nought: É.GAL EN *ul-la* TUR // DU-*ak* KAR 212 iv 26, cf. LUGAL KUR EN *ul-la* DU-*ak* (=ušallak) *ibid.* iii 57 (SB *iqqur ipuš*).

13' *adi/ana la bašē alāku* to come to nought: *ana mimma la bašē li-ša-li-ku-šu* may they (the gods) bring him to nought BBSt. No. 3 vi 25, cf. *a-di la bašē ú-ša-lik-šu-ma ušahhir māssu* I brought him to nought and made his country small OIP 2 28 ii 22 (Senn.), cf. also *adi la bašē ú-ša-lik-šu-nu-ti* *ibid.* 59:30; URU.BI EN *mim-ma* NU GÁL-*e* DU (= *illak*) this city will come completely to nought CT 39 10 K.149+:26, cf. KAR 382:54, CT 40 49:7 (all SB Alu).

14' *ina dāti alāku* to follow: *atta ri-di-pi fi-da-tú-šu a-lik* pursue (him), follow him ABL 251:18, cf. *ibid.* r. 2, and see *dāt* prep.

15' A.RÁ x *alāku* to multiply: *ūmu* A.RÁ 4 *tal-lak* you multiply the day by 4 TCL 6 11 r. 14 (LB astron.), cf. *ibid.* 15, see Thureau-Dangin, RA 35 105, for refs. wr. DU, see ACT 2 472

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s.v., cf. *mi* GAM *mi lu-DU-ma* what shall I multiply by what? MCT 141 Y 5, and passim in this text.

5. *atluku* to go away — a) in OA: *ina wašia [ammī]šam a-ta-lá-kam* when I leave, I will go to you there CCT 4 47a:19; as soon as we hear about these matters *a-la-ku-ma ú-lá ni-ta-lá-ak* we will indeed not depart BIN 4 63:8; *ana a-ta-al-ki-im šaprākkunūti al-ká-ma* I am ordered(?) by you (pl.) to depart, come here! KT Blanckertz 3:27; *la ibi'ad li-tal-kam* he should depart (immediately) without staying (there) overnight BIN 4 37:29; formerly you went (*ta-li-ik*) to GN without asking me *u a-ni balum ša'ālija ana* GN₂ *ta-ta-lá-ak* and now you want to leave for Tegarama without asking me TCL 19 60:7; *umma* PN-*ma ta-ta-lá-ak kaspi dinam* PN said, "You are about to leave, give me my silver!" BIN 6 210:5; *adi 3 ūmē* PN *i-ta-lá-kam* within three days PN will depart for there CCT 2 23:38; *mala luqūti aššer* PN *i-ta-lu-ku* all my merchandise that travels to the address of PN BIN 6 56:4; *atabbe'ama a-ta-lá-kam aššeriki a-ta-lá-kam* I will immediately depart, I will leave to (meet) you BIN 6 14:23f.; *ina šanim ūmim ša erubu be-ri-tum iššikinma atbe'amma a-tal-kam* the day after I arrived a panic (if *be-ri-tum* is to be read *pirittum*) occurred and I departed immediately BIN 4 36:15, cf. BIN 6 177:13, and passim in this hendiadys; note in the mng. "to come": *bītam šašširi adi 10 ūmī ni-ta-lá-kam* take care of the house until we arrive in ten days BIN 6 20:27; *rābišum u šūt i-ta-lu-ku-nim* the *rābišum*-official and he will come back here TCL 20 79:37, cf. PN *u šūt li-ta-la-ku-nim* (for *littalkūnim*) KTS 10:37.

b) in OB: *ana bīt abiša it-ta-al-la-ak* she leaves for her father's house CH § 142:5, cf. (in similar context) CH § 149:8, also *ana rama-nišuma i-ta-la-ak* BE 6/1 17:25, and cf. PBS 8/2 107:21, 196:18, TCL 1 166:5 and 8, VAS 7 83:13, VAS 8 8:14; *ša at-lu-ki-ku- \langle nu \rangle -ma epša* prepare for your departure Sumer 14 18 No. 2:18, cf. *ina pani at-lu-ki-šu* *ibid.* 23 No. 5:17, also *ana at-lu-ki-im panija ašku-namma* TCL 17 60:17; *ušamma at-la-kam* depart immediately (a rumor about the enemy

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has reached us) *ibid.* 7; *šimam ašāmamma a-ta-la-ka-am* I will make the purchase and depart VAS 16 8:21, cf. *at-ta-al-la-ak* UET 5 88 case 17, *itti mārat šarrim at-ta-la-ak* CT 6 3c:15, *ṣuḫāram ṭurdimā arḫiš ana rēš arḫi lu-ut-ta-al-kam* send (fem.) the servant and I shall depart to come to you promptly before the first of the month PBS 7 110:28, cf. also *li-ta-al-la-ak* BIN 7 38:35 (all letters); *mugri a-ta-al-ki* please, go away JCS 15 6 i 19 (lit.); *ālum . . . gišimmaršu tanakkasamma ta-ta-la-ka-am* you will cut down the date palms of the city (which you besiege) and leave YOS 10 41:75 (ext.); the enemy will make an incursion into your country but *ula ikān it-ta-[lak]* will not establish himself, he will go away RA 27 142:10 (ext.); note *a-ta-al-ka-am-ma lippetianim ṭūdāt ša-du-ú-i* come, let paths through the mountains be opened for me AfO 13 46 i 3 (lit.).

c) in Mari, Shemshara: *urram ulu ullitiš ašar at-lu-ki-im ni-it-ta-la-ak* we shall leave tomorrow or after tomorrow, whenever it is possible ARM 4 22:22; *ana* GN *at-la-kam-ma* depart for GN ARM 2 10:9, cf. *at-la-ak ana* GN ARM 1 60:4; *at-lu-uk* PN *ana bēlija ašpuram* I have written to my lord about the departure of PN ARM 6 65:7, and cf. ARM 3 13:9; *awātišu[nu] ša ana salim[im] šabtu it-ta-at-la-[ku]* those who were decided upon concluding a peace treaty with them (the Turukkû-people) have now left ARM 4 22:14; *u atta tibēma at-la-kam* and as to you, set out and come here! Laessøe Shemshara Tablets p. 81 SH 812:67, cf. *ām kaspam ubbalam [i]-te-bi-ma it-ta-al-la-ak* ARM 8 51:11; *mār bārīm ašar i-ta-al-la-ku* (text -*lu*) *i-ma-[qú-ut]* the diviner will fail at every occasion YOS 10 18:19 (OB ext.).

d) in MB, Bogh., RS, EA, Nuzi: *túg-šu ina litti lišku[n] li-it-ta-lak* let him deposit his garment on a stool and leave (naked) MRS 9 126 RS 17.159:27, cf. *ibid.* 18; *littīma li-it-tal-lak* KBo 1 10 r. 47; [*mār š*]ipri . . . [*lī*]mur u *li-it-tal-ka* let (my) messenger see (you) and leave EA 15:19 and *ibid.* 22; *šumma* PN *uṣṣi pūḫšu inaddinma u i-ta-la-ak* if PN wants to leave, he gives a substitute for him(self) and

alāku 5e

can go JEN 611:9; *šābē . . . i-ta-at-la-ku itūa mamma ja'nu* the men have gone, nobody is with me BE 17 11:21; *kī uterru ana* GN *ana lit* PN *it-ta-at-la-ku* they brought (it) back and left for Nippur to (go) to PN *ibid.* 58:6; PN *u* PN₂ *kī upīdušunūti kī iššūšunūti it-ta-at-la-ak* after he put PN and PN₂ in fetters and took them away, he left (giving the order, "Do the work!") *ibid.* 1:8; *itebirma i-ta-at-la-ak* he crossed over and departed Iraq 11 148 No. 10:13, see *ibid.* p. 139, cf. *kī irdā at-ta-at-la-ka* BE 17 42:21; *šumma* PN *tamkāru it-ta-at-la-ka mār šiprika ša illaka lilqā* should the merchant PN have (already) left, a messenger of yours may take it when he comes EA 11 r. 8 (all MB); *ištēnātu it-ta-at-la-ku mār šipri . . . u pišunu sarrūti idabbubu* the first time the messengers went (to Babylonia) they were (already) spreading lies (cf. *šanūti it-tal-ku [u] sarrūti idabbubunikku* line 74) EA 1:72 (let. from Egypt); two of my brothers *šidita ilteqūma u it-ta-at-la-ku ina* GN *iktalduma* took provisions, departed and reached GN AASOR 16 8:7 (Nuzi); ŠE.MEŠ *ana laqāti ina* GN *it-ta-at-la-ku u išriqu* they departed for GN to collect barley and committed a theft (there) HSS 14 20:8 (= AASOR 16 No. 76, Nuzi).

e) in SB: *šittu at-la-ki* go away! sleep (incipit of a song) KAR 158 r. iii 19; *unši at-la-ki qaritti ilāti* move on, depart, warrior-goddess Craig ABRT 1 55 ii 5 (= BA 5 627), cf. *duppira at-la-ka* Maqlu V 168, also *ibid.* 175, IV 2, AMT 81,3 r. 7, *at-lak ana elāti* ZA 43 18:68; O Nusku *at-lak ana É.KUR rabiti* go to the great Ékur KAR 58 r. 36; *ta-at-ta-lak ta-at-tal-lak* go away! go away! CT 23 10:17, cf. *lu tannassaḫ lu ta-at-ta-[al-lak] lu terēq lu tenes[si]* ZA 23 374:86, cf. *lu tenessi lu ta-ta-at-lak* remove yourself, depart! KAR 234:12; *šumma ina ūmišuma iptur it-ta-la-ak* if he (the wild bull who had come to a herd of domesticated cattle) breaks away and leaves the same day CT 40 41 79-7-8, 128 r. 6 (SB Alu); if there are nine areolar nodules on the nipple of a nursing mother *mārūša ina panīša unakkaru* // DU.ME her sons will become alienated from her, variant: they will leave Labat TDP 204:42; *it-ta-at-la-ku ūmēa i[qtat]ú šanātūa* my term has elapsed, my years have come to the

alāku 5f

end KAR 25 i 15 (SB); *mālak arḫi u šapatti ina šalši ūmi it-ta-tal-[ku]* (for *ittatlaku*) they (Gilgāmeš and Uršanabi) departed on the third day for a journey of a month and a half Gilg. X iii 49.

f) in NA, NB: for the imp. *li-tan-ka* (ABL 598:6, Iraq 17 p. 42 No. 10:4,8 and 133 No. 15:8), see von Soden, AfO 18 121f.; *me-il'-a-ni šunu it-tal-ku* these floods have ceased ABL 731 r. 8 (NA); *annūrig . . . i-tal-lu-ku irrubu* now (I will dispatch the soldiers), they will march off and enter (the garrison) ABL 243 r. 8 (NA); *ūmu* †PN *ana bīt mār banī i-ta-at-tal-ku* when the (pledged) woman PN leaves for a free man's house (the debtor will indemnify the creditor for expenses incurred) AnOr 8 14:12 (NB), cf. *kī ana šēri at-ta-tal-lak* (for *attatlaku*) Nbk. 120:3.

6. *atalluku* (*italluku*) to go, walk about, to live, act, to be in motion, also frequentative to mngs. 1-4 — a) to walk about — 1' said of human beings: *šumma amēlu mišitti qablī mariš a-tāl-lu-kam* NU ZU if a man suffers from a stroke in the hips and cannot walk about AMT 79,1:11, cf., wr. *i-tal-lu-ka la i-le-'e* AMT 73,1:15, also DU.DU.MEŠ-*ka la i-le-'e* CT 23 1:1, DU.DU-*ka* AMT 68,1 r. 8, and passim in med.; if a woman gave birth and the child *idabbub* DU.DU can speak and walk about CT 27 3 obv.(!) 18 (SB Izbu); *šumma . . . UD.I.KAM UD. 2.KAM ZI-ma DU.DU-ak* if (the sick person) is up for a day or two and walks around Labat TDP 162:61; GİR^{II}-*a-a šá* DU.DU-*ka* my ever-moving feet Maqlu VI 8; *ēriššija at-ta-na-la-ak* I am running around naked YOS 2 106:17, also VAS 16 194:12 (OB let.); *ša etelliš at-tal-la-ku ḫalāla almad* I, who used to walk about proudly, have (now) learned to sneak Lambert BWL 34:77 (Ludlul I), cf. *at-ta-tal-lak ammar panija* KAR 45:20 (SB), cf. also (in broken context) *at-ta-ta-lak-ma* Thompson Gilg. pl. 31 K.8743:15 (Adapa); *ina šāt mušitiija šamḫākuma at-ta-na-al-la-ak ina birit eḫlūtīm* it was night and I strode proudly in a group of men Gilg. P. i 4; *inūma at-ta-la-ku itti būlim* when I used to roam with the wild animals Gilg. Y. 106; *ni-tal-lak ina a-ḫa-šū* we used to take walks along its (the Ulaḫ River's) bank JCS 8 92:12

alāku 6a

(Gilg. VIII); *ša ina aḫša* DU.[DU].MEŠ-*ku aḫša zumme* (see *zummā* mng. 1a) Gilg. XI 236; *ina a-ta-lu-ki-ia birit mātīm u šadi* GIŠ.GIGIR *šū . . . iššebir* this chariot broke from my constant traveling at home and abroad ARM 5 66:7; *arḫi pašqūte šadāni maršūte . . . lu at-ta-lak-ma* I marched to and fro on narrow paths over difficult mountains AKA 268 i 43, cf. [*ša*] *pirik ḫuršāni šadāni tāmāti at-tal-la-ku* Iraq 14 33:30; *ina šadāni ša at-tal-la-ku u ḫuršāni ša ētattiqu* (I collected seeds) in all the mountain regions which I visited and the mountains through which I passed ibid. (all Asn.), cf. *kal kibrāte* DU.DU-*ka ana* GN *e-ta-ta-li* LKA 64:19; x KASKAL.GID *qaqqaru ina* GN *rapši ultu eliš adi šapliš etelliš* DU.DU-*ak-ma māḫira ul iši* I marched x double miles through the wide land of Urartu in a lordly manner, unopposed from one end to the other Rost Tigl. III p. 20 (= pl. 33):7, cf. *adi . . . ina qirib nagē šuātu at-tal-la-ku šaltāniš* Borger Esarh. 104 ii 1, also *ultu šit Šamši adi ereb Šamši šaltiš at-tal-lak-u-ma māḫira ul iši* ibid. 46 ii 27, also passim in Asb., cf. *šaltāniš* DU.ME Wiseman Chronicle p. 68:13, and passim; *mu-ta-li-ik kibrāt erbettin* who roamed through the entire world BRM 4 4:3 (OB copy of Sar.); *ša anāku at-ta-al-[la-ku] šū li-it-ta-la-ak* let him (a future king) go everywhere I ever went RA 45 176:122f. (OB lit.); like a criminal *ša ina sušē idiš-šišu it-tan-al-la-ku* who roams alone through the canebrake ZA 43 18:69 (SB lit.); *ša lišānija ina mātīm it-ta-na-al-la-ak* my secret agent will patrol the countryside YOS 10 36 iv 11, in contrast with *mu-nu-ut kīsīm ina māt nakrim it-ta-na-al-la-ak* the one provided with silver (i.e., the merchant) will be able to travel (even) in enemy country ibid. 13 (OB), cf. *ša* EME *ina libbi ummānija* DU.MEŠ Boissier DA 6:11 and 12, also, wr. DU.MEŠ-*ak* KAR 148:10 (SB ext.); *ina ša-bi(!) ina mātišu i-ta-na-la-ak* YOS 10 60:13 (OB ext.); *libbi nakr[ika] [t]a(?)ta-na-al-la-ak mimmašu ul ileqqi* (obscure) UCP 9 377:43 (OB smoke omens); *nakru ina libbi māti ši-pir irti* DU.MEŠ (see *irtu* mng. 1a-3'c') KAR 428:33, and passim in ext.; soldiers should come here *ina ālāni li-it-ta-tal-ku-ma ḫarrānātīm ša*

alāku 6a

itenerurbanim ... *lidūku* they should patrol the cities and kill the raiders who enter again and again UCP 9 363 No. 29:19 (OB let.); *qad-dāniš i[t-ta-n]a-la-ka nišū ina sūqi* the inhabitants wander dejectedly through the street(s) CT 15 49 i 6 (Atrahasis); *qirib ekurri u ekalli i-tal-lu-ku lizammēma* (see *zummā* mng. 1c) ADD 646 r. 29; you witch *ša DU.MEŠ-ki kalu mātāti* who roam through all the lands Maqlu IX 128, cf. Gilg. M. ii 1 and 3; *šumma ina mē qallūti* DU.MEŠ if (a man in his dream) walks around in "light" water Dream-book 330:39, and for this passage, see *ibid.* p. 287 n. 144; *nurub šēri ištene'i sadatti it-ta-na-al-lak* he (the eagle) is looking for the soft meat and stalks around (the carcass)... Bab. 12 pl. 5 K.1547:3 and pl. 2:13 (Etana); *iīma ina muḫḫi tillāni labīrūti i-tal-lak* go, walk about on the old mounds Lambert BWL 148:76, cf. *elīma ... ina UGU dūri ... i-tal-lak* go up on the wall and walk around Gilg. XI 303 and cf. *ibid.* I i 16; *ammīnim itti nammaštē ta-at-ta-[na]-la-ak šeram* why do you roam through the open country like a wild animal? Gilg. P. ii 13; ^a*Šamaš ... ina ēnēkunū lišlimma ina ikleti i-tal-la-ka* (var. *it-la-ka*) may the sun('s light) become dark in your eyes—live (pl.) in darkness! Wiseman Treaties 424; *ištu eli šerim a-ta-al-lu-ki dālim* after having lived aimlessly on the surface (of this) earth (should I now lay my head down underneath it?) Gilg. M. i 10 (OB); *ina sulēšu a-tal-lu-ku lušbu* may I have my fill of walking about in its (Babylon's) streets VAB 4 260 ii 47 (Nbn.); *qirbi ekurrātišu šalmeš lit-tal-lak-ma lišallimma paršišu* let him move about undisturbed in his sanctuaries and duly perform his rites Pinches Texts in Bab. Wedge-writing p. 16 r. 9; DU.DU-ku *Emašmaš lulab-bira šēpā'a* may my feet reach old age going to and fro in (your temple) Emašmaš Streck Asb. 276:18, cf. (with var. *lilabbira*) *ibid.* 274:17; obscure: [*ana šu|te*]-*ru-ba-a-at ālija* [*la ta-ak-t*]-*a-na-aš-ša-aš-ša magal la ta-at-ta-na-al-l[a(!)-ka]* ARM 1 5:22.

2' said of gods, demons, etc.: *mārat Sin qaritti mut-tal-li-kat māti* heroic daughter of Sin, omnipresent in the land PSBA 31 pl. opp. p. 62:4 (SB), cf. *mu-tal-lik qirib šamāme*

alāku 6b

Craig ABRT 1 29:14; *silā.a DU.DU : mut-tal-lik sūqi* CT 16 31:103f., cf. *ub.da D[U.DU] : mut-[ta-al-lik tubqī]* *ibid.* 10 v 30f., *da.DU. [DU] : mut-ta-[al-lik šāḫāti]* *ibid.* 32f.; *mu.lu saḫar.gaz.ba.ke_x : da-a-ik KUR-i* // *mut-tal-lik KUR-i* SBH p. 49 r. 10f.; *uru.a [DU ...] : mut-tal-lik āli [anāku]* I am (the *mašmāšu*-priest) who roams through the city CT 16 5:174f., cf. *kaššāptu mut-tal-lik-tū ša sūqāti* witch roaming through the streets Maqlu III 1, and *passim* in Maqlu; ^a*Ḥendur. sag.gá mut-t[al-lik māši]* AFO 19 117:21, cf. ^a*Išum mu-ut-tal-li-ku* 3R 66 ii 8 (*takultu-rit.*), for bil. refs. referring to Nergal, see lex. section, cf. also (said of Šulak) KAR 58:45, (said of Nusku) *ibid.* r. 1.

3' said of animals: *šumma šurārū ina muḫḫi amēli* DU.DU-ak if a lizard walks all over a man KAR 382 r. 50 (SB Alu), also (with *ina muḫḫi erši amēli*) CT 38 39:24, cf. also CT 38 43:79, etc.; *ana* 20 KASKAL.GÍD *ta-ta-na-la-ka [šēpāšu]* his (the *labbu*-serpent's) feet take steps twenty double miles long KAR 6 ii 25; the abandoned horses and chariots *ramanuššīn it-ta-na-al-la-ka* were running about at will OIP 2 47 vi 22, dupl. Afo 20 94:106 (Senn.).

b) to live, act — 1' said of private persons: *awēlum šā ina la tūb libbi i-ta-na-la-ak* this man will live unhappily Afo 18 66 ii 36 (OB physiogn.); *amēlu šuātu MU.3.KAM ina kūrī u nissāti* DU.MEŠ this man will live in utter misery for three years CT 39 4:31, cf. *bēl amatīšu ina la tūb libbi* DU.DU his opponent will live unhappily CT 38 35:56, *ina lumun libbi* DU.MEŠ CT 28 27:28, *ina ŠA.ḤÚL.LA AL. DU.DU* KAR 185 r. i 13, *ekliš* DU.DU CT 39 4:34, *ina tam-ṭi-a-tim* DU.DU he will live in misfortune KAR 395:10; *ina dibiri* DU.MEŠ CT 28 29:8; *mārē ina lupnu* DU.MEŠ the sons will live in poverty CT 27 17:31; *ina SAL.SIG₅ DU.DU* he will live in good circumstances KAR 392 obv.(!) 23, and *passim* in omen texts, see also CT 41 25 r. 7, in lex. section; *ina ŠA.ḤÚL DU.MEŠ* CT 28 25:3; *ina šillika ... ina tūb libbi ina Uruk lut-tal-lak* ABL 451:14 (NB); NA.BI *namriš* DU.DU CT 39 4:40; *etelliš* DU.MEŠ-ak 4R 55 No. 2:22, and cf. *etelliš a-na DU.MEŠ-ki* (= *atalluki*) *ibid.* 11; EN T.LA *ina*

alāku 6c

GI.NA DU.MEŠ as long as he lives he will act righteously AMT 87,3:9; *ina namirti šētika lit-tal-lak šalmiš* let him live contentedly in your (Sun god's) shining light KAR 105 r. 2; *ana ... šalmeš* DU.MEŠ *maḥar šarrišu* (he made the grant to DN) for his serving the king properly RA 19 86:10 (MB seal); *um-māni ina ri-ti ili* DU.DU my army will act under divine guidance(?) Boissier DA p. 232 r. 40, and cf. *ummān nakri ina ri-ti ili* DU.DU ibid. 41 (SB ext.).

2' said of rulers: *in rišātīm u ḥ[ū]d libbim a-ta-al-lu-kam* (they granted me) to live in happiness and contentment VAS 1 33 iv 19 (Samsuiluna); *ša ina tukulti* DN ... *it-tal-la-ku-ma* who lives according to the trust-inspiring oracles (given by) Aššur KAH 2 73:4 (Tigl. I), and passim in this phrase in Adn. III, Shalm. III, Asn., Esarh. and Nbk.; note *ša ina tukulti* DN ... *mēšeriš it-tal-la-ku-ma* AKA 261 i 22 (Asn.), and see *išariš* mng. 2b; *ša ina annikun [etelliš]i-tal-la-ku-ma* who acts manfully upon your affirmative (omens) OIP 2 63:9 (Senn.); note *šarru ... etelliš* DU.MEŠ K.2809 r. i 12 (SB hemer.); *ina qaqgar šulme maḥ-ra-ka lit-tal-lak* may (your worshiper) live in a safe land under your aegis AfO 19 59:160; *ina ulši rišāti ... āmišamma namriš lut-tal-lak* Borger Esarh. 27:34, cf. *ina ṭūb šērīm ... lu-ut-ta-al-la-ak kajānam* VAB 4 194 No. 27a ii 31 (Nbk.); *lit-tal-lak ginā ina ḥidāti u rišāti* RAcc. 136:271.

3' other occs.: [*šumma ... ana aḥ*]d'iš *ētar-bu ki aḥā'eš it-ta-na-lu-ku* if (the ingredients) interpenetrate, (and) behave always like one (substance) Ebeling Parfūmrez. p. 34:20 (MA).

c) to be in motion (referring to the movements of blood, liquids, wind, loose parts, etc.): [*šumma nakka*]ptāšu *ša imitti u šumēli ina* DU-ki *imtaḥru* if his temples pulsate in harmony right and left Labat TDP 40 r. 21, cf. (in same context) DU.ME-*ma* ibid. r. 22, *ištēniš* DU.ME-*ma* ibid. 26ff.; *šumma šer'ān rēš napištišu ša imitti u šumēli* DU-ku-*ma* *ša pūtišu šaknu* if the blood vessels to the right and the left of his throat pulsate and those on his forehead remain steady ibid. 100:7, cf. also, wr. DU.MEŠ ibid. 42:33, UR.BI DU.MEŠ ibid. 38:65, and passim in this

alāku 6d

text type; *šumma maršu šer'ān nakkaptišu ša imitti u šumēli ina* DU.MEŠ [...] Labat, Syria 33 123 r. 13, and passim in this text; *šumma awīz-lum šerḥānu ša šēpišu it-ta-na-la-ku* if the blood vessels on a man's feet pulsate AfO 18 62 iii 20 (OB), cf. *šer'ān šēpēšu* DU.MEŠ-*ku-ma* Labat TDP 144:58'f., cf. ibid. 94 r. 10, and passim; *šumma ina libbi manzāzi mē* SA₅.MEŠ *ulu* BABBAR.MEŠ DU.MEŠ if either a dark or a light liquid flows in the "station" Boissier DA 19 r. iii 49, see Boissier Choix p. 205, cf. CT 20 7 K.3999:23, cf. also *ina libbi manzazi šizbu* DU.MEŠ-*ak* Boissier DA 19 r. iii 51 (SB ext.); *šumma amēlu ru'ātušu magal* DU.MEŠ-*ma la ipparra[su]* if a man's spittle flows excessively and cannot be stopped AfK 1 38:7 (SB med.); *šumma ... libbi inēšu* GU.MEŠ DU.MEŠ if threadlike impurities move about in his (the patient's) eyes Küchler Beitr. pl. 18:4; *šumma ištu marti šēru kīma ellamkuši* DU.MEŠ (see *ellamkušu*) CT 31 26:13 (SB ext.); *šumma šulmu kīma šerret parīsu ana idi marti* DU.MEŠ (see *šerretu* A mng. 2) TCL 6 3:41 (SB ext.); *šumma ina libbi padāni* IM DU.MEŠ *šāru šārumma* if air moves in the "path", bubble after bubble CT 20 29:13 (SB ext.).

d) frequentative to mngs. 1–4: *aḥī atta tērtaka išti ālikim ālikimma li-ta-lá-ká-ma* dear brother, your reports should come to me with every person passing through TCL 14 44:33; *ina šēr* PN *e-na-kà li-ta-lá-kà* you should look time and again after PN TCL 19 29:36; *luḡūtam ša* PN *nišbatma ana Ālim ni-ta-na-lá-ak-ma* we seized PN's merchandise and repeatedly approached the city authorities BIN 6 49:8; *ana bit abiša mušiātīm ta-ta-na-la-ak-ma* she keeps going to her father's house at night (I am hearing bad things about her all the time) AAA 1 p. 52 No. 1 r. 19' (all OA); KIŠIB *mudasē ... ša ilkim eššim ša ištu* MU.3.KAM *ta-at-ta-al-la-ka* the list of the new services which you have performed since three years ago TCL 7 22:13 (OB let.); *ina rebīt āli it-ta-na-al-la-ka ēnēša* she (the witch) is casting glances all the time on the square of the city (seeking out young men) Maqlu VII 87; [*n*]iktirik *ni-ta-la-ka [ni]-za-bi-la* we have returned (the men who were to carry the straw), we (ourselves) had to go back and

alāku 6e

forth to transport it here ABL 1180:7 (NA); *ana minim mārē šiprika itti mārē [šiprim] ša RN it-ta-na-al-la-[ku]* why do your messengers keep traveling with the messengers of Išme-Dagan? ARM 2 41 r. 4'; *mārē šiprišunú ana aḫāmeš ul it-ta-na-al-la-ku* do not their (the allied kings') messengers travel to and fro continuously? KBo 1 10:53; *it-ta-na-al-lak ina muḫḫi šadī [abija]* he keeps encroaching into the highlands [belonging to my father] Gilg. I iii 32; *mu-ta-lik bit ilim EN i-ta-na-ia-ak* someone who frequents the temple will repeatedly have intercourse with the priestess CT 6 3 r. C (OB liver model), see RA 38 77; *ašqūma adi URU GN šupšugiš at-tal-lak* I ascended (Mt. Musri) and laboriously went over hill and dale as far as GN OIP 2 114 viii 32 (Senn.); *ina muḫḫi dabdē it-ta-ta-al-lak* (see *dabdū* mng. 2c) Šurpu II 94; *Šalbatānu it-ta-na-al-lak-ma* ACh Supp. 2 Ištar 66:17 (astrol. with comm.), cf. mng. 3a.

e) pret. used as pres.: *ultaka'in ana dinān bēlija at-ta-lak* I prostrate myself, I shall always be a substitute for my lord KAJ 302:5 (MA let.); *ašar Humbaba it-tal-la-ku ša kin kibsu* where Humbaba is wont to walk there is a path made Gilg. V i 4, cf. [KASKAL š]a *Huwawa it-ta-la-ku* [...] Gilg. Y. 276 (OB).

7. *šūluku* to fit, to correspond, to be befitting, causative to mngs. 1-4 — a) to fit, to correspond, to be befitting — 1' with *eli* (cf. mng. 4c-10'): *mākalē u mašqiti šu-lu-ku UGU-ia* food and drink agree with me AnSt. 8 50:32 (Nbn.), cf. VAB 4 292 ii 33, see Landsberger, Halil Edhem Memorial Vol. 126.

2' with *ana*: a field *ša . . . ana mērešti la šu-lu-ku-ū-ma* which was not fit for planting Hinke Kudurru ii 31; *lamū qablu ana mātu šu-lu-ku-ma* (he who) was exposed to death in the midst of battle (pronounced your name) JRAS Cent. Supp. pl. 3 r. 1 (SB); *ša-a-mu-te ša ana re-e-šū-te šu-lu-ku* those who were sold(?) (because) they were fit (enough) to be slaves Borger Esarh. 25:19; the dynasty *ša . . . šu-lu-ku ana šarrūti* Borger Esarh. 81:50, cf. *mētel-lūtu gam(!)-ru šu-lu-ku* (said of Nabū) KAR 104:7; *ša ana bēlūtišun ma'diš šu-lu-kāt-ma*

alāku 7b

(jewelry) befitting their (the images') lordly status Borger Esarh. 88 r. 16, cf. AOB 1 122:18 (Shalm. I), cf. also (*mēsu* wood) *ša šu-lu-ku ana bēlūti* fit for a lord Gössmann Era I 151, cf. 4R 23 No. 3:11; just as this matting of palm fibres will not return to its palm tree *ana šipir šibūti la DU-ku* and is not fit (any more) for its proper use Šurpu V-VI 86, also *ibid.* 106; a sanctuary *ana simat ilūtišunu rabīti šu-lu-ku* befitting their great godhead VAB 4 240 iii 15 (Nbn.), also *ibid.* 256 ii 2, cf., with *la šu-lu-ku* *ibid.* 254 i 21, cf. also *ibid.* 174 ix 22 (Nbk.), AKA 97 vii 89 (Tigl. I); a chariot *ana tāḫazi šu-lu-ka-at* suitable for battle RA 11 112 ii 22, dupl. CT 36 23 (Nbn.); *ana tabrāti ú-šá-lik* I made (them, the sculptures) a fit object for admiration Lyon Sar. p. 17:79, and *passim* in Sar., also OIP 2 107 vi 36, and *passim* in Senn., *ana kunnī ú-šá-lik* 2R 67:77 (Tigl. III); see also *lex. section.*

b) causative to mngs. 1-3 — 1' in gen.: ¹PN *ana kisalluḫḫūti ana ¹Ištar-Ninūwa ú-šá-al-la-ak* he will make the woman PN serve the Ištar of Nineveh as temple court sweeper HSS 14 106:9; *mārassu ana ekūti u ḫarimūti . . . la ú-šá-al-la-ak* (see *ekūtu* A) AASOR 16 51:10, cf. *manummē . . . uš-te-li-[i]k-šu* *ibid.* 14; *kīma išid šamē sāmta imtaḫša 3 paššūrē DU-ak* as soon as the horizon is touched by the evening glow you have three (offering) tables pass by (in front of the images) BBR No. 1-20:101; *aḫī atta PN merāka e-kà iššērišu ša-li-ik la išallaḫ* dear brother, keep an eye on your son PN, he must not become (too) domineering TCL 4 28:43 (OA), cf. *ú-šá-lá-ak-ma* (in broken context) CCT 4 22a:9 (OA); if a "stroke" has hit him *šer'ānušu A.MEŠ ú-šá-l-la-ku* and his blood vessels circulate "water" KAR 197:9 (SB); *šarrūtkā ana šāt ūmē lu-šá-li-ku* may (the gods) make your reign last forever ABL 65 r. 21 (NA); difficult: [*a(or i)*]-*na e-qu-te . . . ú-sa-li-ku* (see *eqūtu*) Goetze, ZA 39 116:26; *šá(-)[x-x]-pi-it-ti KÙ.GI ina mātikunu lu-šá-li-ku* Wiseman Treaties 567.

2' in idiomatic expressions: see mng. 4a-2', 4b-1', and 4c.

For *alāku* in general, see Bezold, *Babylonisch-assyrisch alaku* 'gehen' (= SHAW Phil.-hist. Kl.

alāla

1920); Landsberger, ZA 35 114f.; Ungnad, Or. NS 6 350. For the use of the imperative (mng. 1a-1'), see Ungnad, Tell Halaf p. 61.

alāla (*alāli*, *alālu*, *alāli*) interj.; (an exclamation of joy, refrain of a work song); OB, MB, SB; wr. syll., often with det. DINGIR; cf. **alālu* B.

e.el.lum = *a-la-li*, e.el.lu.lil.lum = *a-la-li-ma* (preceded by *elilu* and *zamārum*) Izi D iv 31f.; [d]ug₄ = *qa-bu-ú*, [x]x = *a-la-lum* Lanu A 163f.

pa.a bí.in.dug₄ má ba.d[a.an.sù] a.la.la bí.in.dug₄ giš.gi.muš ba.da.an.ḥaš (var. recension: ù.u₈.àm bí.in.dug₄ giš.má ba.da.an.su a.la.la bí.in.dug₄ giš.gi.muš ba.da.an.ḥaš): *eḫlum ú-u₈ iqbīma elippašu ittebu a-la-li iqbīma sikkānu ittešbir* a man said "Alas," then his boat sank, he said "Hurrah," then his rudder broke Lambert BWL 274:13 (bil. proverb, Sum. from unilingual version cited *ibid.*).

zimiru aššu a-la-lu // *aššu zamāru* K.2907 r. 1, in RA 17 129 and ACh Ištar 7:36 (astrol. comm. to ACh Supp. 2 Ištar 49:77).

a) as acclamation, exclamation of joy: *šar-rum a-li-li lišēdikum šalamka lišziz ina maḥar šalmišu* may the king honor you with public acclamation, may he erect your statue in front of his own statue RA 45 182:36, see *ibid.* p. 172 (OB lit.); *išātu ul tamḥat a-li-li* (Ištar), fire (which) nobody can hold, (I exclaim) "Hurrah!" VAS 10 214 iii 9 and 13 (OB Ağušaja).

b) as refrain of a work song: *ina qerbētišu nadīti a-ra-a[h-ḥi x-x-x]-ma rigim a-la-la ṭābi ušalsá nišēšu* in his (the king of Urartu's) fallow field [I brought back?] the *arahḫu*-song(?), I let his people intone (again) the call of the sweet *a*-song TCL 3 207 (Sar.), cf. *kigallu šuḥrubtu . . . šer'u šūzuzimma šulsē a-la-la libbašu ublamma* he was desirous to provide the barren soil with rows of furrows and to have (the plowmen) sound the *a*-song Lyon Sar. 6:36; *libkīka LÚ.ENGAR ina muḫ[ḥi . . . ša ina] a-la-la DUG.GA* (var. *ṭa-a-bi*) *ušēlú šumka* let the farmer weep for you (Enkidu) in [his . . .], who extols your name in the sweet *a*-song Gilg. VIII i 24, from STT 15:15 and dupl., see JCS 8 92, Garelli Gilg. p. 53; *ultu URU₄ ina māti ilsú a-la-la* after the farmer-god had intoned the *a*-song in the country Maqlu VIII 51 and IX 175, cf. *lam aNingirsu*

alāla

ina māti ilsú a-la-la Maqlu VI 49 and IX 104, also *ina šurrī lam bašāmu a-la-lu urda ana māti* AMT 12,1:51 and dupl., see JNES 17 56; Marduk [*ša ina bališu aNingirsu la ú-šal]-su(!)-ú a-la-li ina qarbāti* without whom DN does not make the fields resound with the *a*-song JRAS 1892 352:15 (votive inscr.); Ninurta [. . .]-x *a-la-la ana* KI [. . .] [who . . .-s] the *a*. to the earth BA 5 673 No. 29:8; *ikkaršu ina šēri aj ilsá a-la-la* may his farmer (the king's who breaks the oath) not intone the *a*-song in the field AfO 8 25 iv 19 (Aššur-nirāri V treaty), cf. [. . .] *ul i-ša-as-su* (for *-si*) *a-la-la* BHT pl. 5 i 6 (Nbn. Verse Account); *Ningirsu u Bau a-la-la ṭāba ana šimtišu la imannú* may DN and DN₂ not allot the sweet *a*-song as his fate BBSt. No. 3 vi 6 (MB); *rigim amēlūti kibis alpī u šēni šisit a-la-la* (var. *a-la-la*) *ṭābi uzammá ugarīšu* I deprived his (country's) commons of human voices, of the stamping of cattle and sheep and the sound of sweet *a*-songs Streck Asb. 56 vi 102, var. from Bauer Asb. 2 5 vi 14 and YOS 9 77:11; [. . .] GIŠ. APIN *a-la-la ina māti kališa KUD-is sunqu ina nišē* [. . .] . . . the *a*. will stop everywhere in the land, [there will be] a famine among the people LBAT 1580 r. 4 (SB astrol.); *ina qerbē-tija ušessá a-la-la* (var. *a-l[a]-la*) (my enemies) have made the *a*-song disappear from my fields Lambert BWL 36:101 (Ludlul I), cf. *rigim a-la-la ina qerbēti ušašša* (for *ušessá*) Or. NS 27 141:18 (Epic of Irra III); *eqla mē [la] inaqqi . . . ikkib aNingirsu bē]l a-la-li* he must not irrigate the field (on the seventh day of Tašritu), it is forbidden by DN, the lord of the *a*-song KAR 178 r. iv 47 (hemer.); II *zamār a-la-li* URI.KI eleven Akkadian *a*-songs KAR 158 r. i 20.

c) obscure: *e-mu-qa aNin-gir-su meš-ra-a a-la-la DUG.GA* KAR 321:4 (SB lit.); [*šumma kakka]bu ina qarni imittišu i-dir a-la-la* [. . .] if a star is wound(?) around (the moon's) right horn, *a*. [. . .] LKU 108:13 (astrol.).

The word has been entered as an interjection in the forms *alāla*, *alāli*, which are uninflected, although in some occurrences a "nominalized" form *alālu* (with genitive *alāli*, accusative *alāla*) is also found.

alāli

The Sum. correspondence occurs as a.la.la in the proverb cited in the lex. section, cf. me.e a.al.la.ri bí.dug₄.ga.ke_x(KID).eš ù.mu.un.e ág.ma.an.ba because I said a.al.la.ri, the lord gave me a present SRT 23:10, and note that Sum. a.li.ri is the equivalent of *šūlulu* in 4R 20 No. 1:12f., see **alālu* B, “to exclaim *alāla*.” The onomatopoeic character of *alāla* may be seen from similar onomatopoeic words in various languages, especially Greek ἀλάλα, ἀλαλαγή, and the verb ἀλαλάζω, “to sound a war cry,” Latin *ululāre*, and the Hebrew forms from the root *hll*, although the latter usually means “to praise” and only in II Chr 23:12f. “to acclaim.”

The word *alāla* is attested as an acclamation in OB (see VAS 10 214 and RA 45 172) and in the Sumerian ref. (SRT 23:10), as an exhortation in connection with work—rowing in Lambert BWL 274:13, but usually plowing, for which see the refs. cited in this article and note Sum. e.el.lu STVC 75 r. ii 7, with transl. a-[...] UM 29-15-399 (unpub. bil., courtesy M. Civil). The mng. battle cry is evidenced by the refs. cited sub *ālilu* and **alālu* B.

The verb most commonly used with *alāla* is *šasá*, “to cry, to call,” although *qabú* (Sum. and bil.) and *šūdú* (RA 45 172) also occur; for *šūlulu*, see **alālu* B. The nature of *alāla* as a song, probably the refrain of a song, is indicated by the commentary which explains *zimru* by *alāla* and by the replacement of *alālu* by *zimru* in *tamerātišun zimru řābu zummā* its commons were lacking the sweet song Iraq 16 192 vii 67 (Sar.), see Gadd, *ibid.* p. 196.

Oppenheim, BASOR 103 11 ff.; Landsberger, JNES 14 20f. and n. 24–26.

alāli see *alāla*.

alallu see *elallu*.

alallū (*elallū, alū, elū*) s.; pipe, conduit; SB*; Sum. lw.

[a-]a ALAL = *a-lu-ú-um* MSL 2 138:8 (Proto-Ea), cf. Proto-Ea 239; [a-lal] [šIDxA] = *a-lal-lum*, [pi-sa-an] [šIDxA] = *pi-sa-an-nu* Ea IV 17f.; [a-la-al]

alālu A

[DUG.šIDxA] = *a-lal-lu*, [pi-sa-an] [DUG.šIDxA] = *pi-sa-nu* Diri V 264f.; dug.a.bal = šU, dug.a.lal = šU (var. *a-lal-[lum]*) Hh. X 219f.; dug.^{a-lal}šIDxA = *šU-lum* (var. *e-lu-ú*), dug.^{pi-sa-an}šIDxA = *pi-sa-an-nu* Hh. X 331f.; giš.^{e-lal}šID (var. šIDxA) = *e-lal-lum* (var. *a-lal-lum*), giš.^{pi-sa-an}šID = *pi-sa-an-nu* Hh. VI 223f., cf. [giš.šIDxA] = *a-lal-lum* = MIN (= [x]-x-ú) [šá m]u-ři-i . . . for the conduit Hg. B II 101 in MSL 6 111; [gi]š.[šIDxA] = *a-a-lal-[lu]* = [...] Hg. E 84; uzu.gú.ĤAR = *a-lu-ú*, uzu.sag.gú.ĤAR = *a-lu-ú* (var. *ur-ú-d[u]*, *qaq-qa-du* MIN) trachea Hh. XV 32f.

KI.LUGAL.GUB a-la-al-lu-gal-ku-pa-ak-ku (sign name) a-[lal (pronunciation?)] = *a-la-al-lu* (var. KI.LUGAL.GUB = *a-la-al-lu*) = (Hitt.) GIŠ kal-ma-x KBo 3 94 ii 9, dupl. Bogh. 49/p (unpub.).

pi-sa-an-nu = *na-[an]-řa-bu šá* GIŠ pipe made of wood, *am-ru-um-mu* = MIN *šá ĥař-bi* same, made of clay, *a-lal-lu-u* = MIN *šá* GI same, made of reed Malku IV 142ff., also CT 18 47:14ff.

e-lal-la-a parař itūtišunu rabiti ina qerebšu addi I installed a conduit, (befitting) the rites of their divine majesty, in its (the Anu-Adad temple's) midst AKA 99 vii 105 (Tigl. I).

The reading alal (for the sign KI or for the group KI.LUGAL.GUB) in the lexical ref. from Bogh. is not otherwise attested; in Diri IV 316a–b KI.LUGAL is given the Sumerian reading ři-te-en and the translations KUD.LA *šá x, ma-an-za-az* LUGAL. The two Akkadian readings *alū* and *alallū* go back to the two Sumerian values ala and alal of the ALAL-sign, for which see Proto-Ea 239.

The RS refs. cited in AHw. s.v. *atallu* II, are to be read URUDU.ŠEN, see *ruqqu*, “kettle.”

alallū see *alū* D.

alalū s.; (a plant); SB.*

Ú.BI Ú *a-la-lu-u* MU.NI that plant is called a. (in broken context) STT 93:112 (series *šammu šikinšu*).

alālu A (*ĥalālu*) v.; 1. to suspend, hang, 2. *itlulu* to be tangled, to be girt, to become allied, 3. IV to be hung up; OB, SB; I *itlul* — *illal*, I/2, II, II/2, IV, IV/2; *iĥallal*, *ĥalil*, *ĥullul* (beside *ullul*), *ittalal*, *uĥtallal* in OB, note *itta'lal* (beside *ittālal*) KAR 375 r. iii 10 (SB); cf. *illatu* A, *mālalū*, *talālu*, *tallultu*, *tullultu*.

su-ur LAL = *šu-qał-lu-lu*, la-a LAL = *a-ma-ru*, la-al LAL = *a-la-lu* Ea I 246ff.

alālu A

giš.zi.rí.qum ù.b[i.in.g]ar : GIŠ zi-ri-qa i-lal-ma he will hang up the *ziriqu* and (draw water) Ai. IV ii 34; p^éš.hul giš.hé.du₇.ká.na.ke_x(KID) bí.in.lal GIŠ.GUL.SAR giš.nim Aš.àm giš.gag.ta bí.in.lal : *hu-la-a ina hi-it-ti šá ba-a-bi a-lul-[x] pi-ri-² bal-ti et-ti ina sik-ka-tim a-lul-[x]* I hung the *hulú*-mouse on the architrave of the door, I hung a shoot of a lone thornbush on the peg CT 16 29:72ff.; é.a i.bí.bi.ta i.si.iš àm.ta.lal.lal (var. adds .e) šá.bi a.še.ir àm.ta.lal.lal : *šá biti ina pa-ni-šu nissatu it-ta-lal ina libbišu ta-ni-hu it-ta-²-lal* troubles will be hung in front of the temple, sighing will be hung in it KAR 375 r. iii 8ff., and dupl. SBH p. 35:14f. and 5R 52No. 2:58f. na-²-u = a-la-lu Malku VIII 134.

LAL-dir (= *īdir*) // in-na-lal // LAL e-d[e-ru // LAL a-la-lu] ACh Ištar 30:38 (SB astrol. comm.); ^dEnlil *tēmi nišē u milki nišē ina sikkati il-lal-ma ša iqbā tibūt nakri a-la-lu šá-ga-lu* DN will hang the counsel and guidance of the people on a nail (i.e., will abandon or ignore the counsel and guidance), this is explained as: attack of the enemy (because) *alalu* equals *šaḡālu* CT 31 39 i 19f.

1. to suspend, hang — a) *alālu* — 1' to hang people: *šumma awīlum bitam ipluš ina pani pilšim šu'ati idukkušuma i-ḥa-al-la-lu-šu* if a man breaks into a house, they kill him and hang him in front of that very breach CH § 21:21, cf. *awīlam šu'ati idukkušuma ina bābišu i-ḥa-al-la-lu-šu* CH § 227:51; *pagri-šunu ina gaššī a-lul siḥirti āli ušalme* I hung their bodies from stakes (and) surrounded the city (with them) Streck Asb. 82 ix 123, cf. *ibid.* 196 ii 1 and 208:25, *pagrišunu i-lu-lu ina gaššī* *ibid.* 14 ii 3, cf. also [...] *e-lu-lu-ma ilmū siḥirti ālišun* Borger Esarh. 104 ii 11, OIP 2 32 iii 10, and *passim* in Senn., see *gaššī-šu* usage b; *qaqqad* PN ... *qaqqad* PN₂ ... *ina kišādi LÚ.GAL.MEŠ-šu-un a-lul-ma ... ina rebēt Ninua ētettiq* I hung the heads of PN and PN₂ around the necks of their nobles and paraded through Nineveh Borger Esarh. 50:37, cf. Streck Asb. 62 vii 50, also *qaqqadātišunu ubattiqma* [...] *i-lu-ul-ma* Hebraica 9 5 obv.(!) 9 (Nbn.), see Weidner, JSOR 1922 118f.

2' to suspend objects: *qašta u išpatu iduššu i-lu-ul* (var. *i-lul*) he hung the bow and the quiver at his side En. el. IV 38, cf. *idušša i-lul* (var. *i-lu-ul*) En. el. IV 51, cf. also [...] *x tāhazi šá i-lu-lu i-tap-ru-uš* En. el. V 71; *irrišu lu a-lu-la ina aḥiki* I would hang its (the bull's) entrails at your (Ištar's) side Gilg. VI 164; *ušēribma i-ta-lal ina urši*

alālu A

ḥammūtišu he brought (the horns of the bull of heaven) into his bedroom and hung (them) up Gilg. VI 175; *simmilat bit^d Enmešarra ina igāri i-lul* he hung the ladder of the Enmešarra temple on the wall KAR 307:28, see TuL 33; *ina pitilti tašakkak ina kanni tál-lal* you string (loaves of bread) on a date palm fiber and hang them on the potstand KAR 90:5, see TuL 117, also *ina kišādišu ta-lal* KAR 92:19; *timbutta ina idi šumēliša tal-lal* you hang a *timbuttu*-instrument on her (the figurine's) left hand AAA 22 pl. 11 iii 4; a garment of red wool *ká tal-lal* you hang up in the gate CT 4 5:4 (NB rit.); the gate-keeper [...] *ká i-lul-šu-ma* AnSt 10 26 vi 21 (Nergal and Ereškigal); *našramma NA₄.KIŠIB-šú lu al-lat* if you are entrusted with (lit. hung with) his closely guarded seal Lambert BWL 102:82.

3' intransitive use (as a technical term in ext.): *šumma ... padānu ana PAP.ḪAL* (= *pušqi*) *imitti i-lul* if the "path" hangs toward the right "distress" CT 20 29 r. 2, cf. *šumma ši-bu-šu NA ana pušqi šumēli i-lul* if in its confirmation(?) the "station" hangs toward the left "distress" TCL 6 6 r. ii 3, also *ibid.* 10; [*šumma elē*]num *bāb ekallim kaku ḥa-li-il-ma* if a *kaku*-mark hangs above the gate of the palace YOS 10 26 ii 28, cf. [*šumma in*]a *libbi padānim kakkum ḥa-li-il* *ibid.* 18:22 (OB ext.); *šumma ubānum ḥa-al-la-at-ma wa-ark[a]-a-at* if the "finger" hangs and is ... YOS 10 33 ii 3, cf. *šumma ... erištum ḥa-al-la-at ta-ar-ka-at* *ibid.* 26 iii 41 (OB ext.).

b) *ullulu* (only stative attested, mostly with plural subject or object): *sāmtu našāt inibša išḫunnatu ul-lu-la-at ana dagāla tābat* it bears carnelian fruit, bunches of grapes hang (from it), beautiful to behold Gilg. IX v 49; *šumma kalīt imitti šaknatma u kalāti siḥrēti ina mruḥḥiša ul-lu-la* if there is a right kidney but small kidneys hang on it KAR 152:24 (SB ext.); *šumma martum maliatma siḥḥi hu-ul-lu-la-at* if the gall bladder is full and has (many) *siḥḥu*'s hanging YOS 10 31 x 18 (OB ext.), cf. *šumma martu diḥu ul-lu-lat* TCL 6 2:52 (SB ext.); *šumma padānum siḥḥi hu-ul-lu-ul* if the "path" has (many) *siḥḥu*'s

alālu A

hanging YOS 10 18:55 (OB ext.), cf. *šumma kakki imittim šiḫḫi ḫu-ul-lu-ul* ibid. 46 iv 45 (OB ext.), cf. also *šumma IGI.BAR šiḫḫi ú-lu-la-at* YOS 10 16:1 (OB ext.); *šumma ubān ḫaši qablītu di-ḫi.MEŠ ul-lu-lat* KAR 153 r.(!) 16 (SB ext.); *šišitam . . . ul-lu-lat* PRT 4 r. 11 (SB ext.); for a possible OA ref., see *ḫullulu*.

c) *ūtallulu*: [*šumma padā*]nu imittam *uḫ-ta-la-al* if the “path” is suspended to the right YOS 10 20:7ff., also ibid. 31 iv 32; uncert.: *idam ištēn ú-ta-al-la-al* ARM 2 43:22.

2. *itlulu* to be tangled, to be girt, to become allied — a) to be tangled: *šuṣū it-lu-lu šiḫḫi iltaknu* the canebrakes were tangled, they had become soaked ground Lambert BWL 178:28; *liblibbiya e-tal-la-lu* [. . .] my (the palm tree’s) fronds tangle with each other Lambert BWL 160:23; uncert.: *šumma lišānšu i-tal-lal* Labat TDP 62:21f.; obscure: *šumma UL IM.ŠU.NIGÍN.NA i-ta-lal* Bab. 7 231 ii 7 (SB astrol.).

b) to be girt: *šar tamḫāri ālilu ša tuqumātu i-tal-lu* (for *itlulu*) (Ninurta) lord of the battle, the brave, who is girt with weapons AKA 256 i 6 (Asn.); for similar refs., see *talālu*, and cf. *tillū*, “trappings.”

c) to become allied: *ummān nakri ilūša i-tal-la-lu-ši-ma* [*ummāni ilū*]ša izzibuši the gods of the enemy army will become its allies, the gods of my army will abandon it CT 20 5:10, cf. *i-tal-la-lu-šu-ma* ibid. 25, [*ilū*]ka *i-tal-la-lu-ka-ma* ibid. 23 (SB ext.), and see *tillatu*, “auxiliary troops”; note the exceptional forms *litallal* and *litallil* (perhaps II/2): ^d*Girru qāmū li-tal-lal idāja* let DN, who burns, be joined to my side Maqlu IV 12, cf. (O Šamaš) ^d*Girru tappuka li-tal-lil idāja* AfO 18 293:58, also (with var. *li-tal-lal*) KAR 80 r. 36, and dupl. RA 26 41:14; note, in personal names: *Sin-li-ta-lāl* May-Sin-Be-Allied-(to-Me) YOS 8 24:9, 98:75, 102:34 and 47 seal (OB), cf. *It-lul-ilum* The-God-Is-My-Ally BIN 8 259:6 (Oakk.), *It-lāl-Dagan* Ally-Yourself-(to-Me)-Dagan RA 46 201 No. 52 r. 1, cited *dalālu* A usage c.

3. IV to be hung up: *šumma ištu šēnum ina ugarim iteli’anim kannū gamartim ina abullim it-ta-ah-la-lu* if (a shepherd lets the small

*alālu B

cattle into the fields and allows them to pasture on the fields) after the sheep have come up (to the city) from the commons (where they pastured freely), and the ribbons(?) indicating the termination (of the period of free pasturing in the commons) have been hung up on the city gate CH § 58:70, and see KAR 375, ACh Ištār, in lex. section.

The refs. cited sub mng. 2 have been taken as reciprocal I/2 of *alālu*; in mng. 2a, *itlulu* is similar in meaning to *itlupu*, *ḫitlupu*; in mng. 2b, to the use of the verb *talālu* used in reference to bow and quiver. Only the forms *li-tal-lal* and *li-tal-lil* (for *litallal*) cited sub mng. 2c are irregular for I/2.

For other references to *atlulu*, see **alālu* B. Landsberger, ZA 43 262 n. 2.

**alālu* B v.; 1. *atlulu* to shout *alāla*, to brag, to boast, 2. *šūlulu* to hail, acclaim, to utter a cry; from OB on; I/2, I/3, III (*mušahlilu* 4R 23 No. 1:13), III/3; cf. *alāla*, *ālilu*, *allallū*, *illatu* B.

[š]à.bi túm.ma a.ra uru.gibil mu.un.gin.a.ni šà.bi.ta nig.ḫul NIM.ma^{ki}.ke_x(KID) kaskal a.li.ri ḫar.ra.an asilal hé.en.da še.še.ga šà.Šu.an.na.ta mu.un.dib : ša ubla libbašu alāk URU.GIBIL^{ki} ikušamma ištu qirib lemnēti Elamti ḫarrān šu-lu-lu(text -ku) uruḫ rišāti yūdāt tašmē u magāri iṣbata ana qirib Šuanna^{ki} (Marduk) who desired to go to Babylon, having come from the wicked land (of) Elam, took a road of cheering, a road of joy, a path of homage, towards Babylon 4R 20 No. 1:12f. (joined to AJSL 35 139 Ki.1904–10–9,96:7f.); un ma.da igi.kār.kār.ra.ab é.gar₅.bi sukud.da hé.du₇ še.ir.ma.al šu.li.li.eš bar.dagal.la da.gan.bi ur₅.ra.ag.a.e.ne : ibtarrā niši māti lānšu elā šūsumu etella napardā šu-lu-la kullassina putuqqašu the people of the land stared again and again at his tall, majestic, lordly stature, acclaiming (his) brilliance, all of them stood at attention for him ibid. 15f.; á.al.ág.e (var. [á].al.la.gál) ka al.sig.ge : [tu-wa]-e-ri ta-ta-al-la-li you give orders (in this house), you are boastful RA 24 36:8, dupl. TCL 15 pl. 2 b 10, see van Dijk La Sagesse 91, E. I. Gordon, BiOr 17 141 n. 151 (OB lit.); ^dU1.šár.ra uru₄.a a.gār ḫi.li.a : e-ri-iš ^dNisaba mu-šah-li-lu ugarī (you, bull) who plows and seeds the grain, who causes the fields to resound with shouts of *alāla* 4R 23 No. 1:12f., see RAcc. 26.

1. *atlulu* to shout *alāla*, to brag, to boast — a) to shout *alāla*: *i-ta-al-la-lu Ištār aḫulap ina tēšē inaddu bēlta* they (the warriors) shout

***alālu B**

the battle cry, "Ištar, have mercy!", they praise the Lady in the melee Tn.-Epic "ii" 36; *i-tal-la-lu-ma ippašu isinna* they will exclaim in joy and celebrate Lambert BWL 160:8, cf. *i-ta-la-al* (in broken context) *ibid.* 155:3; *Ištar at-la-li hi-du-t[a x (x)]* KAR 334:5 (prayer of Asn. I).

b) to brag, to boast: see RA 24, in lex. section, for the Sum. equivalent *ka.sìg*, see *ka.sìg* = KA (= *pú*) [*mu-tal-lu*(text *-ku*) Izi F 311; *ina muḫḫi bēl ruḫēa lu-ta-lal anāku* let me triumph over him who bewitched me! 4R 17 r. 23; *rēšiš ul a-tal-lal ina puḫur itbā[rā-tija]* I never bragged exuberantly in the assembly of my fellow citizens (comm. explains *rēšiš* = *kīma ardi* like a slave) Lambert BWL 88:294 (Theodicy); *ul ibašši ina gimir Igigi ša i-tal-la-lu*(var. *-la*) *maḫarka* there is no one among all the gods who would boast in your (Marduk's) presence AfO 19 62:32.

2. *šululu* to hail, acclaim, utter a cry — a) referring to the exclamation: *ilū liš-tal-li-lu šunu ina puḫri* may the gods again and again make an ovation in unison (to Marduk, by calling his fifty names) En. el. VII 46, cf. 4R 23, in lex. section; *mu-šá-lil qabli* (Sirius) who exclaims the battle cry in the battle KAR 76:14, for dupls., see Ebeling, ArOr 21 403 n. 159, also Iraq 12 197, for similar refs., see *alilu*.

b) referring to the expression of joy in general: *Papulegarra bā'eru ḫudu u šu-li-il* DN, fisherman, rejoice and exult! JRAS Cent. Supp. pl. 9 r. iii 31 (OB lit.), cf. *ḫudî bēletni šu-li-li* (incipit of a song) KAR 158 r. iii 6, [*abi*] *bānū ḫudi* (var. *ḫidi*) *u šu-li-il*(var. *-lil*) En. el. II 112 and 114; *šutebrî šu-li-li ina ibratim* rejoice (Nanā) without cease at the open-air shrine VAS 10 215 r. 2 (OB lit.); *āšib libbišun* (var. *libbiša*) *ina ṭub šēri nūg libbi*(var. adds *-šu*) *namār kabatti qiribšun*(var. *-ša*) *li-šá-li-la lišbá bu'āri* may he who dwells there (in the palace) rejoice in fine health, merriment and splendid mood (and) have his fill of well-being Winckler Sar. pl. 36:194 and pl. 40:149.

c) to hail somebody, to give an ovation (with dative suffix): ^a*Damkina alittašu ú-šá-*

alamgâte

lil-šu his mother, DN, uttered a cry of joy over him En. el. V 81; *ilū rabūti li-šá-li-lu-ka* may the great gods give you an ovation KAR 59 r. 21, also BMS 10:5 and 22:26.

The reference *li-šá-li-lu kabtatka* Craig ABRT 1 31 r. 14 should be emended to *li-šá-li-šu*(!), see *elēšu*; the reference *bārūm ašar i-ta-al-la-lu i-ma* [...] cited von Soden, Or. NS 22 261 (= YOS 10 18:19), is to be read *ašar itallaku ima[qqut]* on the parallelism of *MÁŠ.ŠU.GÍD.GÍD a-ša-ar i-la-ku i-ma-ú-ut* YOS 10 46 iv 22.

alālu see *alāla*.

alamdimmû s.; form, figure; SB; Sum. lw.

a) in gen.: DINGIR.MAḪ *alam-dím-me-e bēlūti ušabbū* (whose) figure DN made into a perfect image of a lord Streck Asb. 254:7; [*šumma x x al*]*am-dím-me-šú šakin* if he has [...] on his form ZA 43 94:47; *alam-dím-me-e* SAG.KI NA [...] Kraus Texte 27a ii III'; [AL]AM. DÍM.MA *ma ad* [...] (obscure, preceded by descriptions of representations of monsters, see Köcher, MIO 1 82) LKU 47 r. 6.

b) as the name of a series (physiogn. omens): [*alam-dím-mu-ú* ... [*annātu*] *ša pī* ^a*E[a] — a.* (and other omens and lit. series) these are from Ea JCS 16 64 K.2248:2 (catalog), cf. ÉŠ.GĀR *alam-dím-mu-u* Kraus Texte 51:4' (catalog), cf. *alam-dím-mu-ú* KAR 44:6, Iraq 18 pl. 24 ND 4358 r. 23; DUB.2.KAM DÍŠ *alam-dím-mu-ú* Kraus Texte 2a r. 42', also *ibid.* 4a r. 8' and 5 r. 16', and *passim* in colophons; IM.GÍD.DA *alam-dím-mu-ú* Kraus Texte 23 r. 8, also, wr. *alam-dím-me-e* *ibid.* 24 r. 14, cf. *ibid.* 19 iv 1'; 757 AM ALAM.DÍM.MA Kraus Texte 52:1, cf. ALAM.DÍM LÚ.[A.KAM] *ibid.* 3, ALAM.DÍM MUNUS.A.KAM *ibid.* 4; *te-le-'i alam-dím-me-fe*l ḪUL (text *x+KU*) *ana damiqti i-tu-ru* (for *turra*) you (Nabû) are able to convert into favorable (portent) an evil(?) physiognomic omen STT 71:20, see Lambert, RA 53 135, cf. A[LAM].DÍM.A *u* SA.GIG.GA Lambert BWL 211:25.

Kraus, MVAG 40/2 1f.

alamgâte s. pl.; sculptures; MA*; Sum. lw.; cf. *alamgû*.

a-lam-ga-a-te annâte ... *ina muḫḫi šiāhi étapaš* I had these sculptures made for(?) the

alamgû

pleasure (of the population?) AKA 153:4 (Aššur-bêl-kala, coll. from photo).

alamgû s.; engraver of seals; lex.*; cf. *alamgâte*.

lú.alam.gu.ú = *pur-kul-lu* (in group with *nangaru*, *gurgurru*, *zadimmu*) Antagal C 257, cf. [lú].alam.gu.u, [lú.z]á^{2a}.dím.ma = *pur-gul-lu* CT 37 24 r. iv 5f. (Lu App.); *alam-gu-ú*, *za-dím-mu* = *pur-[kul-lu]* Malku IV 25f.

Loan word from Sum. ALAM (to be read alaḡ, cf. the reading a-la-ám Proto-Ea 900), probably as **alaḡiu*; another loan word from alaḡ is *alamgâte*, q.v., attested only in the plural.

alamittu (*elamittu*) s.; (a palm tree); SB; cf. *ḫulamētu*.

gíd.gíd.i = *na-a-x*, *a-la-mi-t[um]*, *ip-r[u]*, *ni-ip-r[u]*, *šu-uq-qu-ú* Lanu A 189ff.; šid.šid = *a-la-mi-tum* ibid. 105.

mar-ra-tú, *e-la-mit-tú* (vars. *e-la-mit-tum*, *ḫu-la-me-tú*), [a-p]il (var. *ap-lu*) *eršeti*, *ar-ḫa-nu-u* = *gi-šim-ma-rum* Malku II 127ff.

ašaršu nadima ēmi karmiš GIŠ *a-la-mi-it-tim inbi šippātīm ašú qerbuššu* its (the *gipāru*'s) site was abandoned and in ruins, *a*-palms and orchard fruit grew in its midst YOS 1 45 i 42 (Nbn.); *a-la-mit-tum uḫnša daddariš ma-x-[x]* the dates of the *a*-tree are as [bitter(?)] as (the ill-smelling) *daddaru*-plant ZA 4 254 iv 7 (SB rel.); *ša gišmāḫi u a-la-mit-ta iṣ mešrē* 12 UR.MAḪ.MEŠ ... *kī tēm ilima zī'pi ṭiddi abnīma* inspired by the god, I made earthen molds for giant trees and the date palm, the tree of riches, and for twelve lions, (and poured copper into them) OIP 2 109 vii 9 (Senn.), cf. ibid. 122:26, Sumer 9 164:25; *kīmu makāte gišmāḫi u a-la-mit-ta šēr būrē ušziz* I placed (trunks of) giant trees and date palms (i.e., imported trunks) over the wells in place of the (usual) poles OIP 2 110 vii 48 (Senn.), cf. ibid. 124:39.

According to the literary passages and the Malku ref., the *alamittu* was a wild-growing tree with inedible fruit. It may be identified with the *Chamaerops humilis*, which, according to Löw Flora 2 302f., resembles the date palm but bears black and bitter dates. The use of the epithet *iṣ mešrē* (see *gišim=maru*) in the Senn. refs. identifies *alamittu*

alān

with the date palm, but it is its quality as timber that is emphasized. See also *alamūtu*.

Laessøe, JCS 7 16ff.

****alammuššu** (AHw. 35a) read ^aAlammuš (Deimel Pantheon No. 1818 s.v. ^aLĀL), cf. *a-lam-muš* LĀL = *šu-ma* (after *kab-ta* TA-*gunū* = ^a*Kab-ta*) Ea IV 227, *a-la-muš* LĀL = [...] A IV/3:314.

alamū s.; (a plant); SB; wr. syll. and Ū.A.LA.MŪ.A.

ú *a-la-mu-[u]* (in broken context) CT 14 20 r. i 38 (Uruanna), cf. ú *a-la-mu-ú* CT 14 27 K.8827:6, also Köcher Pflanzenkunde 36 i 12; [šU].sī *a-me-lu-te* : NUMUN ú *a-la-me-[e]* CT 37 26 ii 7, and dupl. CT 14 41 Rm. 2,497:7; ú TAR.ḪU šá A.ŠĀ : ú SUḪUŠ *a-la-me-e* CT 14 37 81-2-4,269:3, and dupl. Köcher Pflanzenkunde 22 ii 24; ú-*ra-a-nu* // ú *a-ra-an-tú* // ú *a-la-mu-u šam-me* ḪA.ḪI.A RA 13 30 r. 3 (Alu Comm.).

DÈ Ū *a-la-me-e tasāk* you bray *a*-plant ashes KAR 194 r. i 23; ú *a-la-mu-u* (in list of medicinal plants) KAR 207:12 and 208:19, cf. Ū.A.LA.MŪ.A Boissier, RS 2 144 K.8094:65, and dupl. AMT 89,1:3; [ú *a*]-*la-mu-u* ... 20 [ú.MEŠ] *nar(!)-ma-ak-ti* LI[...] — *a*-plant (and other herbs), twenty herbs for a [...] bath ADD 1042:6, see Thompson DAB 243.

For AfO 18 302:2, 11 and 16, see *alamūtu*.

alamūtu s.; date palm(?); MA.*

A total of 449 rosettes ofgold *ša kisitte riksi inbe u pir'e u qāri ša a-la-mu-te* for the trunk, the branches, the fruit, and the sprouts, and of the *a*. AfO 18 302 i 16 (MA inv.), cf. (various small ornaments) [*ina*] *qimmate ša* SAG.MEŠ *a-la-mu-te* in the crown of the top(s) of the *a*. ibid. 11, also (in broken context) ibid. 2.

Probably a name or variety of the date palm and to be connected with *alamittu*, *ḫulamētu*.

alān (or *allān*) prep.; other than, more than; OA; cf. *alānumma*, *ellānu* (sub *elēn*), *ullānu*.

[za-ag] [zag] = *a-la-x* (traces are against *-nu*), *e-le-nu-ú*, *e-ma*, *a-šar* A VIII/4:41ff.; [za-ag] zag = *iš-tu*, *a-di*, *iš-ḫu*, *al-la-[x]* S^a Voc. AE 14'ff. (from Bogh.).

a) in gen.: *a-lá-an aššitišu ša Alim Aššur šanātam la eḫḫaz* he shall not marry a woman

alān

other than his wife in the City Assur J. Lewy, HUCA 27 6:16; *a-lá-an kaspim annim mimma illibbiya la išú* other than this silver I owe none BIN 4 41A:21, cf. TuM 1 3b:14; *a-lá-an 10 GÍN kaspim ša taddinanni mimma ula alqe* I have taken nothing more than the ten shekels you have given me TCL 4 27:35; *a-la-an 3 MA.NA kaspim ša adaggulu mimma šaniam ul iddinunim* they did not give me anything but the three minas of silver which I own KTS 1a:19, cf. TCL 20 107:7; *inūme terrubu a-la-an 10 ūmē la tuššab* when you enter (GN), you should not stay more than ten days CCT 3 4:44; *a-lá-an 2 tuppē ša ušēlūni mimma tuppam šaniam la ušellū* they should not take out any tablet other than the two tablets they have (already) taken CCT 4 13b:7; *atta la tidē kīma a-lá-an PN mamman la išú* do you not know that other than PN I have nobody? TCL 19 73:10; *a-lá-an šuāti* VAT 9271:20; *a-lá-ku-a-ti mamman šaniam la išú* BIN 4 22:30.

b) with suffixes: *aḫi atta a-la-nu-kà ammannim taklāku* you are my brother, other than you whom can I trust? TCL 19 20:44; *ištu šahrākuni a-lá-nu-kà aḫam u ibram ula išú* ever since I was a child I have had no brother or friend other than you BIN 6 24:4; *aḫi atta anāku ma-num a-lá-nu-kà išú* you are my brother, whom do I have other than you? TCL 14 23:31, cf. *a-lá-nu-ku-nu mannam išu* CCT 4 22a:5, *abuni atta a-lá-nu-kà mannam nīšū* KTS 24:36, cf. also CCT 4 30a:30, BIN 4 23:38, KT Blanckertz 6:17; *abī atta a-lá-nu-kà abam šaniam «šaniam» ula išú* you are my father, other than you I have no other father TCL 4 7:18, cf. TCL 19 38:17, TCL 14 13:28.

The occurrences of *alān* may be the OA variants either of *elān* (for refs. see *elēn*), and connected with the preposition *eli*, or of Bab. *ullānu*, usually connected with *ullū*. Since neither *eli* nor *ullū* (**allū*) is attested in OA, the etymology of *alān* cannot be decided.

For *ela* in prepositional use in OA see s.v., note *e-⟨lá⟩ ku-nu-ti i[na k]ārim mannam išu* Hrozny Kültepe 14:4; for *elān* with suffixes see *elēnu* adv. mng. 3b (the OA refs. there cited sub mng. 3a are, however, to be translated “outside,”) and note *e-lá-nu-ki* RA 51 7:6.

alap kiši

The NB refs. to *allānuššu*, etc., seem to be neologisms derived from the preposition *alla*, q.v.

The lexical evidence for ZAG = *al(l)ānu* is doubtful in both attestations, note however ZAG = *ullānu* Idu I 157.

In AnOr 6 pl. 4b:6 *a-mi* is probably to be emended to UD-*mi* and not to *a-lá(!)*; *a-lá* in Contenau Trente Tablettes Cappadociennes 26:23, cited Lewy, RA 35 88 n. 8, remains obscure.

J. Lewy, RA 35 85.

alānu see *allānu* A.

alānū (fem. *alānītu*) s.; exile, person living abroad; OB, Mari, MA.

[lú.k]i.^{Pa}bad.du = *a-la-nu-ú* (in group with *na-si-ḫu-ú* deported person and *munnarbu* fugitive) Antagal D 242; LUGAL KI.BAD.DU = LUGAL *a-la-nu-u* 2R 47 ii 30 (comm.).

kīma a-la-nu-ú ana šipirtim ša bītišu uznašu ibaššia *atta ul tidē* do you not know that one who lives abroad is anxious for a report about his family? TCL 17 19:10 (OB let.); *A-bi-a-lani-i-^dMa[rduk]* Marduk-Is-the-Father-of-the-Exile TCL 1 160:20 (OB); *aššum nasāḫ a-lani-e* concerning the deporting of the exiles ARM 6 71:4; ¹*A-la-ni-tum* DUMU.SAL PN KAJ 60:13 (MA).

Falkenstein, ZA 47 208.

alānumma adv.; (mng. uncert.); OA*; cf. *alān*.

Your report should come to me about everything that happens *uznī [pitia] a-lá-nu-ma awassu la ta-ga-ma-⟨ra⟩ umma attunuma tērtini aššērišu lillik* inform me, far be it(?) that you cannot settle his affair, saying, “A report of us should (first) go to him” BIN 4 220:16.

alap kiši s.; buffalo(?); SB*; cf. *alpu*.

I created a swamp and planted a canebrake in it *igirū šaḫ.MEŠ.GIŠ.GI a-lap ki-ši ina libbi umaššir . . . apparāti magal išira iššurāt šamē igirū ša ašaršu rūqu qinna iqnunma šaḫē api a-lap ki-ši urappišu talittu* I turned herons, wild boars and *alap kiši* loose (there)—the canebrakes thrived, the high-flying heron, whose habitat is in far away lands, made his nest, and the wild boars and *alap kiši* multi-

alap mē

plied (there) OIP 2 115:49 and 58 (Senn.), also *ibid.* 125:45 and 47.

For a translation “stag,” see Jacobsen, OIP 24 35 n. 20; for the translation “buffalo,” see sub *kīsu* “swamp.”

alap mē s.; (an animal, lit. “water ox”); *lex.**; cf. *alpu*.

gud.a = *a-lap me-e* Hh. XIII 314.

alap nāri s.; (a foreign, wild animal, lit. “river ox”); *SB**; cf. *alpu*.

gud.id = *a-lap na-a-ri* Hh. XIII 315; [...] : *a-lap na-a-ri* Köcher Pflanzenkunde 24 r. 8', dupl. 2R 30 No. 2 K.4381:1'.

maddattu ša GN ... *al-ap* id *sa-ki-e-ia* ... *amḥuršu* I received from him (camels with two humps,) a “river ox,” a ... as tribute from Egypt WO 2 140 C (Shalm. III); [T]I GUD.ID *ina išāti turrar* you char the rib of a “river ox” in fire AMT 17,1:4.

Landsberger Fauna 143.

alap šadē s.; (an animal, lit. “mountain ox”); *EA**; cf. *alpu*.

I *qarnu ša* GUD.KUR *ḥurāša uḥḥuzu* one horn of a “mountain ox” overlaid with gold (beside *qaran rīmi* horn of a wild ox) EA 25 iii 44 (list of gifts of Tušratta).

For *gu₄.kur.ra* in Sum. unilingual texts, cf. *gu₄.zu gu₄.gal ḥé.em gu₄.kur.r[a ḥé.em]* WZJ 9 236:223, cf. also PBS 5 26:31, and, beside *udu.kur.ra* VAS 10 196 i 12.

alappānu (*lappānu*, *labbānu*) s.; 1. (a specific bittersweet taste in pomegranates and dates), 2. (a beer of bittersweet taste), 3. (a kind of barley from which the beer is made); Mari, NA; *lappānu*, *labbānu* in NA; cf. *alappānu* in *ša alappāni*.

giš.nu.úr.ma ku₇.ku₇ = *ku-dup-pa-nu*, giš.nu.úr.ma al.ḥab.ba, giš.nu.úr.ma kur.ra = *lap-pa-a-nu* (vars. *lab-ba-nu*, *a-la-pa-an-nu*) (followed by sweet and sour pomegranates) Hh. III 188ff.; giš.nu.úr.ma k[₇.ku₇] = [*ku-dup-pa-nu*] = [*ma*]-*tuq*-[*tu*], giš.nu.úr.ma al.[ḥab.ba] = [*lap-pa-nu*] = [*m*]-*a-tuq e-mu-uš* sweet-and-sour Hg. A I 26f. in MSL 5 142 (coll.); nu.úr.ma = šu-u, nu.úr.ma.gal = šu, [nu.úr.ma.kur.ra] = [*a-la-pa-an*]-*nu* Hh. XXIV 237ff.; [šim.nu.úr.m]a ku₇.ku₇ = *ku-dup-pa*-[*nu*], [šim.nu.úr.m]a a[l.ḥab.ba] = *lap-pa-a*-[*nu*] *ibid.* 76f.; [giš.gišimmar].kur.ra = *gu-ru-um-ma-du*, *a-lap-*

alappānu

pa-nu (followed by *zappu* planted, i.e., cultivated, palm tree) Hh. III 282–282a.

ka-áš-bi-ir KAŠ.A.SUD = *ḥi-i-q[u]*, *ma-su-ú* (for *mezú*), *ši-kar šá-lul-tum*, *a-lap-pa-nu* Diri V 238ff.; di-da-im-gá-gá KAŠ.Ú.SA.zí.z.ÁM = *di-ši-ip-tuḥ-ḥu*, *a-lap-pa-nu* *ibid.* 230; ki-ra-ši zí.z.ÁM = *a-lap-pa-nu* *ibid.* 225.

da-áš-pu, *a-lap-pa-nu* = *mat-qu* Malku VI 226f.; *a-lap-pa-nu*, *ú-lu-ši-nu* = *ši*-[*kar*] *ibid.* 228f.; [*a-lap*]-*pa-nu* = *mat-qu* // *da-áš-pu* CT 18 47 K.4150:13 (syn. list).

1. (a specific bittersweet taste in fruit) — a) in pomegranates, see Hh. III 188ff., Hh. XXIV 76f. and 237ff., Hg. A I 26f., in *lex.* section.

b) in dates: see Hh. III 282f., in *lex.* section.

2. (a beer of bittersweet taste) — a) in Mari: 20 (SÌLA) *a-la-pa-nu* (after several types of NINDA, for the royal meal) ARM 7 141:4 and (total) 10, cf. also *ibid.* 142:4 and 11, ARM 9 98 iv 5 and 10, and cf. *ibid.* 131:4 and 10, 133:4 and 11, 136:4 and 10, and passim in this type of text; note (summed up as NINDA *naptan šarrim*) ARM 9 103:10; 4 (SÌLA) *a-la-pa-nu* ARM 9 71 i 20, cf. *ibid.* 85:4, 10, 98 i 45, 49, iii 40, 114 iv 15, 121 iii 30, iv 15, and passim, also, mentioned beside ŠE *alappānu* ARM 9 98 vi 2 and 4, 109 vi 2f., 121 vi 3 and 4, 121 iii 39f., 213 iv 2f., 215 v 41f., 218 iv 50f., 219 iv 48f., etc.

b) in NA: DUG 12 SÌLA KAŠ *la-pa-ni* one twelve-sila container of *lappānu*-beer (beside containers of *ḥammurtu*, *amūmu*, and *ḥašlatu* beer) ADD 998:3, cf. also ADD 999:5, 1000:4, 1001:4; DUG *ma-si-tú la-pa-ni* a drinking jug of *lappānu*-beer (beside *ḥahḥu*, *amūmu*, and *ḥašlatu* beer) ADD 1007 r. 2, cf. ADD 1003:9, 1011 b.e. 1, 1015:8, 1019:10, 1022:2, also (with det. KAŠ) 1013:16, 1018:10, 1027:8, 1030 r. 2.

c) in *lex.*: see Diri V, Malku VI 228f., in *lex.* section.

3. (a kind of barley from which the *alappānu* beer is made): see Diri V 225, in *lex.* section; 8½ GUR 12 SÌLA ŠE *a-la-pa-ni* (mentioned after 2½ GUR 44 SÌLA *a-la-pa-nu*) ARM 9 98 vi 4, cf. also *ibid.* 109 vi 3, 121 vi 4, and passim, see sub *mng.* 2.

Apart from Mari and NA administrative texts, the word is attested solely in *lex.* and *syn.* lists. In Mari, it denotes the only kind of beer made there while in NA the *lappānu*-

alappānu

beer appears among several other types. In Hh. *alappānu* denotes a sweetish taste with a bitter tang (note the explanation *matuq emuṣ*) in certain normally sweet fruits, possibly referring to varieties growing wild (see Hh. III 282f. in lex. section). The beer was prepared in Mari from a special kind of barley (šE) while the unique passages Diri V 225 and 230 speak of emmer.

Thompson DAB 314 (for pomegranate); Bottéro, ARMT 7 260; Birot, ARMT 9 282 and 294.

alappānu in *ša alappāni* s.; (a female palace functionary concerned with making *alappānu*-beer); Mari*; cf. *alappānu*.

6 SAL *ša a-la-pa-ni* (preceded in the ration list by *ša mersi* female *mirsu*-cooks, and *ēpitum* female baker) RA 50 72 r. iv 43.

alapû (*anapû, elapû, elpû*) s.; algae, seaweed; SB, NA; *elpû* TCL 6 34 r. ii 4.

^{u-mu-un}LAGAB×U+A = *ḥa-am-mu*, ^{u-mu-na}LAGAB×UD = *a-la-pu-u* Antagal E a 21f.; *ḥa-am-mu šá miṭ-ra-ti* : *e-la-pu-u šá nā[ri]* CT 14 24 K.4412:13, and dupls., also Köcher Pflanzenkunde 28 ii 31.

a-la-pu-u // *ḥa-am-mu* CT 41 45 BM 76487:11 (Uruanna Comm., to Köcher Pflanzenkunde 28); *a-la-pa-a šá* ID : *ḥa-[am-mu]* LBAT 1570 r. 8' (unidentified comm.).

a) in lit.: *šumma* (wr. [DIŠ] UD) *ú a-[la]p-pu-ú ittabši* if algae appear (on a field) CT 39 9:25 (SB Alu); *šumma nāru kīma a-la-pe-e* KI.MIN *kīma a-la-pe-e* if (the water of) the river (looks) like water in which algae are, variant: like algae CT 39 14:12 (SB Alu); naphtha should be your ointment *e-la-pu-u* (var. adds -a) *ša nāri lu taktīmkunu* algae from the river your clothing Wiseman Treaties 492; *ammīni taššāni ḥāma ḥand[aspīra]* *šuršura e-lap(!)-pa-a ša nāri* why have you (eyes) carried with you chaff, thorns, . . . , algae of the river? AMT 12,1:45 + K.3465, see Landsberger, JNES 17 58; *kī mē ḥirīti a-la-pa-a nadū* IGI.MEŠ-šú his face is covered (with a skin disease) as the water of a ditch is (covered) with algae Küchler Beitr. pl. 2:22, cf. [. . .] *a-la-pa-a nadā* AMT 9,1:44.

b) in med. (as medication): *a-la-pa-a ša* IGI.A.MEŠ algae from the surface of the water AMT 1,2:17, also ibid. 20; *a-la-pa-a ina išāti*

alātu

[*turrar*] you char algae in fire AMT 17,1 r.(!) ii 2; *ú el-pu-ú* (in enumeration of medicinal plants for fumigation) TCL 6 34 r. ii 4; *ú e*(var. *i*)-*lat* A.ŠÀ : AŠ *a-la-pu-u* CT 14 42 K.4140B+:4, and ibid. 44:29 (Uruanna III 65), restored and var. from Köcher Pflanzenkunde 12 i 57; *ú a-ka-ak* ID, *ú šá-mu* ID, *ú i-lat* A.ŠÀ, *ú iš-bab-tú* GIŠ.SAR : *ú a-la-pu-u* Köcher Pflanzenkunde 11 ii 65ff., and dupl. *ú* A.MEŠ AK.A, *ú* AK.A A.MEŠ, *ú iš-bab-tú* GIŠ.SAR, *ú* ID, *ú ḥa-mi* ID, *ú i-lat* A.ŠÀ : *ú a-la-pu-u* CT 14 24 K.4412 ii 7ff., and dupl. ibid. 37 K.4417:3ff., cf. [*ú*] *iš-bab-tu*₄ GIŠ.SAR : AŠ *a-na-pu-u* Köcher Pflanzenkunde 12 i 76.

Thompson DAB 17ff.; Landsberger Fauna 139.

alāpu see *elēpu*.

alašû adj.; coming from Cyprus (Alašia); Mari.*

URUDU *a-la-šu-ú*, also URUDU *a-la-ši-i*, and UD.KA.BAR *a-la-šu-ú* cited Dossin, Syria 20 111.

ālattu see *ālidu*.

alātu v.; to swallow; OB, MB, Bogh., SB; I *i'lut*—*i'allut*—*alit*, II *ullat* and *w'allat*; cf. *ma'latu*.

^{gi-gu-ru}KAXŠID = *a-la-a-tum* (in group with *šarātu*, *tezū*, *šanāḥu*) Erimhuš III 64; *úḥ*.^dInnin = *ú-ru-[u]*, SAG×ŠID = MIN *šá a-la-[ti]*, SAG×ŠID.ba = *a-la-[tu]* Antagal A 141ff.

dīm.me.ir na.ám.ku.na // *na.ám.gil.li.èm.ma ri.ri.gi.eš* : DINGIR.MEŠ *ina šá-aḥ-lu-uq-ti tal-lu-ut* // *tal-quit* // *tu-šam-[x]* (corrupt, mistakenly interpreted from a scribal variant *tal-qú-ut*?) 4R 30:24.

a) *alātu*: *šumma ur'udum*(GÚ.ḤAR) *napšaram i'-lu-ut* if the trachea “swallows” the uvula YOS 10 36 iv 4, cf. *šumma napšarum* GÚ.ḤAR *i'-lu-ut* ibid. 5 (OB ext.); [*šumma x-a*]s-su *i'-lu-ut* if (a man) swallows his [spi]ttle(?) AfO 11 224:72 (SB physiogn.); *šumma izbu izbam a-li-it* if a newborn animal is “swallowing” another newborn animal (preceded by: if one newborn animal is within another but the head of (one) hangs from the mouth of (the other)) CT 27 26:3 (SB Izbu), with comm.: *šumma iz-bu iz-ba a-lit* : *a-lit* = *la'-it* swallowed, *a-lit* = *e-ru-ub* entered Izbu Comm. 249–51, and *a-[lit]* = *áš-šú la'-a-ti* Izbu Comm. V 250; *iššūr ḥurri* . . . *libbašu*

alātū

ta-a-lu-ut you swallow the heart of a partridge KUB 4 48 i 14, cf., wr. *ta-al-lu-ut* KUB 37 80:4, cf. also *libbi iššūr hurri i-al-lut* he (the patient) swallows the heart of a partridge AMT 73,2:6, also KAR 70:24 (all šà.zi.ga-rit.), and *mêšu i-al-lut* LKA 136 r. 4.

b) *ullutu*: 14 *kupatinni tukappat ēma kupatinni šipta tamannu ul-lat-ma ina'eš* you roll 14 pills, you recite the incantation over each of the pills, he swallows (them) and will recover AMT 45,5 r. 6, also AMT 68,3 ii 5 + 50, 2: 4 + 27,2:4, also, wr. *ú-al-lat* KÜchler Beitr. pl. 8 ii 16; 7 *kupatinni teppuš bala patan . . . ú-al-lat* you make seven pills (and) he swallows (them) on an empty stomach RA 40 116:18, cf. KÜchler Beitr. pl. 6 i 22, pl. 8 ii 19; LAG MUN A.SAL.LIM (for *emesallim*) *ina pišu tašakkanma umarraḡ mêšu ú-al-lat* you place a lump of fine salt in his mouth, he crushes it (between his teeth) and swallows the liquid (produced by) it AMT 80,1:12; *adi šibīšu ú-al-lat* he swallows seven times KÜchler Beitr. pl. 11 iii 43, cf. (various ingredients) *ú-al-lat* *ibid.* pl. 8 ii 8.

There is no apparent difference in meaning between stems I and II of this verb. In the Erimhuš passage the context seems to demand a meaning "to belch" rather than "to swallow." This verb is a variant of *la'ātu*, q.v.

In TCL 6 3:37 read *kakki bartu* x.AL KUR mark (predicting) revolt, . . . of the country, cf. the similar apodoses, e.g. YOS 10 15:4 and 11.

G. Meier, Or. NS 8 302.

alātū (AHw. p. 35b) see **ālū* usage c.

aldū s.; store of barley (reserved for sowing and for feeding the plowing oxen); OB; Sum. lw.; wr. syll. and AL.DÙ.

giš.al.dù = *al-du-ú*, giš.al.dù.bi = *al-du-šu*, giš.al.dù.bi šu.ba.ab.te.gá = MIN (= *al-du-šu*) *i-laḡ-qi* Ai. VII i 15ff.

šumma awīlum awīlam ana pani eqlišu uzuzzim iḡurma AL.DÙ-a-am [*i*]qīpšu [ÁB]. GUD.Ī.A ipqissum ana eqlim erēšim urak-kissu *šumma awīlum šū* ŠE.NUMUN ulu ŠA. GAL *išriḡma ina qātišu ittašbat rittašu inakkisu* if a man hires another man to take care of his field, and he advances him the a.-reserve and entrusts him (with) oxen (and) he con-

algamešu

tracts with him for the cultivation of the field, if that man steals either the seed or the fodder and it is found in his possession, they cut off his hand CH § 253:73; *šumma* AL.DÙ-a-am *ilqīma* ÁB.GUD.Ī.A *ūtenniš* if he takes the a.-reserve but starves the oxen CH § 254:83; 30 ŠE.GUR *mala* AL.DÙ *ù miṭēnim ana nišija* [*lu z*]iz let the thirty gur of barley be divided among my people as much as (is needed) for the seed-grain reserve and for grinding YOS 2 144:15 (let.); *ša* GUN 3×3600 (text: 3×600) ŠE.GUR 450 ŠE.GUR AL.DÙ for a yield of 10,800 gur, (they will receive) 450 gur of a.-barley (ratio 24:1) TCL 7 23:6 (let.); ŠE.AL.DÙ *i-ip-pa-áš-šu* (= *ippalšu*) he will repay him for the a.-grain CT 8 30a:10; *ana al-di-im maḡārim* *ù(!) iniāti leḡēm* to receive the a.-barley and to take the hire for the oxen Fish Letters 16:7; *šittat al-di-im ina GN amaḡ-ḡar* I will receive the rest of the a.-barley in GN Fish Letters 16:12; 3 ŠE.GUR *al-du-um ša iddinuni* [...] the three gur of a.-barley which he has given me [...] VAS 16 50:22 (let.).

Landsberger, MSL 1 245f.

alê see *ali*.

algamešu (*algamisu*, *algamišu*) s.; steatite(?); from Oakk. on; wr. syll. and (NA₄).UD+SAL+ḡŪB; cf. *gamēsu*.

na₄.UD+SAL+ḡŪB = *al-ga-[miš]*, na₄.sag.UD+SAL+ḡŪB = *qaq-qa-du* [MIN] spindle-whorl of a., na₄.bur.UD+SAL+ḡŪB = *bur-ru* MIN bowl of a., na₄.tu₇.UD+SAL+ḡŪB = *di-qa-ri* MIN bowl of a., na₄.šagan.UD+SAL+ḡŪB = *šik-kát-tum* MIN alabastron of a. Hh. XVI A 20ff., cf. na₄.UD+SAL+ḡŪB, na₄.kišib UD+SAL+ḡŪB, na₄.lagab UD+SAL+ḡŪB CT 6 11 i 10ff. and Wiseman Alalakh 447 i 16–20 (Forerunner to Hh. XVI); [al-ga-mi-iš] [NA₄.UD+SAL+ḡŪB] = *al-ga-mi-š[u]* Diri VI ii C 8'; NA₄.KÜ.BAL.E : NA₄.UD+SAL+ḡŪB, NA₄ *áš-ḡur* CT 14 15:7, also Köcher Pflanzenkunde 12 ii 53 (= Uru-anna III 152).

ur.sag (var. lugal.mu) na₄.UD+SAL+ḡŪB (older version: na₄.SAL+ḡŪB.e) ba.gub igi. dūl ba.an.aka : *qarrādu ana al-ga-mi-ši izzizma ittekilmēšu* the hero stepped up to the a. and frowned at him (cursing him thus: "Because you were reluctant to (join in) my campaign, you shall be the commonest (stone) in my workshop, you shall be ready for any work to be done on you), na₄.UD+SAL+ḡŪB *sá.dug₄ u₄.da ni.gūr.ru mu.bi ḡé.en.sa₄* (var. *za.e dīm.me.dē*

algamisu

h.é.ti) : *al-ga-me-šu sattuk ūme ina našē šuma š[u]ātu lu n[a-bi] O a.*, whenever the daily offering is brought, let your(?) (lit.: that) name be called Lugale XII 12 and 18; na₄ al.ga.mes ba.mú VAS 10 190:3 (Oakk. inc.).

6 NA₄ *al-ga-[mes]* TCL 5 34 r. i 20; 1 NA₄ GIŠ+ŠE *al-ga-mes* ibid. pl. 41 6055 r. i 10; 3 gú.lagab na₄.al.ga.mes UET 3 751:4 (all Ur III); 1 *diqāru ša al(!)-ga-mi-su ša* 2 SĪLA one bowl of two silas made of *a.* (among household furnishings) CT 2 1:12 (OB); 2 NA₄.UD+SAL+ĤÚB 1 NA₄ SAG BAL MIN two *a.*-stones, one spindle-whorl of the same KAV 185 r. iv 12f. (list of stones); *qaqqad pilakki mēsi qaqqad pilakki* UD+SAL+ĤÚB ŠE GIŠ.MEŠ ŠE UD+SAL+ĤÚB . . . 10 NA₄.MEŠ *šumma amēlu panūšu išsanundu* a spindle-whorl (made) of black wood, a spindle-whorl (made) of *a.*, a bead of black wood, a bead of *a.* (and various stones), ten stones for “if a man is dizzy” KAR 213 ii 11, dupl. AMT 46,1:24, cf. NA₄.UD+SAL+ĤÚB (among 41 stones against “hand-of-a-ghost”) UET 4 150:7; 5 *sappi hurāsi ša zarinni* NA₄.[UD]+SAL+[ĤÚ]B five gold vessels with a stand of *a.* RAcc. 62:8; NA₄ *a-lal-lum* NA₄.UD+SAL+ĤÚB NA₄.MUŠ.GÍR . . . 31 NA₄.MEŠ *šumma amēlu šimmat u rimātu mariš — alallu-stone, a., mušgarru-stone,* (etc.), thirty stones for “if a man is sick with . . .” BE 31 No. 60 r. ii 2; NA₄.UD+SAL+ĤÚB (in a list of various plants and stones against various demons) CT 14 16 BM 93084:11.

The literal translation of the logogram (older variant: NA₄.SAL+ĤÚB, e.g., SEM 32 iv 14, also Lugale XII 12), “stone of the jenny,” probably refers to the color of the stone. Note also the logogram GIŠ.UD+SAL+ĤÚB for the wooden container *kubú*, in Hh. IV 209ff. and Proto-Diri 226a. The use of *algamešu* for everyday objects—bowls, spindles, flasks, see Hh. in lex. section—indicates a stone which is easy to carve, steatite or any soft stone.

The word *al-gu-MES* ADD 645:5 is of unknown reading and denotes a piece of jewelry.

(Thompson DAC 167ff.)

algamisu see *algamešu*.

algamišu see *algamešu*.

ali

algarsurrú s.; (a plectrum or drumstick); lex.*

giš.sur_x(BALAG×ÜZ).gal = *a-lu-ú*, giš.al.gar.sur.ra = ŠU-[u], giš.sur_x = ŠU-u Hh. VIIB 67ff.

The *algarsurrú* is attested only in Sumerian texts, e.g., giš.al.gar.balag.sur_x.za OECT 1 pl. 2 ii 28, with var. giš.al.gar.sur.ra BIN 2 23:30, also TCL 16 pl. 140:72, giš.al.gar.sur_x.da TCL 16 pl. 127:34, giš.al.gar(text .sur).sur_x.ra OECT 1 pl. 45 iv 20, etc. For giš.al.gar, see discussion sub *alú* C.

The reading sur_x of the sign group BALAG×ÜZ or ÜZ.BALAG (see Thureau-Dangin, Homophones sub sur₉ and MSL 6 122 note to line 59) is well attested in lex. texts, cf. SB II 285f., also, with Sumerian reading su-urru, A VIII/4:156ff., Ea VIII Excerpt r. 17ff., etc. See also sub *kalú*, “singer,” and *surrú*.

alḫenu see *alahḫinu*.

ali (*alé, al*) interr.; where? wherever?; OA, OB, SB, NA.

[ma]-a ME = *a-li, e-ki-am, ia-nu, IA-ú* A I/5 i 11ff.; ma-a ME = *a-lu* (var. *a-li*) Ea I 243; [ma-a] [ME] = *a-[li]* Recip. Ea E 10'; ta-a TA = *a-na, a-li, mi-nu-um* MSL 2 145:26ff. (Proto-Ea); *ú* *u* = *a-li* A II/4:33; me.a = *a-lí*, [me.a].àm = *a-li-ma* Izi E 47f.; me.a = [a]-*lí*, me.àm = [a]-*lí-ma* OBGT I 647f.; me.a an.si₁₂ = *a-li šu-<u>* OBGT I 649, cf. (with *šunu, anáku, atta, nīnu, attunnu*) ibid. 650–660a; [me.a.me].en = *a-li at-ta* (also with *anáku, šú*, and *šunu*) Izi E 49ff., see MSL 4 200f.; [me.a] lú.me.en.dè.en = *a-li ni-šu-ni* OBGT I 660b, cf. ibid. 660c–e.

lú.dub.sag.gá izi an.kú.e nu.ub.bi lú.egir.ra me.a lú.dub.sag.gá.e.še : *mahrá išā-tum ik[kal] ul iqab[bi] arkú a-li ša mah[rímmi]* if fire consumes the first one, the second does not say, “Where is the property of the first one?” Lambert BWL 254:3ff.

a) as an interr. — **1'** in gen.: *umma* PN *ana* PN₂-*ma a-li be'ulātuka* PN says to PN₂, “Where is your capital?” MVAG 33 No. 263:6; *umma anākuma ana* PN *a-li kaspī ša* PN₂ *ušēbilanni* I said to PN, “Where is my silver which PN₂ sent to me?” KTS 31c:12, cf. *a-li-e kaspum* Hrozny Kultepe 1 81:15, *šim-šunu a-li-e* ibid. 29 (all OA letters); *ina ūmi uggatika a-li ma-ḫír-ka* where is one who can face you (Irra) when you are in a rage? Gössmann Era V 19, also AFO 19 55:6 and 8,

ali

62:35, En. el. II 56, cf. also *a-li šāninki* KAR 250:7 (all SB lit.), *a-li meḫirti* JCS 15 6 i 16 (OB lit.); *a-li zāninkunu* ... *a-li nindabikunu* where is your (the gods') provider? where is your food offering? Gössmann Era V 14, 15, cf. ibid. I 154–162; *tušamma ina gipārija aṭabbah enza ul ibašši naptanu a-le-e šikru* heaven forbid that I slaughter the goat in my compound! that would be no meal! where is the beer? STT 38:18, cf., wr. *a-li* ibid. 47, see Gurney, AnSt 6 150ff. (Poor Man of Nippur); ^d*Nabū a-le-e napsurka* ... *a-le-e te-ra-tu-u-ka a-le-e šarka ṭābu ša izzi[qa]* illaka ina muḫḫi <ka>-an-šu-u-te-ka O Nabū, where is your mercy? (O son of Bēl), where is your forgiveness? where is your sweet breath that blows in (and) comes to those who humbly worship you? STT 65:27f., see Lambert, RA 53 130; *assa'alšunu muk* LÚ.ERÍN.MEŠ *a-le-e* I asked them, saying, "Where are the troops?" ABL 590:9, cf. *assa'alšu nuk aḫka a-li-e* ABL 1085 r. 3, also *assa'alšu^{mu} muk rēḫti sīsēka a-li-i* ABL 529:13; *šulmu šarri bēlija lašme a-li-ma mi-i-ni* let me hear of the health of the king, my lord—where and what? ABL 186 r. 21; *akē lablaṭ a-li ni-qit-ti* ABL 455:13 (all NA).

2' in personal names: with pronouns: *A-lī-šu-ni* Where-Are-They? Nikolski 2 364:3 (Ur III), cf. *A-lī-šu-nu* UET 5 540:23 (OB); see also OBGT I 649ff., note *Šu-wa-lī* UET 3 936:10 (Ur III); with kinship terms: *A-lī-a-ḫi* UET 3 1041 ii 5 (Ur III), and passim, *A-lī-a-bi* BE 3 134:5, and passim in OAk., also *A-bī-a-lī*, etc., see MAD 3 5; *A-lī-kimti* OBGT I 660e, for *A-lī-ni-šu* and similar names, see MAD 3 5; with other nouns: *A-lī-be-lī*, *Be-lī-a-lī* Where-Is-My-Lord? *A-lī-kū.ud-si* (for *A-lī-^dŠamšī*?) Where-Is-My-Sun? MAD 3 5, cf. *A-lī-^dŠamšī* PBS 11/2 p. 142 1207, *A-lī-il-[ti]* Where-Is-My-Goddess? PBS 7 25:17 (OB), *A-lī-ṭābum* Where-Is-the-Sweet-One? BIN 5 302:37, etc., also *A-al-ṭābum* CCT 1 5b:19, and passim in OA, see Stephens PNC 12, *lī-a-lī* (for *A-lī-a-lī*) Where-Is-My-City? MDP 27 50 iii 17, *Al-ba-nu-šu* CT 2 49:13 (OB), and passim with *ali*, "where," as the first element, except in OAk. where it also occurs as the second element of the name; for further examples see

ali

Stamm Namengebung 285 (note that the names *A-lī-ū-da* I-Found-My-City and those with *alum* cited there contain *ālu*, "city," q.v.), also Gelb, MAD 3 5.

b) used as a conjunction (OA only): *a-li ammurušu lu ina Ālim lu i-Ka-ni-iš kaspī u šibassu alaqqi* wherever I see him, whether in the City (i.e., Assur) or in Kaniš, I will take my silver and the interest on it CCT 1 10a:21, cf. TCL 21 219A r. 12, AAA 1 60 No. 7:4, with *a-li-ma* TCL 21 219B r. 10, cf. *a-li-e emmuruš kaspam išaqqal* TCL 21 248:16; *a-li kaspī* 1 GÍN *ibaššīu šašqilma šēbilam* wherever (as much as) one shekel of my silver is, collect (it) and send (it) to me TCL 14 15:23; *lu ša tamkārūa a-li kaspam* 1 GÍN *ḫabbuluninni suḫārūm lulammidkama a-li kaspum* 1 GÍN *qa-ra-bi₄-<tī>-im* <...> *uzan šū-ḫa-ru-im piti* the servant should tell you wherever my dealers owe me even one shekel of silver, and inform the servant wherever even one shekel of silver [is] in the house CCT 2 45b:17; *lu ana ūmē qurbūtīm lu appattiūtīm dina a-li* KÙ. BABBAR 1 GÍN *eliani* sell (the tin and garments) either on short terms or on open (accounts) wherever (a profit of) even one (more) shekel of silver results TCL 19 21:28, cf. TCL 14 8:13; *ṭubtam lu amātīm lu ṭuppē lu a-li* KÙ. BABBAR 1 GÍN *ibaššī<u>* *iḫdama* watch over the goods, whether slave girls, or tablets, or wherever there is (as much as) one shekel of silver CCT 4 40b:11, and passim; *luqūssu a-li tašammeani šabtama u tērtaknu lī[[!]likam]* seize his goods, wherever you hear (of them), and send me your report CCT 4 5a:25; *a-li* PN *takaššadani qibīma* PN₂ u PN₃ *imḫuruniāti* wherever you (pl.) find PN, say "PN₂ and PN₃ have brought suit before us" BIN 6 8:4, cf. *a-<tī>-li talluku na <š>pirtaka lillikam* TCL 20 102:25; *a-li usmatni* wherever it is convenient BIN 6 138:6 and 12; note (without subjunctive) *a-li ni-mar-ma* (for *nimmurušu*) *šībī nišakkaššumma* BIN 6 73:24 (all OA); note (with a noun) *a-li balātija* wherever there is a profit (to be made) for me CCT 2 34:23 (OA). Exceptionally in OB: *a-li ālittum ulladu* wherever the mother gives birth Or. NS 26 310:21 (OB Atrahasis).

For YOS 10 9:20 and 33, see *alu*.

aliānu

aliānu see *allānu* A.

ālīdānu s.; progenitor; MA*; cf. *alādu*.

zitta ina bīt murabbiānišu la ilaqqi ... ina bīt a-li-da-ni-šu zitta ki qātišu ilaqqi he cannot receive a share of the estate from the house of his foster father (but) he will receive a normal share of the estate from the house of his progenitor KAV I iv 9 (Ass. Code § 28).

See *ālidu* adj.

alidnu (*aridnu*) s.; (a plant); plant list.*

ú *til-la-gur-du*, ú *a-ri-id-ni* (var. *a-rid-ni*), ú *a-lid-ni* : ú *ḥab-šal-lu-ur-ḥu*, ú *ḥab-šal-lu-ur-ḥu* : ú *ul-lu-lu šá* AN-e Uruanna II 100ff. (= Köcher Pflanzenkunde 11 i 38ff. and 6 viii 11ff., var. from CT 14 31 K.8249:12).

Listed in AHw. 68b sub *arītu* as *arīt šamni* and *ibid.* 305b as *ālid šamni*. Since one would expect *ariat* (*arāt*) and a corresponding fem. *ālīdat* if the word were a compound, and in view of the old scribal variant *alaknu*, q.v., the sign NI has been taken here as a phonetic spelling and not as a logogram for *šamnu*, “fat,” and the two forms with *l/r* interchange as variant phonetic renderings of a foreign word.

ālīdu (*wālidu*, fem. *ālīttu*, *wālīttu*, *mālīttu*, *ālattu*) adj.; parent (begetter, bearing mother, progenitress); from OB on; *ālattu* GCCI 2 328:9, *mālīttu* BRM 1 3:2; wr. syll. and Ú.TU (TU Labat TDP 200:1ff.); cf. *alādu*.

nig = *kal-ba-ti*, *ni-eš-ti*, nig.kám.ma, nig.ù.tu = *a-lit-ti*, nig.zú.kud.da = *mu-na-šik-ti* Hh. XIV 101-101a; ama.ù.tu, ama.tu.[da], ama.nu.ù.tu Proto-Lu 334ff.; [a]ma.tu = *a-lit-tum* Igituh short version 19; (i-mi-ka-an) AMA.GAN = *um-mu-um wa-lī-[it-tum]* (followed by *imikānum*, q.v.) Proto-Diri 490; za-al NI = *šá* UB.NI *a-lit-tum*, with comm. UB // BAD-ú (= *petú*) *šá ú-ri* to open the vagina, NI // a-PI-[x] A II/1 iii 19'.

[šá.zu] šá ... ama.tu.da a.a.tu.da.gin_x (GIM) ki.bi.šè ḥa.ba.gi₄.gi₄ : [libbaka ... kīma] *ummi a-lit-ti* (var. -ti) u *abi a-li-du* (vars. *a-lid-di*, *a-li-dí*) *ana ašrišu litūr* may your heart be reconciled like (that of) a real mother or a real father SBH p. 58:8f., also KAR 9 r. 5f., vars. from KAR 161 r. 22f., OECT 6 pl. 4 K.5992:16, also, wr. *a-lid-ia* (Akk. only) BMS 11 r. 38; [a.a.tu.ud.da].zu šá.zu ḥé.en.ḥun.gá : [abu] *a-li-di-ki libbaki linīḥ* may the father, your begetter, calm your (angry) mood OECT 6 pl. 20 K.4962:11f.; a.a.tu.ud.da

ālidu

mèn : *abi a-li-di anāku* I am the father, the begetter BA 10/1 76 No. 4 r. 26f.

SAL.ANŠE ù.tu SAL.ANŠE šà.tùr.dagal.la.bi : *a-ta-nu* (var. gloss *-na-a-ti*) *a-lit-ti* (var. gloss *a-li-da-a-ti*) *a-ta-nu* (var. gloss *-na-a-ti*) *murappištu šassūru* the she-ass (var. asses) giving birth, the she-ass which widens (its) womb 4R 18* No. 6:13ff.

DN *dumu.maḥ.é.kur.ra.ke_x(KID)* nir.gál.a.a.ku.na : DN *māru šūru ša E[kur]* etel *abi a-li-di-ka* Ninurta, sublime son of Ekur, sovereign (son) of the father who begot you (Sum. him) Angim IV 57, cf. ^dNanna ^gKU.na.gin_x : *kīma* ^dŠin *a-li-di-ša* LKA 23 r. 14f.; dug₄.a.ugu.na.šè ki.bi.šè ba.ma.da : *ana amat a-bi(copy -mat) a-li-di-šú ašriš illik* he went there by command of the father, his begetter SBH p. 74 r. 13f.; [giš.banšur a.a].ugu.zu DN *šu.zu ba.ra.bí.in.tum* : [*ana paššūri*] *abi* DN [*a-li*]-*di-ka qātka e tubil* do not desecrate (lit. lay your hand upon) the table of Enlil, your begetter CT 16 11 v 61f.; mu.lu.lil a.a.ama.ugu.na : ^dLillu *a-bu-um-mu a-lit-ta-šú* Lillu is the parent (lit.: father-mother) who bore him 4R 27 No. 4:10f.; ki sa₇.alam.ama.ugu.mu : *ašar nabnīt um-mi a-lit-ti-ia* (the goddess Erua called me to lordship over the people, already there) where my bearing mother was forming (me) 5R 62 No. 2:36 (Šamaš-šum-ukīn); u₄.bi.a ... ama.ugu.a.ni šà.na.mu.un.RI.RI^{di-di} : *ina ūmišu ... um-ma a-lit-ta-ša iššarši* then the mother who bore her counsels her JRAS 1919 190:13, cf. ama.ugu.ni : *ummu a-lit-tum* the bearing mother SBH p. 112 r. 29f., ama.ugu.na : *ummu a-lit-tum* SBH p. 122 r. 4.

ama.gan.zi.da *dumu.ni mu.un.šub* : *ummu a-lit-tum mārašu iddi* the bearing mother has lost her child (from her womb) SBH p. 131:59; urú ama.gan.mu *dumu.mu mu.<ni.īb.bi>* : *ina āli ummu a-lit-tu mārīmi <iqabbi>* in the city, the mother who bore (it) says, “My child!” 4R 28* No. 4:52f.; ama.gan mèn : *um-ma a-lit-tum anāku* TCL 6 54:26f., also *ibid.* r. 10f., for dupls., see ZA 40 p. 88; for other bilingual refs. with Sum. correspondence ama.gan, see SBH p. 42:32f., 14 r. 2f., and LKU 10 ii 18.

a) *ālidu* — 1' referring to gods: *ana Ekur ana abi wa-li-di-ka litūru parsū* let the divine offices go back to Ekur, to the father who begot you RA 46 94:69 (OB Zu); *ir[u]mma mahru abi a-li-di-šu Anšar* he went before Anšar, his father and begetter En. el. II 9, also *ibid.* 83*, but *guššur ma'diš ana a-lid abišu Anšar* he is vastly superior in strength to Anšar, his father's begetter En. el. I 19; *eli abi a-li-di-ka* ^dEa *šuturāta* you (Marduk) are greater than Ea, your father and begetter Scheil Sippar 7:15; *ikkullatu ilātim rubām*

ālidu

Anum a-li-du-uš ulli rēšuš her begetter, Anu, the noble, exalted her above all the goddesses VAS 10 215:18 (OB lit.), cf. *ša ušarbūši a-li-du-uš* DINGIR *Duranki* AfK 1 22 ii 9; *maḥar* DN ... *abi a-li-di-ka epšētua šumgiri* make my deeds appreciated by (lit. before) Marduk, the father, your begetter VAB 4 100 ii 27 (Nbk.), cf. *ibid.* 228 iii 42; DN *bēltu rabītu ina maḥar* DN₂ *abi a-li-di-ka damqāt Esagil* ... *liššakin šaptukka* Annunitum, great lady, may blessings for Esagil be on your lips in the presence of Sin, your father (and) begetter CT 34 36 iii 70, cf. *ibid.* 29 ii 18, 33 iii 15 (Nbn.), also VAB 4 242 i 17, 250 iii 50, cf. ^d*Nusku* ... *ina maḥar* ^d*Sin a-li-di-šú kajān* [...] Craig ABRT 1 36 r. 7; [*kīma ana*] *abi a-li-di ana ilūtika rabīti ubla napīštī* I have approached (lit. brought my life to) your divine majesty as to (my) own father KAR 23 i 24, restored from BMS 28:11 and 46:3.

2' referring to kings: *bēlum ša kīma abim wa-li-di-im ana nišī ibaššū* (Hammurapi) the lord who is like a real father to (his) people CH xli 22; B^{AD} ^d*Sin-muballiṭ a-bi-im wa-li-di-ia ana šumim lu abbi zikir* RN *a-bi-im wa-li-di-ia in kibrātīm lu u-še-[pī]* I named (the wall) "Wall-of-RN," after the father who begot me, I (thus) made the name of RN, the father who begot me, famous all over the world LIH 95:57 and 60 (Hammurapi), cf. *mudammiq zikir abi a-li-di-šū* who makes illustrious the name of his father and begetter VAS 1 37 ii 42 (NB kudurru); *mutir gimil abi a-li-di-šū* avenger of his father and begetter Borger Esarh. 97:25; *eli ša RN abi a-li-di-šu ušaqqi kussāšu* (at the royal banquet) I granted him a seat more elevated (or: higher up on the table) than that of RN, his father and begetter TCL 3 62 (Sar.); *adi palē* RN ... *abi a-li-di-ja* until the reign of Nabopolassar, my father and begetter VAB 4 114 i 44, also 134 vii 12 (Nbk.); *kār Araḫtim ina kupri u agurri a-ba-am a-li-tu iḫsurma* (my) father and begetter built the quay of the GN canal with bitumen and baked bricks VAB 4 72 i 37, also 106 ii 11, 162 B v 30, 180 ii 22, and *passim* in similar context in Nbk.; *ašru* ... *ša RN ab abi a-li-di-ja* ... *šarrūta ēpušu* the place where Sennacherib, the father of the father who

ālidu

begot me, exercised kingship Streck Asb. 4:25; RN *a-lid ba-nu abija* Enlil-nirāri, the begetter, the creator of my father Tn.-Epic "v" 29.

b) *ālittu* — **1'** in gen.: *ina bīt a-li-te ḥarišti 7 ūmī linnadi libittu* let the brick lie for seven days in the house of the bearing woman, the woman in confinement CT 15 49 iv 15 (Atrahasis); *a-li a-li-it-tum ulladuma [ummu š]erri ú-ḥa[r]-[ru-ú] ramanša* (see *alādu* mng. 1a-1') Or. NS 26 310 iv 21 (OB Atrahasis, coll. W. G. Lambert), cf. CT 15 49 iv 18 (SB version); *išassi* ^d*Ištar kīma a-lit-ti* (var. *ma-li-ti*) Ištar cried out like a woman giving birth Gilg. XI 116; [*kīma a*]-*lit-ti turabbīšu ina kirimmeki* you (Ištar) raised him like a real mother in your babysling Craig ABRT 2 21 r. 3; ^d*Damkina a-lit-ta-šu ušālīšu* Damkina, his mother, rejoiced over him En. el. V 81; *umma* (var. *ummu*) *Tiāmat a-lit-ta-ni* (var. *-nu*) *izirrannāši* he said, "Tiamat, our creator, dislikes us" En. el. III 15, 73, cf., with var. *a-lit-ti-a-ni* *ibid.* II 11; *šumma* TU *arātma* if a mother(?) is pregnant Labat TDP 200:1, and *passim* in this tablet, also *ibid.* 212:116, 216:66, 230:123 (subscripts), Iraq 18 134 r. 1 (catalog); *urtammaka dama a-li-ta-an* the two women giving birth are spattered with blood RA 45 172:21, see von Soden, Or. NS 26 320; *arki a-li-da-a-ti ittanallak* she (Lamaštu) follows the women who are about to give birth (she counts their months and days) LKU 33:14, cf. *ana a-li-da-a-ti na-da-a-ti šiptu* *ibid.* 16, also *ina rēš a-li-[da-a-ti] ...* [she stands] beside the women about to give birth 4R 58 ii 25, dupl. PBS 1/2 113:67; *umma šīma ana kâšimma lu wa-li-da-ku* she declared (under oath) "I have borne (the child) for you (the second husband)" TCL 18 153:12 (OB); note: *a-li-da-at* she is fertile (as apod.) Kraus Texte 11c vii 13'-16', also KAR 466:3, 472 ii 1, wr. Û.TU Kraus Texte 11b vii 12', KAR 472 ii 5, Û.TU-at KAR 466:4f., also NU Û.TU KAR 472 ii 3ff.

2' with *ummu*, *agarinnu*: *adi ... ummī a-lit-ti la banāt ina libbiša* (for context and transl., see *alādu* mng. 5b) Thompson Esarh. pl. 15 ii 30; *ummu a-lit-ta-ka* the mother who bore you (the dog) Lambert BWL 196:19 (fable), cf. *ummu a-li-it-tu-uš* PBS 1/1 2:28

ālīdu

(OB? lit.); *ummu a-li-da* (or *it!*)-*te atti e-ti-ri-i napultī* you, (Bēlet-ili), are the mother of childbearing women (or: a mother), save my life! BA 2 634 K.890:10 (NA lit.); for *agarinnu ālittu*, see *agarinnu* mng. 2.

3' said of animals: 474 U₈.SAL *wa-li-da-tum* (text *-ni*) 474 ewes that have given birth ARM 7 224:4; 250 U₈.MEŠ *a-li-da* (text: *-su*)-<te> ADD 697:3, cf. 3 MÁŠ.MEŠ *a-li-da-te* ibid. 6 (NA); 16 UDU.SAL Û.TU.MEŠ 9 UDU. NITA.MEŠ GAL 8 *enzu* SAL Û.TU.MEŠ 16 ewes that have given birth, nine large rams, eight goats that have given birth HSS 9 60:1 and 3, cf. HSS 16 241:1, and passim in this type of text in Nuzi; for *ša* Û.TU, see *ālādu* mng. 1a-4'e'; 480 UDU.U₈ Û.TU.ME 480 fertile ewes UCP 9 102 No. 40:12, and passim in this text (NB); 30 ÁB.GAL.MEŠ *ma-li-da-ti* thirty fertile cows BRM 1 3:2 (NB); 1-*en* ÁB *a-lit-tú* 1-*en* ÁB. NIGIN *a-lit-tum* one cow that has calved, one heifer that has <not?> calved Nbn. 646:6, see MSL 8/1 p. 78 n. 2, and passim in this type of text, wr. *a-la-ti* GCCI 2 328:9, note the use with *enzu* BE 10 131:13, *immertu* BE 10 131:17, *lahru* BE 10 131:12, *paspasu* Camb. 194:1; 35 MUŠEN *pu-ḫal*.ME 115 *a-lit-tum* 35 roosters, 115 layers (hens) YOS 6 15:7, cf. ibid. 3 and 12, also (referring to sheep) ZA 4 143 No. 15:1, (to goats) ibid. 4.

ālīdu in **la ālīdu** s.; sterile man; SB*; cf. *ālādu*.

kīma šūt rēši la a-li-di nīlka libal may your semen dry up like (that of) a eunuch (who) is a sterile man CT 23 10:14 (SB inc.), for the var. *kīma la a-lit-ti* ibid. 19, see *ālittu* in *la ālittu*.

ālik arki (*ālik warki*, *ālik urki*) s.; 1. heir, 2. ox driver, 3. retainer; OB, Elam, Bogh., MA; cf. *alāku*.

[en.nu]n = *ma-aš-ša-ru*, [UKU].uš = *a-lik ur-ki*, *re-du-u* Lu Excerpt I 167ff.

1. heir (Elam only): PN *ana* PN₂ *aššatišu iddiššīn u iqīssi ana ḫupti ittadi ana a-li-ik ar-ki* [...] PN has given (an orchard) as a gift to PN₂ his wife, he has set it aside as a *ḫuptu*-holding, [she may give it] to an heir MDP 24 378:9; *ašar tarāmu ana a-li-ik ar-ki ittaddīn*

ālik ḫarrāni

she may give (it) to any heir she wishes MDP 24 379:39.

2. ox driver: 1 GUD.ÛR.RA *u* PN *a-li-ik wa-ar-ki-šu* (PN₂ hired) one third-position ox and its driver PN Gautier Dilbat 44:3 (OB).

3. retainer (Bogh., MA): *u anāku . . . undu ana muḫḫi šarri rabī alliku 3 narkabāti* 2 LÚ. MEŠ *Hurri 2 a-lik EGIR-ki ša ittišu tebū* when I came before the great king, (I had) only three chariots, two Hurrians, and two retainers who left with me (text: him) KBo 1 3:31, cf. ibid. 33; PN LÚ *a-lik ur-ki ša bit* PN KAJ 118:10, cf. *a-lik ur-ki ša* PN OIP 79 88 No. 4:4 (MA let.).

For idiomatic phrases with *arki* . . . *alāku*, see *alāku* mng. 4c-4'.

ālik eqlī s.; field worker; Mari; cf. *alāku*.

a-li-ik A.ŠÀ (after a list of 31 men and one woman receiving barley rations and bread rations) ARM 9 24 i 36, also (after ten men and two women) ibid. 25:16, (after 31 men and one woman) ibid. 27 i 34.

In all instances some of the men from the end of the list and/or the women are characterized as millers or bakers, hence the *ālik eqlīm* seem to have constituted teams of agricultural laborers provided with kitchen personnel.

Biot, ARMT 9 p. 340.

ālik ḫarrāni s.; 1. expeditionary force, 2. traveler; OB, Mari, SB; wr. syll. and *ālik* KASKAL; cf. *alāku*.

1. expeditionary force: *a-li-ik ḫa-ar-ra-[nim] ḫarrānšu ikaššad* the expeditionary force will reach its goal YOS 10 11 i 4; *a-li-ik ḫa-ar-ra-nim ḫarrānum ana ḫarrānim inaddīšu* the expeditionary force will go from one campaign to the other ibid. 15 (OB ext.), cf. *a-lik* KASKAL-*šu* ŠUB PRT 113:5 (SB ext.); *bēli ašrānum sagbī liškunma* [a]-*lik* KASKAL *la uwaššar* my lord should post vanguards there but not send out an expeditionary force ARM 5 36:28, cf. ibid. 11 and 23.

2. traveler: *munnerbu a-lik* KASKAL the fugitive traveling the roads KAR 7:7, cf. *ša ana* [mun-nar]-*bi a-lik* KASKAL-*ni ku-ru-um*-[x

ālik idi

x]-qiš-šu who gives(?) food to the fugitive traveling the roads STT 71:13, cf. also *a-lik ḥar-ra-ni* (in broken context) BMS 42:10.

For refs. to corvée work, see sub *ḥarrānu* mng. 9a.

ālik idi s.; 1. person assigned to escort diplomats, foreigners and persons in need of surveillance, 2. helper, protector, partner; OB, Mari, SB; cf. *alāku*.

ri-šu-tú = a-lik i-di Malku IV 126.

1. person assigned to escort diplomats, foreigners and persons in need of surveillance — a) referring to diplomats, messengers, etc. (Mari and Hana): 3 DUMU.MEŠ *šipri Bābilim* PN *mār šipri Jamḥadū a-li-ik i-di-š[u-n]* three Babylonian envoys (and) their escort PN, the envoy from Jamhad (arrived from Jamhad and proceeded to Babylon) ARM 6 14:14, cf. PN *mār šipri LÚ Ekallātim u PN₂ LÚ Jamḥadū a-li-ik i-d[i]-šu ana Ekallātim itiqu* ibid. 20, also *balum a-li-ik i-di-im il-likam inanna* 1 LÚ *a-li-ik-šu* (for *ālik idišu*, but see *āliku*) *ittišu uštašbitam* (the envoy from GN) arrived without escort, now I have had an escort join him ibid. 25ff.; *balum a-li-ik i-di-im ana šēr bēlišunu atarrassunuti* I will send them (the Elamite messengers) to their lord without an escort ARM 2 73:8; PN PN₂ . . . *ana GN iksudunim* 4 LÚ.MEŠ *rakbūt imēri . . . a-li-ik i-di-šu-nu* PN and PN₂ (who have been staying in GN) arrived here in Babylon, four men (from Larsa) riding donkeys are their escorts ARM 2 72:7, cf. PN *a-lik i-di-šu* ARM 2 123:8, cf. ibid. 105:14, and ARM 6 19:8; 2 LÚ *lāsīmu* LÚ *Bābili a-li-ik i-di-šu-nu* ARM 6 21:12, cf. also ibid. 61:5, 78:11, 20 and 23, 79:13; *tubāssu u E.SÍR-šu ša a-lik i-di-šu la sanqu* the clothing and shoes of his escort are not included Syria 5 270:9 (Hana).

b) referring to private persons (OB): GU. ZA.LÁ *īsiranni a-li-ik i-di-im ittiya ana GN iškunamma naparkām u ittika nanmuram ul elī* the *guzalū*-official put pressure on me, he assigned an escort to me to (go to) Isin, and I could not get away and meet you TCL 18 152:13; *ṣuḥāram itti a-li-ik i-di-⟨im⟩ luṭrudam* I will send the boy with the escort YOS 2 42:20.

ālik ilki

2. helper, protector, partner (OB, SB): *kīma awilē aḥḥišu šukūssu apulšu šumma aḥušu a-li-ik [i-di-š]u kanīkam našū u šū kanīkam liblakkum* give him a field for his subsistence exactly as (was given) to the gentlemen, his colleagues, if one of his colleagues who is a fellow landholder holds a sealed document, then let him bring (that) sealed document to you TCL 7 71:8; *kīma a-li-ik i-di-šu išariš apulšu* give him due satisfaction just as his helper TCL 7 72:7; *šibit rēdim «x» a-lik i-di-ia ša kinūnšu belū alum iddinamma* the city gave me (a field) held by a *rēdū*-soldier, a fellow of mine, who had died without issue (lit. whose hearth is extinguished) CT 6 27b:15; *a-li-ik i-di-ia appinama imuršu iṣbassuma* my partner happened to see him and seized him TCL 1 29:10, cf. ibid. 18 and 20; *a-li-ik i-di-ki [il-li]-ku* YOS 2 75:5 (all OB letters); obscure: *ū ki-ma a-li-ik i-di-šu ri-gi-im-tam i-ip-pa-al* YOS 12 439:13 (OB); *ul arši a-lik i-di gāmitu ul āmur* I had no protector, I saw no one who would be kind to me Lambert BWL 34:98 (Ludlul I).

For other refs. to *ālik idi*, see *alāku* mng. 4c–3'. For the meaning escort and the corresponding Sum. *lú.ús.sa* (*lú.kin.gi₄.a* GN *ù lú.ús.sa.ni*) BIN 9 424:6f., see Edzard Zwischenzeit 63 and note 293.

Oppenheim, JNES 13 147.

ālik ilki s.; person who performs the *ilku*-duty; OB, Nuzi; cf. *alāku*.

a) in OB: 1 GÍN KÙ.BABBAR *ana a-li-ik il-ki-ia ul addin* I could not give a single shekel of silver to the man who performs *ilku*-service in my stead VAS 16 15:7 (OB let.), cf. *ummiāni u a-li-ik il-ki-ia lu-pu-ul* so that I can pay my creditor and the man who does the *ilku*-service for me ibid. 15, coll. P. Kraus, MVAG 36/1 p. 19.

b) in Nuzi: my father held the tower district of PN, (and) I have been holding it since the death of my father *aššum eglāti šāšunu u dimti šāšu a-lik il-ki anākumi* I am the *ālik ilki* for these fields and this tower district JEN 321:20, cf. x LÚ.MEŠ *a-lik il-ki ša dimāti* AASOR 16 1:4 and 12; *maškē u*

ālik madākti

šērāni ša naqlabāti ša alpi a-lik il-ki u ša aššābē ana šīmi ileqqīma u ana ekallim ubbaluni the *ālik ilki* and the tenants have to buy the hide and the sinews of the flanks of the slaughtered ox and bring (them) to the palace JEN 551:16; note the sequence *rākīb narkabti*, *nakkuššu* and LÚ.MEŠ *a-lik il-ki* RA 23 p. 158 No. 63:8, also É *ša rākīb narkabti*, É *ša nakkušši*, É *a-lik il-ki* and É *ša aššābē* ibid. 17, cf. HSS 15 44:17, 18, 24 and 25, cf. also RA 28 37 No. 4:8; PN PN₂ PN₃ 3 LÚ.MEŠ *a-lik il-ki* PN, PN₂, and PN₃, three *ālik ilki*'s JEN 665:8, cf. HSS 13 6:51.

For discussion, see *ilku A*.

ālik madākti s.; (a class of persons); LB*; cf. *alāku*.

Fields belonging to the *ušuddu'ēti u pā'išēti ša LÚ girisu-akarrānu u LÚ a-lik ma-dak-ta ša GN BE 10 15:3*.

Cardascia Murašû 128 n. 1.

ālik maḥri s.; herald, forerunner; OB, SB; cf. *alāku*.

i-gi-iš-tu IGI.DU = *a-ša-ri-du-um*, *a-li-ik ma-aḥ-ra*, *a-li-ik pa-nim*, IGI.DU-ú Proto-Diri 102-102c; i.[b]i.eš.du = IGI.DU = *a-lik maḥ-ra* Emesal Voc. II 24; pa-li-il IGI.DU = *a-ša-ri-du*, *a-lik pa-na*, *a-lik maḥ-ri* Diri II 92ff.; lú.IGI.DU = [*a-ša*]-*ri-du*, *a-lik pa-na*, *a-lik maḥ-ra* OB Lu B v 13ff.; lú.IGI.[DU] = *a-li-ik ma-aḥ-ra* OB Lu A 143, also Part 19:8; [i-gi] IGI = *māhrū*, *a-me-ru*, *a-lik [maḥ]-ra*, *a-[lik pa-na]* VAT 10296 i 15ff. (text similar to Idu); IGI.DU = *a-lik maḥ-ri* Antagal VIII 79; šIR^{au}.lā = *a-du-ú*, *a-lik maḥ-ri* 5R 16 iii 29f.; sag.zi = *a-ša-ri-du*, a.ga.zi = *a-lik maḥ-ri* ibid. ii 10.

u₄.ḥul im.ḥul igi.du₈.a.meš u₄.ḥul im.ḥul IGI.DU.a.meš: *ūmū ša lemutti imḥullū āmerūti šunu ūmū ša lemutti imḥullū a-lik maḥ-ri šunu* the evil demons, the bad winds, they are the inspectors, the evil demons, the bad winds, they are the forerunners CT 16 13 iii 3f., cf. (Šamaš) IGI.DU ⁴A.nun.na.ki [me.en]: *a-lik maḥ-ri ša* ⁴MIN *attama* PBS 1/2 126:3, dupl. 4R 28 No. 1:2; lú.kin.gi₄.a IGI.DU.ra ⁴En.ki.ga me.en = *mār šipri a-lik maḥ-ri ša* ⁴Ea *anāku* I (the conjuror) am the messenger, the herald of Ea CT 16 28:48f.

mas-sū-u // *a-ša-ri-du* // MIN // *a-lik maḥ-ri* TCL 6 17:21 (astrol. comm.).

a) said of gods — 1' in gen.: *aplū rēštū ašarid a-lik maḥ-ri* (said of Asari) JRAS 1892 352:9, cf. ⁴IGI.DU *a-lik maḥ-ri* Streck Asb. 308 ε 2, also AfO 8 22 r. vi 19; ⁴Mār-bīti ...

ālik pani

a-lik IGI-šá her (Naná's) herald DN VAS 1 36 i 18 (NB kudurru); *a-lik maḥ-ri* ⁴Sin *ina tā-martika dalāte šamē tu[patti]* (you Venus) are the forerunner of the moon, when you rise you open the gates of the heaven RA 12 191:3; see also PBS 1/2 126, in lex. section.

2' referring to Išum: *a-lik maḥ-ri ilī enqu* ⁴Išum herald of the gods, wise Išum Gössmann Era I 108, cf. ibid. III 54; *atta a-lik maḥ-ri-ma panūšunu šabtāta* you, who are the forerunner should go before them ibid. IV 15, cf. ibid. I 11; [*ša*] *la* ⁴Išum *a-lik maḥ-ri-ia minū bašīma* what would there be without Išum, my forerunner? ibid. V 13; *ana* ⁴Išum *a-lik maḥ-ri-šū amatam izakkar* he speaks to Išum, his forerunner ibid. III 39, and passim.

3' said of divine emblems: ⁴ŠU.NIR.MEŠ *a-lik ma-ḥar-ra kilallī ša* É.DI.KU₅.KALAM.MA *ušaššamma* I shall fetch both emblems, the heralds, from the (named) chapels CT 2 1:28, dupl. ibid. 6:38, cf. *ina bīt* ⁴Šamaš ⁴ŠU.NIR.KÙ.GI *a-lik maḥ-ra* TI NA *izzizuma* (the witnesses) assembled in the temple of Šamaš <before> the gold emblems, the heralds . . . Čiğ-Kizilyay-Kraus Nippur 174 r. 1 (OB).

b) said of the *āšipu*: see CT 16 28, in lex. section.

For other refs. see *alāku* mng. 4c-2'.

ālik našparti (*ālik našpašti*) s.; agent; LB; cf. *alāku*.

kī ultu MN . . . PN LÚ *mār bitātišu u a-lik na-áš-par-ti-[šu]* *gabbī* ŠE.NUMUN.MEŠ *šuāti* . . . *iptaqar* if, from MN on, PN, one of his household, or of his agents makes a claim to this land PBS 2/1 140:26; PN LÚ *mār-bītā-tišu* LÚ *ardānišu u* LÚ *a-lik na-áš-pa-áš-tu*₄ PN, his household, his slaves, and his agents (guarantee) PBS 2/1 137:8; LÚ *mārē bitātika* LÚ *a-lik na-áš-par-ti-ka u* LÚ *ardānika* your household, your agents, and your slaves BE 9 69:3, cf. also ibid. 5, 9, and 11, BE 10 9:4, 7, and passim in this text.

Cardascia Murašû 11f.

ālik pani s.; 1. leader, 2. superior, 3. (member of a class of workers); OA, OB, Mari, MB, NA, NB; pl. *ālikūt pani*, *ālikū*

ālik pani

pani; wr. syll. and DU.IGI (IGI.DU KAR 428 r. 11f., TCL 6 3:33, YOS 8 166:19); cf. *alāku*.

i-gi-iš-tu IGI.DU = *a-ša-ri-du-um, a-li-ik ma-aḥ-ra, a-li-ik pa-nim*, IGI.DU-ú Proto-Diri 102–102c; *ma-aḥ-ra* IGI.DU = *a-ša-ri-du-um, a-li-ik pa-nim* Proto-Diri 104–104a; *pa-li-il* IGI.DU = *a-ša-ri-du, a-lik pa-na, a-lik maḥ-ri* Diri II 92ff.; [i-gi] IGI = *a-lik [maḥ]-ra, a-[lik pa-na]* VAT 10296 i 17f. (text similar to Idu); lú.IGI.DU = [*a-ša*]-*ri-du, a-lik pa-na, a-lik maḥ-ra* OB Lu B V 13ff.; *kala.ga.7* = ^dGIŠ.BFL.ga.mēš, *muq-tab-lu, a-lik pa-na* CT 18 30 r. ii 6ff. (group voc.).

mut-tab-bil ummāni DU IGI *ummāni kīma iqbā* CT 31 10 K.2086+:10, dupl. CT 30 37 K.9815:10.

1. leader, first in rank — a) said of gods: ^d*Marduk bēlu rabū a-lik pa-an ilī abbēšu* DN, the great lord (and) leader of the gods, his fathers ABL 1169 r. 4 (NB leg.), cf. ^d*Si-in-nu* . . . [*a-li-ik pa-an ilī aḥḥiṣu* KBo 1 12 r. 11, see Ebeling, Or. NS 23 213; ^d*Aššur tuklassu* ^d*Adad rišušu [a-l]i-ik «a-na» pa-ni-šu ašarid ilī* ^d*Ninurta* his support is Aššur, his helpmate Adad, Ninurta, the foremost of the gods, his leader LKA 62:4, see Ebeling, Or. NS 18 35; *kakkab reš šatti a-lik* IGI *kakkabāni šūt* ^d*Ea* the Spring Star, the leader of the Ea stars Weidner Handbuch 77 i 3, cf. *a-lik pa-ni kak-kabāni šūt Anim* ibid. ii 5.

b) referring to military functions — 1' in gen.: *I lim šabum . . . u* PN *a-li-ik pa-ni-šu-nu* 1,000 men and their leader PN ARM 3 57:12, cf. ARM 2 39:9 and 68, 42 r. 15'; PN *a-li-ik pa-an šābim* PN the leader of the troops ARM 2 79:8, cf. *a-lik pa-ni šābim šātu* PN ARM 2 122:6; PN . . . *ana a-li-ik pa-ni-š[u-n]u [aš]kunma* I established PN as their leader ARM 6 68:11'; *šumma* GIŠ.GU.ZA *ana a-li-ik pa-an šābim bēli inaddin* GIŠ.GU.ZA *liblunim* if my lord gives the leader of the troops a chair, then let them bring (one) for me (also) ARM 6 69:10; exceptionally as title: PN *rakbum* DUMU PN₂ LÚ.IGI.DU YOS 8 166:19 (OB); GN *ana lamē ištaparšu ištēn mariannu ana a-lik pa-ni-šu-nu iddin* he sent him to besiege Waššukanni, he appointed a *mariannu* as their leader KBo 1 3:48; *a-lik pa-ni-šu-nu mudūt qabli ša lapan kakkē ipparsiddu* their battle-experienced leaders, who had fled in the face of (my) attack TCL 3 175 (Sar.); note *a-li-kut pa-ni mu'irrut māti* (military) leaders

ālik pani

and administrators of the country Lie Sar. 372; *šunu a-lik pa-ni-šu-nu u šunu* LÚ *rēdi* ABL 1000 r. 1 (NB); LÚ *šakni* [LÚ.SAG].MEŠ LÚ.DU.IGI (the loyalty oath imposed on) the prefects, the (royal) officers, the army leaders ABL 1239:7 (NA).

2' *ālik pani ummāni: miqitti a-li-ik pa-ni ummānim* fall of the leader of the army YOS 10 40:16, cf. *miqitti a-li-ik pa-ni [um-ma]-na-tim* CT 3 2:19 (OB oil omens), *miqitti* DU.IGI (var. *a-lik* IGI) *ummāni* CT 39 25 K.2898+:7, var. from ibid. K.3892:3 (SB Alu), and passim as an apodosis in ext. and Alu, cf. *a-li-ik pa-ni ummānim imaqu[t]* YOS 10 36 iii 38, cf. *miqitti a-li-ik pa-ni ša* [. . .] YOS 10 45:3 (OB ext.); *ana ḥarrāni* DU.IGI *ummānija la iturra* with reference to a campaign: the leader of my army will not return CT 20 2:19, cf. ibid. 6 Rm. 86:13 (SB ext.); DU.IGI *ummānija šuma damqa ileqqi* the leader of my army will attain fame KAR 428 r. 5, cf. also ibid. 6; *a-li-ik pa-ni ummānim qātum ikaššad* somebody will capture the leader of (my) army YOS 10 42 ii 35 (OB ext.), cf. DU.IGI *ummān nakri qāt ummānija ikaššad* Boissier DA 6:6, cf. KAR 427 r. 10, also IGI.DU *ummān nakri qāt ummānija ikaššad* KAR 428 r. 11, IGI.DU *ummānija* ibid. 12; *a-li-ik pa-ni ummānim dannatam immar* the leader of the army will experience hardship YOS 10 42 ii 37 (OB ext.); PN *a-lik pa-an ummānišu išbatuni* they captured PN, the leader of his army CT 34 39 ii 13 (Synchron. Hist.), cf. PN *bārū a-lik pa-an ummānātišunu ittišunu ina qāti ušabbita* with them I captured the diviner PN leading their armies AKA 351 iii 20 (Asn.); DU.IGI *ummāni ikkammu* the leader of the army will be taken prisoner TCL 6 3:36 (SB ext.); *a-lik pa-an ummāni lunārma ummāni lušashir* I will kill the leader of the army, and thus cause the army to turn back Gössmann Era IV 116; *a-lik pa-an ummāni ušahḥaza lemuttu* he incites the leader of the army to evil ibid. IV 25; 600 *piḥallū* 4000 *šabē šulūti a-li-kut pa-an ummānišu iddinšunūtima* he gave them 600 horsemen and 4,000 garrisoned troops, the vanguard of his army Lie Sar. 276.

c) other occs.: *ultu Tiamat a-lik pa-ni ināru* after he had slain Tiamat, the leader

ālik-panātu

En. cl. IV 105; *abyšunu rabū a-lik pa-ni-šu-nu* PN *šumšu* their oldest brother, their leader, was named Memandah AnSt 5 100:40 (Cuthean legend); IGI.DU.MEŠ *rubē imuttu* TCL 6 3:33 (SB ext.).

2. superior: *kīma a-li-ki pá-ni-šu kaspam u šubāti qātam šaklultam liddi* he should deposit silver and garments (with the *kāru*) as a definite share on behalf of his superiors BIN 4 37:21 (OA).

3. (member of a class of workers): *ištēn LÚ.DU.IGI kī 60 GÍN kaspī* one ox driver in the value of sixty shekels of silver (followed by a weaver of the same value and a lead-ox) BBSt. No. 9 iv A 11, cf. PN LÚ DU.IGI *qāt* PN₂ BRM 1 17:8 (NB), cf. also *ibid.* 20:5; *lu ša hazannāti lu ša su-ma-ak-ti* (for *sumaktar*?) *lu ša bitāti lu ša a-li-ik* IGI either for the *hazannu*-headmen, or the menials, or the clans, or the *ālik pani* BE 17 37:24 (MB let.).

For other refs. see *alāku* mng. 4c-1'. See also sub *geštū* and *igištū*.

ālik-panātu s.; leadership; NB*; cf. *alāku*.

PN *ardija u LÚ manzaz panīja ana a-lik pa-nu-ti ana muḥḥikunu altapra* I sent my servant and my *manzaz pani*-official, Bēl-ibni, to be your (pl.) leader ABL 289:11.

ālik šēri s.; (a type of soldier); Nuzi, SB; wr. *ālik* EDIN.NA; cf. *alāku*.

a) in Nuzi: 15 ANŠE ŠE *ana LÚ.MEŠ GIŠ.BAN u LÚ.MEŠ a-lik* EDIN.NA fifteen homers of barley for the bowmen and the *ālik šēri*-men HSS 15 264:19; *ša* PN *a-lik* EDIN.NA 1 GIŠ.BAN one bow (issued) to PN, the *ālik šēri* HSS 15 37:11 (= RA 36 186); PN *a-lik* E[DIN.NA] *su-ḥa-ti-šu muššuru* PN, the *ālik šēri* whose *suḥatu*-insigne is lost HSS 15 39:26; 2 LÚ.MEŠ *a-lik* EDIN.NA *ša qāt* PN two *ālik šēri*'s under the command of PN JEN 665:6; PN *a-lik* EDIN.NA HSS 15 43:1 (= RA 36 187), and *passim* in this text.

b) in SB lit.: *kī la a-lik* EDIN.NA *nikkala akal sinniḥ kī ša tāḥaza la nīdū niplaḥa nirūda alāk šēri ša eḫlūti kī ša isinumma ašīb āli lu rubū ul išebbī akla ... ana a-lik* EDIN.NA *akī itarraṣ qāssu ša ašīb āli lu puggulat kubuk-kušu ana a-lik* EDIN.NA *akī idannin dāna* should we eat women's bread like one who is

aliku

not an *ālik šēri*? Should we fear and tremble like one who is not used to battle? Going to war is like a festival for young men! Even a prince who stays in the city will not have enough to eat, should he stretch out his hand (to beg) from the *ālik šēri*? As great as the city-dweller's strength may be, how could he (ever) become more powerful than the *ālik šēri*? Gössmann Era I 49, 54 and 56.

Although the *ālik šēri* occurs in lists among soldiers, he is mentioned too rarely to be considered a regular soldier in Nuzi.

H. Lewy, Or. NS 10 204.

ālikānu s.; traveler; OB*; cf. *alāku*.

šumma iniātīm la iddinunikku a-li-ka-na-am šupramma if they do not give (you) the hire (of the oxen), then send me word through some traveler who comes here TCL 18 86:47, cf. *a-li-ka-nam šūbilam* send me (the report) with some traveler who comes this way VAS 16 79:31 (both letters).

aliku s.; 1. looseness, 2. detachment (of soldiers); Mari, SB; cf. *alāku*.

1. looseness: *a-lik-tu₄ : kašittu : šumma tīrānu al-ku KUR-tu₄* looseness (means) conquest (because of the omen) if the intestines are movable (this portends) conquest CT 20 39:2 (SB ext.).

2. detachment (of soldiers, Mari only): *šapilti a-li-ik-tim ... PN u PN₂ panīšunu lišbatunimma* PN and PN₂ should take over the command of the balance of the detachment ARM 1 23:26; *anumma a-lik-tam ša UZU ana GN našū aṭṭardakkum* I am sending you herewith a detachment which is carrying a liver (model) to Qatānum ARM 1 66:5, cf. *a-lik-tam sātī la takaššid* do not ... that detachment (but order them to proceed) *ibid.* 7; note: PN has dispatched men to me who are not able to depart *u šābam a-li-ik-tam ul iṭrudam* but has not dispatched a detachment ready to march ARM 6 55:8, cf. *šābam a-li-ik-tam liṭrudamma šidīssunu liḫqūnim* *ibid.* 16; 2 *a-li-ka-tum(!) ša taṭrudu [i]kšudanim šalmu* the two detachments which you sent here have arrived, (the men) are fine ARM 4 78:5.

āliku

āliku (fem. *āliktu*) adj.; moving, movable, in walking stance, falling out (said of hair), blazing (said of a furnace), coming, approaching (said of time), proper, appropriate; Mari, Bogh., SB, NA; wr. syll. and DU; cf. *alāku*.

urudu.šen.DU = *a-lik-tum* (var. *a-lak-tum*) movable (copper kettle) Hh. XI 403; giš.RU^{il-lu-lu}.DU = *a-lik-tu* (var. *-ti*) movable (throwstick, or arrow) Hh. VIIA 67, cf. [giš.RU].DU = *a-lik-tum* = *qaštu ma-li-tu[m]* Hg. B II 63, in MSL 6 109.

igi.gu₄.da DU.a : *pan alpi a-li-ki* the face of a walking ox Lambert BWL 242 iii 19.

qanduppu margātu : *il-qi-tú a-li-ku* (var. *a-la-ak-tu*, see sub *ilqitu*) MSL 8/2 59:212; [*š*]-*e-ep UD-me a-lik-tú* = *mu-na-at-tum* the approach of the day = morning Malku VI 210; *a-li[k]-tú* = *še-e-pi* Malku IV 230.

a) moving (said of objects, living things, etc.): *qaquru bit ulappatanni u šāri a-li-ku issiniš inassaḥa* they must make a note of the region (of the moon) which it (the eclipse) affects as well as the prevailing wind (at that time) ABL 38 r. 8 (NA); they have bound my arms, they have bound my knees GİR^{II}.MU *a-li-ka-t[i] ukassú* bound my agile feet AfO 18 290:18 (SB rel.), cf. *a-ḥa-ia a-li-ka-a-tum* Lambert BWL 278:12 (= KUB 4 4); note *la a-li-kám* (text *-i*) *pana tušašbat la-a le²-a tašakkan ana rēši* you make a leader of the lame(?), you place the powerless in first position STT 59:12, with variant recensions [*l*] *a a-li-ki pana tušašbat* ibid. 58:37, *la [a-li]-[x] pa-ni tušašbat la-a le²-a tašakkan ana rēši* ibid. 57:68, and *la a-lit-tú ár-[ḥi-iš] tušašbat la le²-a tašakkan ana rēši* LKA 52:16f., [*l*] *a a-mi-[ru ...]* BMS 6:50; A.MEŠ *nāri* DU.MEŠ the running water of the river Šurpu VIII 84 (var.), also 4R 59 No. 2 r. 16, dupl., wr. *a-li-ku-u-ti* LKA 29k r. 13; note, referring to loose or moving tissues in a diseased eye: [*šumma amēlu in*] *š* UZU *a-li-kam malāt* if a man's eye is full of loose tissue AMT 16,1:19, cf. UZU *DU-kam malāt* ibid. 22; see Landsberger Fauna 40:25 and Lambert BWL 242, in lex. section.

b) in walking posture: *pagru a-li-ku* the body (of the demon) is in walking position Köcher, MIO 1 80 vi 2, cf. [...] *a-li-ku* ibid. p. 64 i 6' (description of representations of demons).

āliku

c) falling out (said of hair): *ana ... sig DU-tú uzzuzi* to stop falling hair CT 23 34:23; *sig a-lik-tu₄ ikkalla* the falling out of the hair will be stopped AMT 3,2:19, also *sig DU-tú ikkalla* CT 23 34:31.

d) blazing (said of a furnace): I dispatch against you (sorceress) *a-li-ku tinūru Girru munnahzu* the blazing oven, spreading fire Maqlu II 190, cf. *ana utūni a-lik-ti ašarrapši-nāti* I am burning them (the images) in a blazing oven ibid. IV 134; see also Hh. XI 403 and Hh. VIIA 67, in lex. section.

e) coming, approaching (said of time): see Malku VI 210, in lex. section.

f) proper, fitting, appropriate (Mari only): (first) write to me what you intend to write to the king [*u anā*] *ku a-šar a-li-ka-at lumli-kakku* and I will advise you as to what is proper (to report) ARM 4 70:50; *awātum ša tašta[n]appa[r]am awātum šina ul a-li-[ka]* as to the matters you keep writing to me, these matters are not appropriate ARM 5 76:7; *bēli lištāl ša šarrutišu lipušma ašar a-li-ka-at qāssu liškun* my lord should think it over, he should do what befits his royal dignity and start doing what is appropriate Jean, Semitica 1 20:35.

Ad usage d: von Soden, Or. NS 26 127.

āliku s.; traveler, messenger; OA, OB, Mari; cf. *alāku*.

LUM.LUM = *a-lu-zi-in-nu*, DU.BAR.DU.ra = *a-li-ku*, DU.BAR.DU = *me-it-lu-ku* CT 18 29 ii 6'f., dupl. RA 16 166 ii 11ff. (group voc.).

a) in OA: *ina a-li-ki-im šitti kaspija šēbilam* send me the balance of my silver by messenger TCL 20 87:15; *ippanēmma a-li-ki-im šēbilam* bring (the *ikribū*-offering) yourself or send it with the very first traveler TCL 19 35:22, cf. *išti a-li-ki-im panēmma ušēbalakum* ibid. 52 r. 15, and passim; *ana a-li-ki-im panēmma di-in-ma lublam* give (it) to the first person coming (this way) and let him bring it to me KTS 14b:14, cf. *ana a-li-ki-im panēmma piqdama lublam* CCT 3 10:26, also CCT 4 12a:11, also ibid. 18; *išti a-li-ki-im panēmma urkīti šēbilanim* send it after me with the first person going (that way) TCL 4 52:12; *išti*

āliku

ālilu

a-li-ki-im panēm̄ma atlak leave with the first traveler TCL 20 102:13; *išti a-li-ki-im panēm̄ turdaššu* send him with the first person coming (this way) KTS 37b:5; *tértaka išti a-li-ki-im a-li-ki-ma littallak* let your orders come with every messenger TCL 14 44:32; *ina ištēn a-li-ki-im šēbilanim* send it here by the first traveler BIN 4 225:22, note *ina ištēn a-li-ki-im ina panēm̄ma kaspī šēbilam* CCT 2 44a:14; *ina dīn kārīm a-li-ku-um adi 5 ūmē kali a-li-kam uššīruma* the messenger was held for five days by order of the *kārum*, (then) they released the messenger CCT 3 33a:6f.; *šiprū ana kārīm Kaniš ana a-li-ki-im kalā'im ēkušunim* envoys came here to the *kārum* of Kaniš to keep back the travelers BIN 4 58:13, cf. *a-li-ku ina GN u GN₂ ka'uni* TCL 14 36:46; *adi 10 ūmī a-li-ku adi šinīšu u šalašišu [i]llu[ku]ma* within ten days two or three (lit. two or three times) messengers will leave CCT 4 10a:11, cf. *appūh 5 ūmē a-li-ku adi mala u šinīšu ittalku* instead of the five days (within which he promised to send the silver) messengers have left twice already (lit. once and twice) BIN 6 92:12, cf. *a-li-ku adi mala u šinīšu illikunimma kaspam ula tuštē-bilanim* BIN 4 3:9; *išti a-li-ki lu tuppīka lu tértaka nuzakkāma nušēbalakkum* we will make ready and send either your tablets or your goods to you with people going (that way) BIN 6 73:25; *išti a-li-ki war[kiūtīm] ušēbalakkum* I will send it to you with later travelers BIN 4 15:25, cf. *išti a-li-ki warki-ūtīm atallakam* KTS 25b:19, cf. also [*išti a*]-*li-ki paniūtīma* CCT 4 11b:28'; *miššu ša suhārū ša PN u a-li-ku adi šinīšu illikunimma tértaknuma la illikanni* why is it that the employees of PN and (other) travelers have come here twice, but your merchandise has not come? BIN 4 49:8, cf. TCL 20 87:7; *a-li-ki akšudma miššu išti a-li-ki ula illak* I reached the travelers (in the matter of PN and asked), "Why does he not come with the travelers?" TCL 4 3:25f.; *ašammēma a-li-ki ana GN la uššuru* I keep hearing that they do not allow travelers (to depart) to GN Kienast ATHE 66:7; PN PN₂ *u a-li-ki battiqma* dispatch PN, PN₂ and the (other) travelers *ibid.* 30:27; *ina GN a-li-ku imḥurūni umma šunuma* travelers

approached me as follows in GN CCT 2 31a:8; *a-li-ku illikunimma šumī la tazkur* travelers came here, but you sent me no greeting BIN 4 22:26.

b) in OB, Mari: *amtum nawirtum wašbat ana a-li-ki-im ukilšīma mamman ul imḥuranni* there is a fine, plump slave girl (here), I offered her to people coming this way but no one has bought her from me (yet) CT 2 49:23; *a-li-ku-um lillikamma* let someone come here UET 5 76:14 (both OB letters); obscure: *tuppi a-li-ki-im PN uštābi«la»lam* PN sent the tablet of the ARM 5 35:11.

For ARM 4 78:5, see *alīktu*; for *ālikšu* as abbreviation for *ālik idišu* ARM 6 14:27, see *ālik idi* mng. 1a.

ālikūt maḥri s.; leadership (of the army); SB*; cf. *alāku*.

a-li-ku-ut maḥ-ri (vars. *ma-aḥ-ra*, IGI) *pan ummāni mu'irrut puhri* (Tiamat entrusted Qingu with) the leadership of the army and command of the assembly En. el. I 149, also II 35, III 39 and, wr. *a-li-kut ma-ḥar* (var. *maḥ-ri*) *ibid.* III 97, cf. *a-li-kut p[a-ni] mu'irrut māti* (for transl., see *ālik pani*) Lie Sar. 372.

ālikūtu s.; philandering; SB*; cf. *alāku*.

šumma NA SAL.NITA.DAM-šū izibma a-li-ku-tam ipuš if a man leaves his first wife and goes philandering CT 39 46:49 (Alu), also K.7088:6', and dupl. K.8046:5' (unpub. omens).

alilānu see *allānu* A.

alīli see *alāla*.

āliltu see *ālilu*.

ālilu (*ēlilu*, fem. *āliltu*, *ēliltu*) s.; brave one, warrior; MB, SB; cf. **alātu* B.

ša-nun-du, ur-šá-nu, ka-šu-šu, a-li-lu, pi-ia-a-nu, al-lal-lu, ma-am-lu, e-tel-lum, ša-ga-pi-ru = qar-ra-du Malku I 22ff.; *a-li-lu, ur-šá-nu, mu-tú = qar-ra-du* LTBA 2 2:39.

a) as an epithet of gods: *a-li-lu šūpū rihūt* ^d*Nunamnir* brave one, brilliant one, offspring of DN Böllenrücher Nergal 50:1; [*bu*]kur ^d*Nudimmud reštū a-li-lu kapkapu* (Marduk) first-born of Ea, the noble one, the brave one, the mighty one Craig ABRT 1 30:32, cf.

alimbû

^dMarduk ... *gašru pungulu a-li-l[u ša zikir]šu kabtu* BMS 12:22, cf. also ^dMarduk *a-li-lu* MDP 2 pl. 17 iii 30 (MB kudurru); [*gaš*]ra *a-li-la bukur* ^dAnim (incipit of a song, referring to Adad) KAR 158 i 31; *šar tamhāri a-li-lu ša tuqumātu i-tāl-lu* (Ninurta) king of battle, the warrior who is girt with warfare AKA 256 i 6 (Asn.), cf. (Ninurta) *rubū šagazpuru ... e-li-lu kibrāti* KAR 83 r. 9; ^dIštar ... *ezzet qablu la maḥār a-li-lat tamhāri* Ištar is raging, she is indomitable in battle, the brave one in the *melée* STC 2 pl. 78:36, see Ebeling *Handerhebung* p. 132, cf. (Bēlat-Ninua) *e-li-lat* KUR.[KUR] Craig ABRT 1 7:1 (= AJSL 26 157), see *mušālil qabli*, cited **alālu* B mng. 2.

b) as an epithet of kings: RN *a-li-lu šamru ša tukultašu* DN Shalmaneser (III), the brave, the fierce, who puts his trust in Ninurta BA 6/1 135 iv 2, cf. *Tukulti-apil-Ešarra a-li-la* LKA 63 r. 5; RN ... *ašarid ummāni a* [var. *e*]-*li-lu tukulti* [DN] Adad-nirāri (I), leader of the army, the brave, protected by DN KAR 260 (= KAH 2 143):6, and dupl. Rm. 293, see AfO 17 369.

c) referring to soldiers: *ippalsuma tušeškun* (for *šuteškun*) *šarri Kašši a-li-lu qurād* [^dAš-šur] the brave ones, the warriors of Assur looked at the preparations of the Kassite king Tn.-Epic "iii" 38; *dabdāšunu aškunma* 29,000 *a-li-li mundaḥḥišišu unīli kīma šu-bi* I defeated them, I cut (lit. laid) down 29,000 of his brave fighters like (slaughtered) sheep KAH 1 30:17 (= WO 1 57, Shalm. III).

For discussion, see *alāla*.

alimbû s.; bison; lex.*; Sum. lw.

gud.maḥ, gud.alim = *a-lim-bu-ú* Hh. XIII 300f.; gud.alim.bu MSL 8/1 p. 87:198 (Forerunner from Nippur); giš.[gud].alim = [*a-lim-bu-ú*] Hh. VII B 84, cf. giš.gud.alim = *a-lim-bu-ú* = *ar-kil-la-a* Hg. B II 188, in MSL 6 143, and giš.gud.alim = *a-lim-bu-ú* = *ku-sa-rik-ku* ibid. 193.

lugal.gud.alim igi.gūn su₆.NA₄.za.gin.lá.mu.úr : *a-na šar-ri ša ki alim-bi(!) ši-ūt-ḥa-ra i(?)na(?)*-šū (speak to) my lord, the bison with multi-colored eyes, who wears a beard of lapis lazuli (translat. of Sum.) ZA 44 2:2.

The identification of this animal with the bison is based on the fact that it is referred

ālišam

to as bearded and that its horns are never mentioned, see Hilzheimer, MAOG 2/2 p. 10ff., and Landsberger *Fauna* 91ff. compared to W. Nagel, *Gandert Festschrift* (= *Berliner Beiträge zur Vor- und Frühgeschichte* 2) p. 116 and ZA 55 187ff.

The bison as an animal is called *ditānu* (q.v.) and *karšānu*, while in mythological contexts *alim*, *gud.alim*, *alimbû* and *kusarikku* are used. The writing *alim.ma* (corresponding to *kusarikku*) is attested in SBH p. 108:23f., and ZA 55 35:3. For *alim* in names of deities, see Falkenstein ZA 55 44, also ^dE.lum = ^dALIM = ^dBAD (= *Enlil*) Emesal Voc. I 5, ^dAsari.alim En. el. VII 3, and ^dAsari.alim.nun.na ibid. 5 and Comm.; for *gud.alim* referring to a symbol, see Landsberger, WZKM 57 p. 12; for ^dIg.alim (also DINGIR giš.ig.alim.ma), see Falkenstein, OLZ 1961 p. 371. For the possibility of considering *alim.(ma)*, the basis of the Sum. lw. *alimbû*, as an Akk. lw. in Sumerian from **alap* (*alpu*), see Oppenheim, JNES 4 170 n. 150.

alimu s.; of high rank, honored; syn. list*; Sum. lw.

a-li-mu, šu-pu-u = kab-tum LTBA 2 2:33.

The rare term cited in the syn. list is a loan from Sum. *alim*, cf. *a-li-im* ALIM = *kab-tu* Idu II 375, cf. also ALIM = *kab-tu* Lu II 229, Igituh I iv 257, and e.lum = ALIM = *kab-tum* Emesal Voc. II 23.

For ZA 4 237:43, see *lēmu*.

aliq pī see *liq pī*.

ālišam adv.; village by village, each village; OB, Mari; cf. *ālu*.

nīnu kīma a-li-ša-am-ma ina ebūrim ana abini i niḥḥarir we will come to the help of our master at harvest time like any village Sumer 14 65 No. 39:18 (OB Harmal); *šābam išturunimma anumma tuppam ša šābišunu a-li-ša-am ašturamma ana šēr bēlija uštābīlam* they have recorded the people (of the southern tribes), now I have written a list of their people, village by village, and am sending it to my lord ARM 3 21:13, cf. LÚ. MEŠ *ebbī a-li-ša-am alputma ... šābam ušašte-*

ālittu

ru[nim] I appointed trustworthy persons in each village and they had the people recorded for me ARM 3 19:13; *ana ḥalšim dannātīm aškunma a-li-ša-am meḥrum kur[ub]* I left strict orders for the district that in each village similar (presents) be offered ARM 3 41:12; *a-li-ša-am LÚ suqāqī.MEŠ u LÚ.NU.BÀNDA.MEŠ uttaḥid* I warned the sheikhs and captains village by village ARM 2 103:12.

In RA 15 169 i 7, read *aš-ra-ta-ša-a li-ta-am-ma-ad*.

ālittu in **la ālittu** (*wālittu*) s.; barren woman; OB, SB; wr. syll. and SAL.NU.Û.TU; cf. *alādu*.

la wa-li-it-tum ul-la-ad a barren woman will give birth YOS 10 17:40, also *ibid.* 41 r. 70 (OB ext.), cf. NU.Û.TU Û.TU *la muštēširtu ušteššer* Kraus Texte 6 r. 32; *la a-lit-tum ina balika zēra u mērē ul iṣšabbat* without you (Sin), the childless woman cannot conceive (from) semen and become pregnant STT 57:65, dupls. STT 58:33 and 59:9, also BMS 6:47; *nīlšu libal kīma la a-lit-ti* (for var. *la ālidi*, see *ālidu* in *la ālidu*) CT 23 10:19 (SB inc.); *uttaḥhasma ušabkâ la a-lit-[tiš(?)]* he is miserable, crying bitterly [like?] a barren woman AfO 19 58:132; [...]:*ú šá-mi* SAL.NU.Û.TU CT 14 36 Rm. 2, 412:6; *la a-lit-tú* (for context and vars. see *āliku* adj. usage a) LKA 52:16.

ālittu see *ālidu*.

alītu see *elītu*.

aliu see *elû* A adj.

āliu see **ālû*.

alkakātu see *alaktu*.

alkanniwe s.; (part of a chariot); Nuzi*; Hurr. word.

The king desires GIŠ.GIGIR *ša bi-ir-ta-we ša al-ga-an-ni-we-šu uḥḥuzu* a chariot of . . . whose *a*. is mounted (in metal?) HSS 15 292:6 (let.).

alkatu see *alaktu*.

alku s.; course, channel of a canal, region along the bank; NB*; cf. *alāku*.

alla

A field UŠ.SA.DU *al-ka ša nār* ^dDI.KUD adjacent to the course of the DN canal Nbn. 964:3; the plowman *ša muḥḥi bit-qa u al-ki* on the bifurcation and the *a*.-region (of a canal) Nbn. 398:22, also *ibid.* 23, and cf. *bit-qa u al-ku* Nbn. 1117:10; note: one bull of the plowman PN *ša al-ka ina bit uré* from the *a*.-region (staying) in the bull shed Nbn. 202:11; fruit from the gardens *ša al-ku x a* Nbn. 247:2.

alku see *ilku* A.

alla interj.; but, rather; NB.*

mala akanna ašemmu ana šatammi la ašap-par al-la mamma šipirtâ ana šatammi ul inandin (I swear that) I keep sending report(s) to the *šatammu*-official on whatever I hear here, but (there is) somebody (who) does not give my message to the *šatammu*-official BIN 1 75:17; *al-la mâr šiprika ittija lillikma* rather your messenger should come with me (and take over the date palms as is done every year) YOS 3 42:12, cf. (in broken context) *al-la ittija lilliku* BIN 1 61:23; DN *lu tidi ki kaspu atar ša riḥēti amḥuru al-la ki [m]atû* I swear by DN that I have not received silver in excess of the balance, rather (I have received) less YOS 3 158:13.

alla (**illa*) prep.; over and above, beyond, (more, or less) than, (with negation:) only, not (more) than, nothing but; SB, NB, LB; *illānuššu* CT 22 144:23; wr. syll. and abbr. to *al* in LB astron.

a) over and above, beyond, (more, or less) than — **1'** with numerical indications: *al-la 3 ubāni arik* ("long" means: the "station" is) longer than three fingers TCL 6 6 ii 3 (SB ext.); give me my share *al-la 10 GÍN kaspi ša ana* PN *ana muḥḥika addinu* apart from the ten shekels of silver which I paid on your account to PN VAS 6 89:8; *suluppî mala al-la 60 GUR imat[û]* (the quantity) of dates by which it (the delivery) is less than 60 gur Dar. 494:14, cf. *mala al-la 60 [GUR] ittirunnu* by which it exceeds 60 gur *ibid.* 12, cf. (with *matû*) Nbn. 715:17, VAS 5 12:18; *mala al-la ḥubulli kaspi a' 7 MA.NA 6 GÍN . . . ittiru* Dar. 520:12, cf. (with *atāru*) VAS 5 24:9, 113:1, TuM 2-3 161:26, YOS

alla

7 196:6; *kūm aḥi zittišunu ina 7 nikkas qanāti ša É GAL-ú al-la tarbaši bābāni atru* (x silver) instead of their half share in the (strip of land) seven reeds (long) by which the main house is larger than the outer fold YOS 6 114:20; *ša al-la arḥi ittiqū* whoever exceeds (the term) beyond one month AnOr 8 40:11; *ša 7 ITI al-la ṭuppija panū* for seven months beyond (the term of) my former contract YOS 6 92:12, cf. *ūmē mala al-la ṭuppi* [...] Nbk. 363:6; in astron.: *kī x al-la y atar* if (number) x exceeds (number) y, also *ša alla x rabū* by which it is greater than (number) x, also *ša alla x imattū* by which it is less than (number) x ACT 2 467f. (index), see also *šihru* adj. mng. 1a and *išu* adj. mng. 1b–1'.

2' other occs.: *emūqīšunu al-la emūqīni ma'du* their troops are more numerous than ours ABL 462 r. 12; the sheep in Uruk *ša al-la ša ina šēri mādu'* which are more numerous than those in the open country YOS 3 87:26; *qaqqar ša DN al-la ša šarri ina libbi mādu* there is more land belonging to the Lady-of-Uruk there (in Uruk) than (land belonging) to the king BIN 1 54:32; *urkū al-la mahri ibi'is* the latter is worse than the former ABL 1286:9; *mala al-la manzaltišunu ittiri malmališ uza'azu* they divide equally what exceeds their (assigned) shares (i.e., fish caught in the periods of assignment) YOS 7 90:17, cf. *ša al-la dullišu atar* YOS 3 84:31, *ša al-la ḥubulli kaspi it-ti-[ru]* ... *u ša al-la ḥubulli imattū* Dar. 491:11f.; *pūša al-la ša mutiša dān* her word prevails over that of her husband (proverb) ABL 403:15 (NB), see Lambert BWL 281; *mešēnu kī iddinu al(!)-la šēpēja x gallala* the shoes he gave me are too small for my feet GCCI 2 397:8.

3' as comparative: *ša rabū al-la* DINGIR. MEŠ (Ahuramazda) who is greater than (all) gods Herzfeld API p. 18 No. 6:7 (Dar. Ph); *napšātu ša 2 šābē al-la ša gabbī nāšu* ... *la iqqir* the lives of two men must not be more valuable than those of all of us BIN 1 49:27; *ana al-la mātāte gabbī ḥit ana šarri* ... *iḥtū* they have sinned against the king more than all the (other) lands ABL 716 r. 9, cf. ABL 892:5, 964 r. 10, also *al-la šarrāni mahṛāti* ABL

alla

878 r. 5; *šattu agā lu mādu samāka al-la šanāte gabbī samāka* this year I am very short of (funds?), I am shorter than in all the other years YOS 3 18:22.

b) (with negation:) only, not (more) than, nothing but — **1'** in gen.: *uṭṭatu ša bēlija ina panija jānu al-la a₄* 20 GUR I have no other barley belonging to my lord but those twenty gur (my lord wrote to me about) CT 22 159:8, cf. *uṭṭatu jānu al-la ša x kaspi* YOS 3 33:30, *al-la 100 qanāti* ... *jānu* CT 22 227:20, *šābē ittiija jāna al-la* 18 YOS 3 37:15, cf. CT 22 57:7, for other refs., see *jānu* mng. 1a–2'; *ša mimma ina libbi la mahir al-la* 20 GUR *suluppī* nothing but twenty gur of dates have been received from all that (outstanding amount) Dar. 142:12; *uṭṭatu* ... *la in-de-e-tu₄ al-la a₄* 1100 GUR *ša ana ginē* ... *našāta* no more barley was imposed (on me as tax) than the 1,100 gur which were delivered for the regular offerings YOS 3 8:9; *kaspa* ... *ul mahṛāk al-la* 1 MA.NA 9 GÍN Strassmaier, Actes du 8^e Congrès International 4:7; *al-la ša* 1 PI *suluppī* ... *ana* PN *ul addin* TuM 2-3 199:4, cf. ŠE.BAR *al-la* 30 GUR *ul iddin* YOS 3 41:31, cf. *ibid.* 32, 40:31, 58:11, 197:13, *uṭṭatu al-la* 300 *ina libbi ul iššām* YOS 3 137:30, BIN 1 95:21, *al-la 6 šābē* ... *ul taddinu* TCL 9 109:7, *mimma al-la 30 šābē* ... *ul ušuzzu'* YOS 3 133:38, *mimma al-la 200 qaqqar ina libbi ul ḥirru* YOS 3 33:7, *al-la 1 immeru* ... *ul ābuk* YOS 7 7 iii 127; *ajūtu ina libbi ul imur al-la 121 šābē* he found only 121 people among them RA 11 167:12, cf. *al-la istēn ūmi* YOS 6 235:15; PN *mamma šanām[ma] ana mārūtu ul ilegga' al-la(!) aḥi[šu]* PN will not adopt anybody but his brother Hebraica 3 16:24 (= Nbn. 380:13), cf. *mamma* ... *al-la* PN ABL 892 r. 13; note the atypical: you know that I rely on you *abūa u aḥūa al-la jānu* I have no other father or brother AJSL 34 126:17; exceptional in lit.: *al-la šešgalli É.TUŠ.A* [l]a *ukallam* he(?) must not show it (to anybody) but another head-priest of the temple Etuša RAcc. 130:34 (subscript).

2' in oaths, questions, exclamations (negation understood): *kī* ... *al-la 1 mašihū imšuh* (we swear) that he measured only by

alla

one (i.e., the regular) measure YOS 3 13:23, cf. *ibid.* 118:18; *kī ... elat 1-en immeri ... ša ... niksuma al-la 1-en immeri tamīmi* (I swear) that no other ungedled ram but the one (under discussion) was slaughtered YOS 6 156:17, cf. *ibid.* 169:14 and dupl. *ibid.* 231, YOS 3 126:29ff.; *al-la niklu šū ittekil* (I swear that) that one has thought of nothing but trickery ABL 301:11; *kī al-la MN u MN₂ la-bi-ni u šarāpa ibaššū* there can be no making and firing of bricks apart from the months MN and MN₂ YOS 3 125:10; *ana muḫḫi mamma ... al-la ana muḫḫika* to nobody but to you (oath) YOS 3 106:9; *al-la ana ūmu agā* only to this day BIN 1 18:30; *inēja itti mannu kī šaknu al-la šarri bēlija* upon whom are my eyes directed if not (upon) the king, my lord? Thompson Rep. 124 r. 7, cf. *Al-la-Bēl-ināja* (personal name) VAS 5 121:1; *mannumma agā išpura al-la aḫḫēa* who else but my colleagues could have written that! BIN 1 75:9, cf. also ABL 947 r. 7; *mē ša mamma išši al-la ša DN* from whose (canal) did he take water but from that of the Lady-of-Uruk? BIN 1 44:30.

3' with adverbs: *nadānu ... jānu al-la 1-šū* delivery (of a headdress) is not (required) more than once YOS 6 71:29 and 72:29; *al-la miši ina libbi ṭe-er-ra-ku-ma* I am "beaten" on account of it quite considerably (lit. more than a little) Pinches Peek No. 22:26; *al-la gabbi lemna* (what you have done) is evil beyond everything ABL 539:11.

c) with *ša*: *al-la ša išmū umma* beyond what he heard, as follows CT 22 79:23; *al-la ša ūmussu ilāni ... ušallu* beyond the fact that I am praying to the god every day ABL 521:13, cf. *al-la ša ašpurakkunūši bēli la iqabbi* BIN 1 66:13; *al-la ša anāku adūku ana PN* notwithstanding the fact that I killed the magus Gaumata (soon afterward a man arose in Elam) VAB 3 23 § 16:29 (Dar.).

d) with suffixes (from a base *allān-*): *al-la 300 uttatu ul iddin umma uttatu ul daglāk al-la-nu-uš-šū uttatu ul anandin* he gave only 300 gur of barley saying, "I do not own (any more) barley, I can give no more barley than this" YOS 3 13:12, cf. *mimma al-la-nu-uš-šū daglāku* I have no other (barley) but this

allaku

(oath) UET 4 190:8, note the writing *a-na-la-nu-šū* CT 22 149:21; *ikkaru al-la-[nu-u]š-šū-nu ina libbi jānu* there is no farmer there apart from them GCCI 2 387:36; *al-la-nu-uš-šū mušahḫinu qalla ina Ekur jānu* there is no small kettle in Ekur other than this YOS 3 191:28-9; *tīdi ša aba u aḫa al-la-nu-uk-ku la daglāku* you know that I have no father or brother other than you CT 22 43:6; uncert.: *birtum ša al-la-nu-u[š]* (in broken context) ZA 44 164:35 (Dar. Se).

For the difficult *la matar al* YOS 3 17:39 and *matar al* TCL 9 131:13 see sub *atru*. Note that the isolated ref. in TCL 6 6 ii 3 seems to be a late gloss and that that in RAcc. 130:34 comes from a subscript. All other refs. are from NB letters and legal texts and from LB royal.

alla see *allū* interr.

allaḫaru see *alluḫaru*.

allak s.; felly, rim (of a wheel); MB*; Kassite word.

ki-šad ma-gar-ri = al-lak (var. *al-la-ak*) Malku II 226.

16 KIMIN (= GIŠ.MEŠ.GAM) *ana al-la-ak* sixteen pieces of *šaššugu*-wood for the felly (of a wheel) TCL 9 50:2, cf. 6 KIMIN *ana 12 ḫīpi ana al-la-ak anakandaš* six pieces of *šaššugu*-wood cut into twelve pieces for the felly (and) spokes (of a wheel) *ibid.* 20.

von Soden, ZA 44 180; Salonen Landfahrzeuge 111; Balkan Kassit. Stud. 130f.

allakkāniš see *allānkāniš*.

allaku adj.; going, moving; SB*; cf. *alāku*.

giš.má.al(?)la (var. *x.ga*) = *a-la-ki-tum* (vars. *la-ki-tum*, *al-[...]*) Hh. IV 276, see MSL 7 242.

dūg.mu an.ta.túm.túm.mu gir.mu nu. kúš.ù: *al-la-ka birkāja la aniḫa šēpāja* my feet keep moving, my legs do not rest Lambert BWL 242:21.

tamkāru al-la-ka šamallū nāš kīsi the ever-traveling merchant, the assistant who carries the bag of weights Lambert BWL 134:139; *ašbat šēpēki al-la-ka-a-ti ašbat birkēki ebberēti* I seized your walking feet, I seized your marching knees Maqlu III 96, also *ibid.* II 33, cf. KAR 240:6.

allāku

The feminine adjective referring to a boat in Hh. IV, cited lex. section, remains obscure.

allāku s.; 1. traveler, 2. courier, 3. agent; OB, MB, SB, NB, LB; cf. *alāku*.

1. traveler: *temmid ana al-la-ki ša šupšūqat ur[uḥšu]* you stand by the traveler whose road is difficult Lambert BWL 130:65; *al-la-ku ša urḫi idušu iba'a* a traveler will accompany him (apod., illustrated by a drawing of the sign DÜ) Kraus Texte 27a III'; *ina qātē mamma al-la-ka šūbilu* send (the silver) with any traveler CT 22 40:14, also *ibid.* 216:14, also *ina qātē mamma al-la-ka kapdu kapdu šūbilu* send it quickly, quickly, with any traveler *ibid.* 105:40; *kī ina qātē mamma al-la-ku ultru akannaka šūbilanu* send it from there by any traveler YOS 3 140:26; *ammēni ina qātē mamma al-la-ku la tašpuraš* why have you not sent her with some traveler? CT 22 224:22; *kapdu tēnka ina qātē mamma al-la-ku lušme* let me hear the news from you quickly through any traveler CT 22 151:18; *uncert.:* if the "right" weapon mark is on the middle of the gall bladder and it faces the top of the gall bladder GIŠ.TUKUL *ša a-la-ki ša mātam ikulu* it is a weapon pertaining to travelers(?) who (once) devastated the land YOS 10 46 i 42 (OB ext.).

2. courier: *girgīlu al-la-ku ša Enlil bēl mātāti* the courier *girgīlu*-bird of Enlil, lord of the lands MDP 2 pl. 17 iv 3 (MB kudurru); *al-la-ku ḫanṭu qirib* GN *illikamma ušannā jāti* a fast courier came to Nineveh and informed me Streck Asb. 138:16, also *ibid.* 158:9 and 8 i 62, cf. LÚ.A.KIN *ḫanṭu ana* GN *illikamma iqbā jāti* *ibid.* 14 ii 27.

3. agent (LB): travel provisions *libbū LÚ al-lak ša bāri ša LÚ ši-rak.MEŠ* corresponding to those of the agent for (the collection of) the *bāru*-tax from the temple oblates UET 4 48:6, cf. *ibid.* 49:3, LÚ *al-lak.MEŠ* *ibid.* 7; goods *libbū LÚ al-lak.MEŠ ša LÚ ú-qu ša LÚ Uruk* corresponding to those of the agents of the people of Uruk UET 4 109:3 and 14, also (without determinative LÚ) *ibid.* 11.

allallū

allallu s.; (a bird); SB.

sīb.tur mušen = al-lal-lu Hh. XVIII 240; *sīb.tur.mušen = al-lal-lum = kap-pa ip-pu-uš* Hg. B IV 237, also Hg. C I 18 in MSL 8/2 166 and 172.

a-a-ú al-lal-ki ... al-la-lá (vars. *al-lal-la, al-lal-la-ki*) *bitruma tarāmima tamḫašišuma kappāšu taltebir izzaz* (var. *ašib*) *ina qīšātīm išassi kappī* where is your *a*-bird? you loved the, variant: your, variegated *a*-bird, but you struck (him) and broke his wing (and now) he lives in the woods and cries, "My wing!" Gilg. VI 43 and 48, vars. from Frankena in Garelli Gilg. 120 ii 14; *šumma ubānu kīma kappi al-lal-li* if the finger is like the wing of an *a*-bird (followed by *kīma kappi sudinni* like the wing of a bat) Boissier Choix 47:22 (SB ext.); *šumma al-lal-lum MUŠEN KIMIN (= ana bit amēli irub)* if an *a*-bird enters the house of a man CT 41 8:78; *šumma ina Addari al-la-la innamir* if an *a*-bird is seen in MN CT 40 50:42 (both SB Alu).

The *allallu*-bird is a migratory bird since it is not usually seen in the month of Addaru, see CT 40 50:42 cited above. Its distinctive cry rendered as "*kappī*," the multicolored appearance, and distinctive wing suggested the identification with the roller proposed by Thompson. For the Sumerian designation "little shepherd," cf. the bird names *sīb mušen* and *sīb.tir.ra mušen*.

Thompson DAC p. xviii and JRAS 1924 258f.

allallu see *allallū*.

allallū (*allallu*) s.; brave one; SB; cf. **alālu* B.

ša-nun-du, ur-sá-nu, ka-šu-šu, a-li-lu, pi-ja-a-nu, al-lal-lu, ma-am-lu, e-tel-lum, ša-ga-pi-ru = qar-ra-du Malku I 22ff.

^a*Adad ... kaškaššu gitmā[lu ezz]u a-lal-[lu]* DN, the powerful, the perfect, the awesome, the brave BMS 21:39, see Ebeling Handerhebung 102; ^a*Zababa bēli rašba al-la-li-e ilāni rabūti mamlu tizqaru* DN, the fierce lord, the bravest of the great gods, the powerful, the exalted VAB 4 184 iii 71 (Nbk.), cf. ^a*Ninurta ... al-lal-li ilāni* 1R 29 i 8 (Šamši-Adad V); ^a*Girru al-la-lu-ú nu'abbūt išši u abnī* DN, the mighty, destroyer of wood and stone Maqlu II 141, cf.

allalu

V 90; *alsika* ^d*Nabú mug(u)ranni al-lá-[al]* I call to you, DN, be gracious to me, O brave one! PSBA 17 138:5.

allalu s.; (mng. unkn.); lex.*

[...].sa = *al-la-lu* CT 14 2 K.13615:4.

allān see *alān*.

allānātu s.; (name of a month, lit. acorn month); OA, MA; cf. *allānu* A.

ITI *Al-la-na-a-ti*] = ITI ŠU.NUMUN.NA 5R 43 20.

ITL.KAM *A-lá-na-tim* CCT 1 5b:17, Kienast ATHE 55:22, and passim in OA; ITI *Al-la-natum* KAJ 87:17, and passim in MA, also wr. ITI *Al-la-na-a-tu* KAJ 185:16, and passim; ITI *Al-la-na-te* KAJ 94:18, and passim in MA.

The name refers to the month in which the acorns ripen.

allānkāniš (*allakkāniš*) s.; Kaniš oak; SB; cf. *allānu* A.

[GIŠ *al-l*]-*a-nu*, [MIN *ka*]-*a-niš* Practical Vocabulary Assur 512f.; *ú al-la-ka-[niš]* A 3476:11' (App. to Uruanna).

GIŠ *al-la-ka-ni-iš ina mātāti ša apilušināti ... lu alqāma ina kirāte mātija lu azqup* I took (cedar, box-tree) Kaniš oak from the lands which I came to rule and planted them in the orchards of my land AKA 91 vii 18 (Tigl. I), cf. (in similar context) GIŠ *al-la-an-ka-niš* Iraq 14 33:44 (Asn.); *ú al-la-an-ka-niš* : *ú hi-niq* LAGAB×IM *sāku ina KAŠ.SAG šaqū* Kaniš oak: a plant (to treat) stricture of the bladder: to bray, to administer as potion in fine beer CT 14 35 K.4180A+:28, dupl. KAR 203 i-iii 27, cf. *ú al-la-an-[ka-niš]* (among other drugs, for *hiniq* LAGAB×IM) AMT 59,1:40; *šumma* KIMIN (= *ālitu uštapšiq*) *al-la-an-ka-niš* ina *pīša imarraqma* (var. *umarraqma*) KIMIN (= *arhiš ullad*) if a woman has difficulty in giving birth, she chews (bark of) Kaniš oak and then she gives birth easily KAR 196 r. i 30, dupl. AMT 67,1 iv 23; GIŠ *al-la-an-ka-niš* *ú* (text: NU.LUḪ) NU.LUḪ.ḪA ... 27 *šammē annāti tušamša* Kaniš oak, *nuhurtu*-plant, (etc.), you take these 27 plants in equal proportions (to treat lung constriction) AMT 83,1:7.

Thompson DAB 250f.

allānu A

allānu A (*elānu*, *alānu*, *aliānu*, *alilānu*) s.; 1. oak, 2. acorn, 3. acorn-shaped suppository; from Oakk. on; wr. syll. (also GIŠ.AL.LA.AN) and (in mng. 3) NAGAR (GIŠ.LAM.MAR KAR 203 r. iv 10); cf. *allānātu*, *allānkāniš*.

al-la NAGAR = *šu-ma* Ea II 41; giš.al.la.an, giš.lam.mar = *al-la-nu* Hh. III 133f.; [GIŠ *al-l*]-*anu* Practical Vocabulary Assur 512; giš.e.la.a.nu, giš.a.la.a.nu, giš.a.li.la.a.nu = *šu* Hh. III 250ff., cf. a.li.a.[num] Forerunner to Hh. line f cited MSL 5 113.

1. oak — a) as tree: *a-la-núm* YOS 1 11 v 8 (Oakk. word list); GIŠ *al-la-nu* (among various trees, planted in a park) Iraq 14 33:43 (Asn.); A.ŠÀ.MEŠ *al-la-an ... qadu* GIŠ.GEŠTIN *ina URU GN* a terrain (planted with) oaks, including a vineyard, in GN MRS 6 131 RS 15.118:4, also, wr. *al-la-ni* ibid. RS 15.122:9; an orchard, with vines A.ŠÀ *qablu ša* GIŠ *al-la-an* a grove with oaks ADD 444:6, and dupl. 445:6; *imid* GIŠ *al-la-nu u* GIŠ *butnu ša šadē hamadīrātu ultālik* she (Lamaštu) leaned against the oak tree and the mountain pistachio and made (them) dry out 4R 56 iii 37 (Lamaštu), dupl. KAR 239 ii 13; *imḥaš šal-latam šabitam a-la-na-am hamadīram uštelqi* (for *ušterqi*?) (the snake) smote the sleeping gazelle, (and) hid in(?) the withered oak Sumer 13 93:11 (OB inc.), dupl. ibid. 95 IM 51292:6; KUR *Še-še-ig līpšur* KUR *al-la-nu* (var. *-ni*) KUR *Bibbul līpšur* KUR *al-la-nu* (var. *-ni*) may Mount GN, the home of the oak, absolve, may Mount GN₂, the home of the oak, absolve JNES 15 132:16-7, cf. KUR *šig^{si-ig}-MIN (= si-ig)šig = MIN (= KUR) GIŠ al-la-ni* Hh. XXII 13', cited ibid. p. 146; GIŠ *al-la-an šar* (or *sar*)-*ri* false(?) oak BRM 4 32:19 (med. comm.).

b) as wood: 3 LAGAB GIŠ.RU *al-la-núm* three blocks(?) of oakwood for(?) throwsticks(?) UET 3 812:5, also, wr. *al-la-tum* ibid. 1498 r. i 17; 1 gín guškin *hi.da al-la-núm.1.šè* one shekel of medium quality gold for one oakwood (bowl) (parallel gal.1.šè for one cup) UET 3 513:4, cf. giš.gal a.l.la.núm MDP 27 48 ii 4 (Practical Vocabulary Elam), cf. also x gold *al-la-núm kù.ḫu.za* (obscure) UET 3 558:2 (all Ur III); obscure: *a-la-[nu] mišlum kabbutūtum mišlum ta-zi-ki* CCT 2 36a:12 (OA); [*karā*]nu *damūšu* GIŠ *al-*

allānu A

la-nu idāšu his blood is wine, his arms are oak (description of a representation of a god) LKA 72 r. 14.

c) parts of the tree used in medicine: BAR GIŠ.AL.LA.AN *tasāk* you bray bark of an oak tree (see *quliptu*) KAR 194 r. iv 18, cf. GIŠ AL.[LA.AN] (in broken context) AMT 51,12:2; Ú GIŠ *al-la-nu* : A.[DAR] (preceded by *buṭnā-nu*) KAR 203 r. i-iii 22; PA Ú *al-la-nu* Ú.ZÉ *ina šikari šatú* oak leaf is a drug for gall bladder (trouble), to drink in beer KÜchler Beitr. pl. 14 i 23, cf. Ú *al-la-an-na* (with other plants, to be used in an ointment) AMT 94,2 ii 12, see also *allānkāniš*.

2. acorn (OA): *a-lá-ni lu* [15 SĪLA] *lu* 10 SĪLA *lu* 5 SĪLA *lu* 3 SĪLA *ašar ibaššiu leqēma šēbilam* take acorns, whether 15 silas or ten, or five, or three silas, from wherever you can and send (them) (with the fuller) to me OIP 27 5:4, cf. *a-lá-ni erbī tiamti u qīštam šēbilam* send me (with the fuller) acorns, shellfish and the salary ibid. 6:5; *šaršarānam a-lá-ni arku-tim* a . . . -measure of long(?) acorns TCL 4 97:3, cf. *ša-ra-áš-ra-nam a-lá-nu* (and twenty minas of cedar resin) CCT 5 28a:9; ten shekels *ša . . . 1 sappim a-la-ni 1 sappim bur[āši] 1 sappim damī [erēnim]* for one jar of acorns, one jar of juniper (resin), one jar of cedar resin HSS 10 224 r. 21; one and one-half minas of silver (and) 1 DUG *a-lá-nu išti* PN one jar of acorns are with PN TCL 14 62:8, cf. BIN 4 160:45, CCT 1 34a:11, TCL 20 209:26; 1 DUG *a-la-ni* (to be delivered as far as Luhusandia) a/k 263:1 (unpub.).

3. acorn-shaped suppository: you mix various herbs with oil *al-la-na teppuš šaman šurmēni tasallaḥ ana šuburrišu tašakkanma ina'eš* you make a suppository, sprinkle it with cypress oil, introduce it into his rectum and he will recover AMT 43,1 i 4, dupl., wr. NAGAR-*nu* KAR 157 r. 33, cf. these six herbs are NAGAR-*nu* Ú-*ru* AMT 43,1 i 6, dupl. KAR 157 r. 36; GIŠ.LAM.GAR *teppuš šaman da-prāni tasallaḥ ana šuburrišu tašakkan* KAR 203 r. iv-vi 10, cf., wr. *al-la-na* AMT 43,1 i 18, ii 6, etc., *al-la-nam* KAR 201 r. 43, NAGAR-*nam* ibid. obv. 22, NAGAR-*nu* ibid. 17, and passim, wr. AL.LA.AN AMT 43,1 i 10, NAGAR

allānu B

AMT 74 ii 33; NAGAR *teppuš ana šasurriša tašakkan* you make a suppository and introduce it into her vagina KAR 195:27; 3 Ú.MEŠ *al-la-nu* DÜR.GIG three herbs (for) suppositories for diseased rectum AMT 81,9:3 + 58,9 r. 3, cf. ibid. 6 and 8; NAGAR-*nu* *dami parāsi* a suppository to stop bleeding AMT 53,9 r. 4, cf. NAGAR-*nu* IM KUD-[*si*] suppository to stop the emission of wind KAR 157 r. 39.

The tree *allānu* is very rare and occurs in economic texts only in the Ur III period. It seems that the wood had no economic use. In the Ur III and the OB period the term *ḫaluppu*, q.v., seems to have been used to denote an oak tree native in the east as against the western species called *allānu*.

In the OA refs., *allānu* in certain instances (OIP 27 5) is used by the fuller. In others, however, it is considered important enough to be sent overland in earthen containers and to be mentioned beside resins, etc., so that it possibly denotes a specially treated acorn or also an edible acorn-shaped nut.

The medical use of *allānu* is not clear enough to determine the species of the tree. Both *allānu* alone, preceded by the determinatives GIŠ and Ú, and its bark or leaves are included in various prescriptions, for which see Thompson DAB 248f.

The word for the suppository, for which the cryptogram NAGAR-*nu* is usually used, takes its name from the acorn presumably on account of its shape, and appears in medical texts beside *ubānu* "finger" and GIŠ.GI.GĪD (perhaps "tube"), cf. Syriac *ballūt* "acorn" as name for a suppository, Löw Flora 1 626. The reading GIŠ.NAGAR-*na* proposed by Bauer Asb. 2 42 n. 5 for Streck Asb. 290:19 remains uncertain.

It is not clear whether the tree names *elānu*, etc., cited from Hh. III 250ff., are variants of *allānu* or refer to different species.

For EL (= MVAG 33) 188:22, see *alu*.

Thompson DAB 248f.; J. Lewy, HUCA 27 63 n. 264.

allānu B s.; (an occupation); MB, NB.*

a) in gen.: *anāku ṭēmu ša* PN *al-la-nu x x ḫaršāk* I am informed in the matter of PN,

allānu C

the *a*. ABL 1114:22 (NB let.), cf. PN LÚ *al-la-ni* TuM 2-3 22:16 (NB).

b) as personal name: ^m*Al-la-an-ni* BE 15 175:56 (MB), [^m*A*]*l-la-nu* RA 25 81 No. 23 r. 4 (NB, from Neirab), Pinches Berens Coll. 103:13, Jastrow, *Oriental Studies of the Oriental Club of Philadelphia* 1894 p. 116:20.

c) as family name: *Al-la-nu* VAS 4 70:9, 5 83:30, 97:14, 6 144:11, RA 10 68 No. 40:24, TuM 2-3 109:15.

allānu C s.; (a garment); MA.*

1 TÚG *al-la-a-nu* (followed by *nahlaptu*-garments) KAJ 273:1.

allānum adv.; from there; OA.*

kaspum a-na-nu-um luqūtum a-lá-nu-um eqlam ana šumi tamkārīm ettiq the silver from here, the goods from there will travel overland in the name of the merchant KT Hahn 24:10, cf. *kaspum a-na-num luqūtum a-lá-num eqlam aššumi* PN *ettiq* AnOr 6 pl. 8 No. 22:21, also AN.NA *a-na-nu-um u KÙ*. BABBAR *a-lá-nu-um aššumi* PN *eqlam ettiq* BIN 6 247:13; *kaspum ša qiptišu a-na-nu-um u a-la-nu-[um] eqlam ana šumi[š]u ettiq* the silver entrusted to him will travel overland from here and from there in his name TCL 19 54:10; uncertain: 3 GÍN KÙ.BABBAR *ú a-lá-num URUDU kunukkija* PN *naš'akkim* PN is taking three shekels of silver and (some?) copper to you from there under my seal BIN 4 228:3.

J. Lewy, RA 35 84.

allapak adv.; (mng. unkn.); lex.*

u₄.da = *ap-piš* AN.TA MÚRU.TA, *an i-rat, al-la-pa-ak pak, ina qá-bal, iš-tu u₄-um, e-nu-ma* NBGT I 316ff.; *u₄.ta* = *ap-pi-iš* AN.TA, *a-na i-ra-at, al-la-pak, i-na qá-bal, iš-tu u₄-um, i-nu-ma* NBGT II 23ff.; [*u₄].ta* = *ap-piš* RI, *an-na i-rat, al-la-pak, i-na [qá]-bal, [i]š-[tu] [u₄-um]* NBGT IX 278ff.

in-na-nu = [*iš-tu*], *az-zu-za-a* = [...], *lu-ul-[la-a]* = [...], *al-[la-pak]* = [...] Malku III 120.

allatu see *illatu* A.

allê see *allû* interr.

alliaja s.; driveling person; OB lex.*; cf. *illātu*.

allu A

lú.[eme].zag.ga, lú.[eme].zag.ga.bar.bar = *al-li-a-a* (preceded by *taplum* dirty and by *mutap-pitum*) OB Lu A 334f.

lú.[lil].lá = *li-il-lum*, *lú.eme.zag.ga.bar.bar* = *al-li-a-a*, *lú.KAXBAD.bi.sur.sur* = *ša ru-pu-uš-ta-šu i-ša-ru-ru* whose spittle drivels OB Lu Part 7:14ff.

For the Sum. equivalent cf. *galam hu.ru.um* (see *hurru* adj.) *eme.zag.ga.bar.bar* Edubba-dialogue 1:74 (courtesy M. Civil).

allikamma adv.; elsewhere; Nuzi*; cf. *allû* adj.

Should somebody claim the fields PN *itti mārēšu uzakkāma u eqlāte al-li-ga-am-ma ana* PN₂ *inandin* then PN with his sons will clear (the fields from any claims) or give (other) fields elsewhere to Tehiptilla JEN 13:15.

Oppenheim, AfO 13 75.

****allikum** (AHw. 37b) see *alningu*.

allitiš see *litiš*.

allu adj.; (mng. uncert.); syn. list.*

al-lum, qa-áš-du = *al-lum* An VIII 47f.

The parallel *eb-bu, ba-nu-ú, qud-du-šú* = *el-lum* Malku VI 215ff. cited *ellu* adj. lex. section, makes it likely that the right column in the only preserved text, CT 18 13 iv 3, contains a mistake *al-lum* for *el-lum*, while the same entry in the left column may be a dialect variant of *ellu*.

allu A s.; hoe; from Oakk. on; wr. syll. and GIŠ.AL; cf. *allu* A in *ša alli*.

giš.al = *al-lum*, *giš.al.sa.lá* = MIN *qaq-[qad]*, *giš.al.sag.du* = *qaq-qa-du al-lum*, *giš.al.zu^{2u}* = *šin-nu* MIN, *giš.al.zú* = *šin-[nu]* Hh. VIIA 152ff.; *giš.al* = *al-lu* = *mar-ru* Hg. II 90 in MSL 6 110; [*al*] [*AL*] = [*al-lu*] = (Hitt.) GIŠ.AL S^a Voc. P 7'; *al AL* = *al-lu* Sb II 224, also S^a Voc. Q 4'; *al AL* = *ki-ib-bu, al-lu, ap-ša-nu* A VII/4:18; *giš.al.dù*. AG+A = MIN (= *ma-ḥa-šu*) *šá* [*al-li*] Nabnitu XXI 18; *sag.gùn.gùn.nu* = *šu-uḥ-ru šá* GIŠ.AL Nabnitu J 201.

giš.al dusu šu.ni gá.gá.e.dè : *al-la u tupz-šikka ana qātīšina ana šakāni* to place the hoe and the corvée basket in their (mankind's) hands KAR 4:30; *giš.al.lá.bi giš.apin.na* [edin.šè] a.da. min : GIŠ *al-la u* GIŠ.APIN *ana šeri uliēšú* (in the month of Arahsamna) the hoe and plow hold a disputation in(!) the field KAV 218 ii 39 and 44 (Astrolabe B).

allu A

GIŠ.AL // GIŠ.APIN ACh Istar 30:46 (astrol. comm.).

a) as an agricultural implement — **1'** in econ.: GIŠ.AL VAS 14 67 ii 3, DP 450 i 3, and passim in Pre-Sar.; 1 GIŠ *al-lum* Gelb OAIC 33 i 16 (Oakk. list of objects), cf. (mentioned beside GIŠ.EME) BIN 8 271:5 and A 905:13 (Oakk.); 1 GIŠ *al-lum* ITT 4 7732 (Ur III); x *annakam a-na-pá-ly-im ša a-le-e uppušu* 45 shekels of tin to the smith to make (lit. who will make) hoes(?) KTS 57c:11 (OA); 2 SAR É *ši-in-ni* GIŠ.AL a two-sar house (shaped like) the blade of a hoe BE 6/1 95:1 (OB); *ultu* UD.5.KAM *al-li aptařarma ana řurĩ nakāsi uqterrib* five days ago I released (the men using) hoes and brought (them) to cut reeds BE 17 23:12 (MB let.); 1-en *al-lu ša* 10 MA.NA *řuqultařu* SMN 2578:5 (Nuzi).

2' in math. — **a'** referring to work done: *ana* 40 GAR *azabbil* 2,13,20 *al-lu-um* if I carry for a distance of forty GAR (the coefficient) of the hoe is 2,13,20 Or. NS 29 289:25, also *ibid.* 26–29.

b' referring to the metal for a hoe: 10 *al-lu-ú* MCT 140 X 6, possibly abbreviated to *al* *ibid.* 7 and 10.

3' as a symbol: ^a*Ninurta* : ^a*Marduk ša al-li* Ninurta is Marduk (as god) of the hoe CT 24 50 BM 47406:3, cf. ^aIB : MIN (= ^a*Ninurta*) *ša al-li* *ibid.* 40:61 (list of gods).

b) for making bricks — **1'** as implement: 3 4 *al-lu* [...] *agurru* [*li*]-*bi-il-nu* three or four hoes [...], let them make bricks CT 22 18:18 (NB let.).

2' in lit. and hist., always referring to corvée work — **a'** in gen.: ^a*Anunnaki itruku al-la řattu řstēt libittařu řltabnu* the Anunnaki wielded the hoe, the first year they made bricks for it (Esagil) En. el. VI 60; GIŠ *al-lu uřatrikma uřalbina libittu* I had (them) wield hoes and make bricks Lyon Sar. 15:51, cf. GIŠ *al-lu uřatrikma řmida tupřikku* Borger Esarh. 20 Ep. 19a:21, GIŠ *al-lu uřatri[k ...]* Streck Asb. 186:26; *al-lu tupřikku uřařřiřunūtima ilbinu libitti* I had them take up the hoe and the basket, and they made bricks Borger Esarh. 59:48, cf. *ibid.* 20 E 4 and 4 iv 14, Lyon Sar. 9:56; GIŠ *al-lum tupřikku uřařřiřunūti*

allu B

ina(!) GIŠ *nalbanāti řinni řĩri uřĩ ... uřalbina libittu* I had them (the workmen from Babylonia) take up the hoe and the basket (and) had them make bricks in brick molds made of ivory (and) ebony Borger Esarh. 84:45; GIŠ *al-lu tupřikku uřařřiřunūti uřazbila kudurri* I had them take up the hoe and the basket (and) had them carry the corvée basket for me Streck Asb. 88 x 92, cf. *uřařři* GIŠ *al-lu řmid tupřikku* VAB 4 68:26 (Nabopolassar); *ina al-lu tupřikki řa GN kallē nāri kallē tābali ana la nařē* that the *kallū*-officials of the canals and the *kallū*-officials of the land shall not take (away persons for their own use) from the hoe and the corvée basket assigned to GN BBSt. No. 8 top 2 (p. 50).

b' mentioned beside *marru*: GIŠ.AL *marru lu uřařbit tupřikkam řurāři u kaspi lu řmid* I had (him) take the hoe and the spade (and) I laid (on him, the prince) a board (?) of gold and silver VAB 4 62 iii 12, cf. GIŠ.AL.MEŠ *marrĩ nalbanāti ina řin řĩri uřĩ ... lu abnĩma* I made hoes, spades and brick molds from ivory (and) ebony *ibid.* 60 i 42 (both Nabopolassar); *nāři marri al-li tupřikki* Borger Esarh. 62:38, *řābit al-lu nāř marri zābil* [*tupřikki*] VAB 4 240 ii 53 (Nbn.).

For the designation of special al tools, see sub *alsudilū*, *nařpū*, *narpasu*, *rařĩzu*, *řēlibtu*, *titennu*.

For Asb. A II 10 and VAB 7 162:56 (= Streck Asb. 14 ii 10 and 162:56), see *allu B*.

Genouillac, OLZ 1908 470; Thureau-Dangin, RA 23 31; Landsberger, JNES 8 274 n. 74.

allu A in *ša alli* s.; hoe-wielder; OB lex.*; cf. *allu A*.

lú giř.al.la = ř[*a al-li-im*] OB Lu A 465.

allu B s.; (a piece of jewelry); SB.*

I clad him (Necho) in a multicolored dress *al-lu řurāři řimat řarrūtiřu ařkunřu* put a golden *a*. on him as insigne of his royal rank (placed golden bracelets on his wrists and gave him a dagger of iron) Streck Asb. 14 ii 10 and *ibid.* 162:56.

The use of the verb *řakānu* indicates that the royal insigne was to be worn on the person and not to be held as an implement. Since

allu C

neither Egyptian nor Mesopotamian customs know of such a use of the hoe, the old translation "chain" seems preferable. Possibly *allu* B denotes a typical Egyptian insigne of kingship.

allu C s.; (mng. uncert.); NB.*

akkí 2 al-la-nu H.A.HI.A *ana* PN *idin* give PN two *a*-measures worth of fish CT 22 92:5, repeated *ibid.* 8 (let.).

The term *a*. seems to denote a popular designation of a small but measured amount, like a fistful.

allû adj.; that, the other; RS, Nuzi, SB; pl. *allátu*; cf. *allikâmma*, *allukâ*.

a) in RS: *kittú uqná al-lu-ú ša tušēbila* is it true (concerning) that lapis lazuli which you sent? MRS 9 222 RS.17.383:21.

b) in Nuzi: *u al-lu-tum mārēja riḥūtum ina arki* PN *kīma šēpēšunuma zitta ileqqú* and the other remaining sons of mine shall take a share from PN's legacy according to their (legal) standing HSS 5 21:8, cf. AASOR 16 56:12; when the king ANŠE.KUR.RA.MEŠ *azukaraštu al-lu-tum ana* PN *u al-lu-tum ana* PN₂ *iddin* distributed the *azukaraštu*-horses, some (mentioned before) to PN and others to PN₂ HSS 14 41:16f.; LÚ.MEŠ *ša Nuzi* ANŠE.MEŠ-*šu-nu jānu šipiršunu la ipušu u šipru uttannaḥu* ANŠE.MEŠ *ša* PN *ašbu u ša al-lu-ti jānu* the people of Nuzi have no donkeys, (and) they cannot do their work, and the work suffers, there are donkeys with PN, but none with the others HSS 5 105:24; *ša al-lu-ti TÚG.HI.A utterru* he returned the garments of the others (but kept mine) AASOR 16 7:51; note: *ištu al-li-i ša illaku* GIŠ.GIGIR *qalla id(i)naššuma u lillika* as soon as(?) he arrives, give him a light chariot and let him come back JEN 494:10.

c) in SB: *al-lu-u* ^d*Gilgāmeš* *ša utappilanni alâ iddūk* that Gilgāmeš who has scorned me has (now) killed the bull! Gilg. VI 159, note that the Assur version omits *allû* Frankena in Garelli Gilg. 122 v 4'; see discussion sub *alû* B.

allû (*alla*, *allé*, *illá*) interr. particle; is it not? is it not that?; EA; WSem. word; often followed by *-mi*, *-me*.

alludānu

al-lu-mi PN *it(t)i>ka ša'alšu u jiqbi gabbā ina panīka* is PN not with you? ask him and he will tell you to your face EA 85:30, cf. EA 127:23, 132:29; *al-lu-me* PN *ša'alšu* is PN not (there)? ask him! EA 112:47, cf. *al-lu-ú* PN *ša'al al-lu-ú* PN₂ *ša'al al-lu-ú* PN₃ *ša'al* EA 256:15, 16 and 18, also EA 208:10; *al-la šunu inanna ittika* is it not that they are with you now? EA 101:14, cf. *al-lu* PN *itti* PN₂ is PN not on the side of Aziru? EA 114:69; *al-lú-u-me* PN *aradka* is PN not your servant? EA 245:15; *al-lu-ú ḥazannašunu dāku* is their mayor not killed (with my sister and her children)? EA 89:20, see Albright and Moran, JCS 4 164; *u al-lu-ú ilqīši* PN *ištu qātēja* and has PN not taken it (the house) from me by force? EA 292:33, cf. also EA 294:23; *al-lu-ú-mi* BA.BAD *bēnu* is our lord not dead? EA 138:64; *al-lu-mi* PN *ina qātika u mimmu ša nipšu ana šāšu muḥḥika* is PN not in your hand and whatever is done to him is your responsibility? EA 83:40; when I was so sick *al-lu-ú ušširti arad šarri šanām ... ana dagāl [panī] šarri* did I not send another royal servant to appear before the king? EA 306:23, cf. *u il-lu-ú-me mārija ušširti ana maḥar šarri bēlija* EA 198:27; *al-lu panu gabbī ana jāši* is it not that they are all against me? EA 117:11; *al-lu paṭarima* LÚ.MEŠ *ḥupši u šabtu* LÚ.MEŠ.GAZ.MEŠ *āla* is it not on account of the deserting of the *ḥupšu*-people that the Hapiru took the town? EA 118:36; *al-lu-mi mārē* PN *nukurtu ana šarri* is it not that the sons of Abdi-Aširtu are hostile to the king? EA 118:28; and now I am sending my envoy to you *u al-lu-ú uttaššarka ina qāti mār šiprija ana kātu* 100 GUN URUDU.MEŠ and did I not send one hundred talents of copper to you through my envoy? EA 34:16 (let. from Alašia), cf. *u al-lu-ú ḥabanāt [ša] šamna ṭāba malāt ... ušširti* *ibid.* 50, and *passim* in EA letters from Palestine.

The provenience of the refs. suggests a WSem. word cognate or identical with Hebrew *h^alō*.

alludānu s.; (an unidentified meteorological phenomenon); SB.*

šumma al-lu-da-nu ina šamē ittabši if there

alluḥappu

is an *a*. in the sky Bab. 7 pl. 17 (after p. 236) ii 16 (coll.).

alluḥappu s.; 1. net (used for hunting and in warfare), 2. (a net-like sack), 3. (a demon); SB; Sum. lw.; wr. syll. and SA.AL.ḪAB.

giš.sa = *še-e-tum*, giš.sa.al.ḫab, [giš.sa.al.k]ad₅ = *al-lu-ḥap-pu* (var. -*ba*), giš.sa.al.kad₅ka-ad = *a-za-mil-lu* Hh. VI 160-162; giš.sa.al.ḫab.ba = *al-lu-ḥap-pu* = *ša-q-qu šá še-im* Hg. A I 93 in MSL 6 p. 76, also Hg. B II 38 in MSL 6 p. 78; sa.al.ḫab = *al-[lu-ḥa-ap-pu]*, sa.al.kad₅ = *a-za-[mil-lu]* Izi N 6f.

a.lá.ḫul lú.ra sa.al.ḫab.gin_x(GIM) ab.šú.šú.u_a.a ḫé.me.en : MIN (= *alú lemnu*) *ša amēla kīma al-lu-ḥap-pi isahḥapu atta* you are the evil *alú*-demon who, like an *a*-net, falls flat on the man CT 16 28:40f.; *šilam.mè.a ki.bal.a sa.al.ḫab.ba.mu ... mu.e.da.gál.la.àm : litti tāhāzi al-lu-ḥap-pu māt nukurti ... našākum[a]* I (Ninurta) carry Cow-of-Battle, the *a*-net for the hostile land Angim III 31, cf. older version: sa.al.kad₄ ki.bal.a [...] kur.šu.bi nu.šub.bu sa.šú.u[š.gal ...] CBS 14012.

1. net (used for hunting and warfare): *rittaša al-lu-ḥap-pu* her (Lamaštu's) hand is an *a*-net 4R 58 iii 30, dupl. PBS 1/2 113 iii 16; *kīma al-lu-ḥap-pu tasahḥapaninni kīma alé tašagguma elija* you (the enemies) fall flat on me like an *a*-net, thunder against me like the *alú*-drum AfO 12 143:13; see also lex. section, cf. al.lu₅.ḫáb lú.ub.ak.ak šu.dab.dab.bé.me.en I am a net which catches him who abuses me TLB 2 3:10, also KL.BAD.ka giš.al.lu₅.ḫáb.ba.àm Hymn to the Hoe 86 (courtesy M. Civil).

2. (a net-like sack for transporting barley): see Hg. A, etc., in lex. section.

3. (a demon) — a) in enumerations of demons and diseases: *ḥa'ātu al-lu-ḥap-pu ḥab-bilu gallú* KAR 58:42, cf. *ummu sili'tu* SA.AL.ḪAB (var. *al-lu-ḥap-pu*) *li'bu ... gallú al-lu-ḥap-pu* (var. -*ba*) *lu'tu namtaru* KAR 233 r. 9 and 13, restored and var. from K.8104:15 and 19.

b) other occs.: ^a*Al-lu-ḥap-pu qaqqadu nēšu šá(!) qātā šēpā* LÚ.[MEŠ ...] the *a*-demon, lion-headed, with human hands and feet ZA 43 16:44 (SB lit.); *al-lu-ḥap-pu* (in broken context) LKA 29k:11.

In spite of lú.sa.al.ḫúb = *ša šu-uš-k[a-al-lim]* OB Lu A 439a, cited MSL 6 66 Excerpt L,

alluḥaru

and [sa-a]l-ḫu-ub ... sa.al.ḫúb ... *šu-uš-kal-lam* CBS 11319 iv 8 (courtesy M. Civil), *al-luḥappu* seems to denote a small trap as opposed to *šuškal-lu*, a large trap. Both work by having a stretched-out net fall (šú, *sahāpu*) suddenly upon animals. For warlike purposes, this device is mentioned solely as a divine weapon in Sumerian texts, cf. SAKI index p. 270 sub *šušgallu* and the Angim ref. in lex. section. The use of the *alluḥappu*-net for hunting is only attested in the vocabularies. The Hg. passage in lex. section indicates the use of net-like bags for transporting barley, for which see *azamillu*; see also *zurzu* discussion section.

alluḥaru (*allaharu*, *annuḥaru*) s. fem.; (a mineral dye); Oakk., OB, MB, SB; wr. syll. and AN.NU.ḪA.RA (SB, but *a-nu-ḥa-ru* KAR 202 r. iv 20).

ŠE.GÍN(!), SA.DIB, *al-lu-ḥa-ru-um*, IM.UD.UD RA 18 65 viii 4ff. (Practical Vocabulary Elam); im. saḥar.babbar.kur.ra = *a-nu-ḥa-ru*, im. saḥar.ge₆.kur.ra = *qit-mu*, im. saḥar.na₄.kur.ra = NA₄ *ga-bu-ú* Hh. XI 311ff.

Ú AN.NU.ḪA.RA : Ú NA₄ *ga-bi-i* GE₆ Uruanna III 511 (= Köcher Pflanzenkunde 12 vi 31); Ú AN.NU.ḪA.RA = NA₄ [a]-ḫu-zu (= *aḥussu*, see *uḫultu*) Köcher Pflanzenkunde 27 r. 18.

a) in Oakk.: x SĪLA *al-la-ḥa-ru* RTC 229 iv 4, cf. x SĪLA *niqtum al-la-ḥa-ru* TCL 5 6037 r. vi 2; 1 *al-la-ḥa-ru* GUR UET 3 1767 r. ii 8; for other Oakk. refs., see MAD 3 38.

b) in OB: 1 SĪLA *al-la-ḥa-ru* BIN 9 470 r. 7, but note 5 MA.NA *a-al-la-ḥa-ru niqtum* BIN 9 83:1, *a-al-la-ḥa-ru* BIN 9 80:1, and passim in BIN 9, see MAD 3 38.

c) in MB: 1 BĀN *al-lu-ḥa-rum ana karagaldu ša maširi* PN *imḥur* PN received six silas of *a*. for the *karagaldu*-part of the *maširu*-chariot BE 14 63:1, cf. x *al-lu-ḥa-rum* BE 15 172:1, see Balkan Kassit. Stud. 200 n. 71.

d) in SB: *šumma amēlu kašip* AN.NU.ḪA.RA *aruqtu ḥašī [arg]ūti ... ikkal* if a man is bewitched, he eats fresh *a*-dye, fresh *ḥašú* AMT 85,1 ii 15, also *ibid.* ii 19a; Ú AN.NU.ḪA.RA *ina KAŠ.SAG* (you put) *a*-mineral in fine beer AfK 1 37:9; AN.NU.ḪA.RA NA₄ *ga-bi-i ištēniš billu* — *a*-dye and alum mixed together KAR 191 r. iv

alluka

12, cf. AMT 5,3 ii 11; AN.NU.ĦA.RA ... *tasâk* you grind *a*.-mineral AMT 55,1:7, cf. also AMT 48,2:15; *a-nu-ĥa-ru* ... *teĥn lippî talappap ana libbi uznîšu tašakkan* you grind *a*.-mineral, make a wad, put it in his ears KAR 202 r. iv 20; Ú.BABBAR AN.NU.ĦA.RA (var. Ú.AN.NU.ĦA.RA) NA₄ *sântu* ... 5 *šammē annûti ina šipâti talammi* “white-plant,” *a*.-mineral, carnelian, (etc.), you wrap these five medications in wool AMT 89,1 ii 13, and dupl. KMI 2 51 r. 10, cf. (among *šammē ĥiniqtî*) AMT 60,1 ii 8; AN.NU.ĦA.RA *qit-⟨ma⟩ ina* KUŠ (you wear) *a*.-mineral and black dye in a phylactery KAR 186:24; in broken context: 1 GÍN AN.NU.ĦA.RA one shekel weight of *a*. AMT 49,4:21; NA₄.AN.NU.ĦA.RA AMT 31,4:12, STT 98:19.

In Oakk., OB, and MB the writing is consistently *alluĥaru* and the dye is measured by volume, while in SB the writing is either AN.NU.ĦA.RA or *a-nu-ĥa-ru*, preceded by the determinative NA₄, and the substance is measured by weight. However, the two words have been taken together, partly from phonetic considerations and partly because *annuĥaru* in Hh. and *alluĥaru* in the Practical Vocabulary Elam appear in very similar contexts. The use of *alluĥaru* in tanning and the Hh. and Uruanna refs. suggest a mineral dye or a mordant used to produce a white color. In medical texts, its use is mainly magic.

alluka s.(?); (mng. unkn.); LB*; Aram. word(?).

The Persian people [*mala*] *ina al-lu-ka-ʾ ša URU I-[ú-ti-ia]* as many as were in the *a*. of GN (rebelled against me) VAB 3 47 § 40:72, from WVDOG 4 pl. 9 ii 11 (Dar.).

The Elamite version has “which in the palace had come from Anzan previously” (see Cameron, JCS 5 52). For the Old Persian version, the translation “which had been subject to me until that time” (see Benveniste, BSL 47 35) has been suggested.

allukâ adv.; there; Nuzi*; cf. *allû* adj.

dînšunu [an]-ni-qa-a lîpušu u dînšunu al-lu-qa-a la teppuš let them decide their lawsuit here, but do not decide their lawsuit there Ebeling, Or. NS 22 357:15.

alluttu

allumzu see *alluzu*.

allunātu s. pl. tantum; tongs(?); OA*; cf. *alluttu*.

3 *a-lu-na-tum ša siparri* three bronze tongs (in a list of utensils) CCT 4 20a:4.

The meaning “tongs” or “pincers” is suggested by the interpretation of *allunātu* as the plural of *alluttu* “crab.”

J. Lewy, Or. NS 19 17; von Soden, Or. NS 16 453 n. 2.

allūru s.; (a fine garment); MB Alalakh, Nuzi.

al-lu-rum, šu-bat be-lu-tim = si-lam-ma-ĥu An VII 257f.

a) in MB Alalakh: 1 TÚG SIG₄+ZA(!) *al-lu-rù-ĥé* one ... garment (see *ʾlu*) of the *a*.-type Wiseman Alalakh 415:13 (MB).

b) in Nuzi: 5 *al-lu-ru*.MEŠ PN *ilqi u* 30 MA.NA *an[naka] ina MN inandin* PN took five *a*.-garments and he will pay thirty minas of tin in MN HSS 14 653:1, cf. *ibid.* 529:25, also HSS 15 81:15; 5 GÍN KÙ.GI I GÚN *erî I al-lu-ru I alpu napĥar* 95 GÍN KÙ.BABBAR *annû ana makannûtimma ... ittadin* five shekels of gold, one talent of copper, one *a*.-garment, one ox, he pawned this (lot at a) total value of 95 shekels of silver JEN 492:13; 1 *al-lu-ur-ru I zi-a-na-tum* (in list of garments) HSS 15 178:1, cf. (beside *zijanātu*) *ibid.* 142:9, HSS 14 643:28, HSS 13 98:1, 127:2, 225:46, 470:1, JEN 554:2, TCL 9 1:9, cf. also HSS 14 147:2 and HSS 15 167:8.

alluttu (*alluʾu*) s. masc.; 1. crab, 2. the constellation Cancer, 3. (a star); SB, NA; wr. syll. and AL.LUL (in mng. 2, KUŠÚ in LB); cf. *allunātu*.

i.lu (var. a.lú.u_x(GIŠGAL).lu), a.lu (var. a.lú.u_x.lu) = *al-lu-ut-tum* (var. *a-lu-tu*) Hh. XIV 225f.

mur.tùn.na = *lu-ʾi gi-ri-ti* (see *giritu*), mur.tùn.na = *al-lu-tum* // ʾu (i.e., *al-lu-ʾu*) Izi J ii 9f., cf. mu.ur.ra.tu.na ĦA = [...] Hh. XVIII 31; bi.za.za = [*mu-ša-i-r*] *a-nu-um*, al.lu.ub.ba = *al-lu-tum* MDP 27 45 r. 2, cf. al.lul id.[da ...] bi.za.za id.da [...] Genouillac Kich 2 D 53:3f.; mul.al.lul = *Sip-par*^{ki} Antagal G 310.

1. crab — a) in gen.: *aĥĥēkunu mārēkunu mārātekunu kî al-lu-ti ana qinniš lu-sá-di-lu-ku-nu* (for *lušdīlukunu*) may (the gods) make

alluttu

your brothers, sons and daughters wander about backwards like the crab Wiseman Treaties 619; *kī ša al-lu-ut-tu* (var. *al-lut-tú*) *aḥzu ana pañišu u arkišu issanaḥuramāku* (my husband) would move backwards and forwards like a trained crab 2R 60 ii 23 and dupl., see AfO 16 311; *šumma šīru al-lut-ta idūk* if a snake kills a crab CT 40 24 K.6294:8 (SB Alu); *šumma KIMIN* (= *asīdašu luttá*) *ma la bir AL.LUL nāri tubbal tasák* if the soles of a man's feet are cracked, . . . you dry a river crab and crush (it) AMT 75,1 iv 20, cf. *ḥašbatti a-lu-ti turrar tasák* you char (and) crush the shell of a crab AMT 31,6:10.

b) as an ornament: *ana* ^a*Ea* . . . *ušeḫiša niqé ellūti itti elippi ḥurāši nūn ḥurāši al-lut-tu ḥurāši ana qirib tāmtim addi* I made pure sacrifices to DN, I threw a gold fish (and) a gold crab together with a gold ship into the sea OIP 2 75:80 (Senn.).

c) a disease: [*šumma sinništu*] *al-lu-tam marsat* if a woman is sick with *a*. KAR 194 r. i 15.

2. the constellation Cancer: MUL.AL.LUL = *íd Idiglat* . . . *kakkabāni panāti ša* MUL.AL.LUL = *íd Idiglat*, *arkūtu* = *íd Purattu* AfO 19 107:8 and 11f., see Weidner *ibid.*, note to lines 11–15; MUL.AL.LUL : KA×X.KA×X^{kl} (further identified with trees, stones, plants) TCL 6 12 r. second case from right; DIŠ MUL ^aAL.LUL *apsa[ma]k[ku]* [. . .] MUL.MEŠ *ina itātiša ešru* the constellation Cancer is the geometrical figure *apsamikku*, [. . .] stars are drawn on its circumference (or: web, see *ettūtu*) AfO 4 74:13; MUL.AL.LUL ^a*A-nu-ni-tum* (in broken context) Craig ABRT 1 30:38 (SB lit.); *šumma Šin tarbašu lamīma* MUL.AL.LUL *ina libbišu izziz* if the moon is surrounded by a halo and Cancer stands in its midst ABL 1109:6 (= Thompson Rep. 90:6), and *passim* in Thompson Rep., cf. also ABL 519 r. 5; *šumma* MUL *Šalbatānu ana* MUL AL.LUL [. . .] *u ana nāri šUB ma-mit* MUL.AL.L[UL . . .] if Mars [approaches?] Cancer, [. . .], he should throw [. . .] into the river and the curse of Cancer [will not affect him] Kraus Texte 25:12f.; *šumma* MUL.AL.LUL *adīr* Thompson Rep. 163:6, and *passim*; for astron. and astrol. refs., see Gössmann, ŠL 4/2 No. 14 and 294.

alluzu

3. (a star): ITI *Ṭebētu MUL Gu-la šūt* ^a*Ea* MUL *al-lu-ut-tum šūt* ^a*Anim* MUL *erá šūt* ^a*Enlil* in the month of *Ṭebētu* the Gula-star is (the star) of *Ea*, the “Crab” of *Anu*, (and) the “Eagle” of *Enlil* KAV 218 C r. 10, see Weidner Handbuch 66, cf. *ibid.* r. 20 and 31; *kakkabu sāmu ša ina* ZI IM.KUR.RA *arki* ^aMAŠ.TAB.BA *ša* ^a*Gula izzazu agá apru* MUL *al-lu-ut-tum kakkab* ^a*Anim šarri* the red star which stands in the east behind the Twins of Gula (and) has a crown is Cancer, the star of *Anu* the king *ibid.* B ii 26, see Weidner Handbuch 78.

The word *alluttu* is construed as masc. both in 2R 60 cited mng. 1a and in the astrol. refs. cited mng. 2. The logogram may have to be read AL.LUB on the basis of the school text MDP 27 45, in lex. section, while the form *allunātu*, q.v., if indeed a plural of *alluttu*, points to an original—or analogically constructed—**allun-tu*. The derivation of the Akkadian word from either Sumerian form is hard to explain. Moreover, the Sumerian word for “crab” is not al.lul but mur.tūn. na or a.lú.u_x.lu.

Note that the reference 5R 16 iii 24f. has to be read al.lib = *ši-it-tum* “sleep,” al.lib.bal = *ka-a-rum* “to faint,” for Sumerian lib see the refs. cited sub *dalāpu*.

For the replacement of MUL.AL.LUL by NAGAR in the name of the fourth zodiacal constellation in LB texts see Landsberger, MSL 8/2 p. 90 and p. 93, with previous lit.

Landsberger Fauna 121, and MSL 8/2 p. 92f.; ad mng. 2: Weidner, AfO 14 194 n. 99 and 102; ad mng. 3: Gössman, ŠL 4/2 No. 15.

allu'tu see *alūtu* A.

allu'u see *alluttu*.

alluzi see *alluzu*.

alluzu (*allumzu*, *alluzi*) s.; (a plant); SB.

Ú UR.TÁL.TÁL : Ú *me-mi-tu*, Ú *al-lu-zu* : Ú *ši-ma-ḫu* Köcher Pflanzenkunde 1 iii 28'f. (Uruanna); Ú *al-lu-zi*, Ú *du-su-su*, Ú *a-bu-li-li* : Ú *ši-ma-ḫu* Köcher Pflanzenkunde 11 ii 40ff. (Uruanna II 306ff.); GIŠ UR.TÁL.TÁL : AŠ *me-me-tú*, GIŠ *al-lu-zi* : AŠ *ši-ma-ḫu* Köcher Pflanzenkunde 12 ii 15f., dupl. RA 17 181 Sm. 1701 ii 15 (Uruanna III 112f.).

išid Ú *ḫaltappāni išid* Ú *al-lu* (var. *-lum*)-*zi* : Ú *šinni unnušāte ana muḫḫi šinni šakānu*

almānu

root of the *ḫaltappānu*-plant, root of the *a*-plant: herbs for loose teeth, to apply to the teeth CT 14 23 K.259:12, var. from KAR 203 i-iii 12; Ú NUMUN *al-lum-zi* : Ú IGI.ḪUL-*te ana amēli la teḫé* : Ì.GIŠ *daprāni pašāšu* seed of the *a*-plant : drug that the evil eye should not affect a man : to rub on (in) juniper oil KAR 203 i-iii 61; Ú *al-lu-zi* Ú *ḫaltappāni* 5 *šammē* ŠA.[MI] (three herbs) *a*-plant, *ḫaltappānu*-plant, five plants for the *tirik libbi*-disease CT 14 48 Rm. 328 r. 11, cf. Ú *al-lum-za* (among medicinal plants) AMT 22,5:7.

For the family of boxthorn (*eddetu*, *šimaḫu*) and its berries *abulilu*, with which *alluzu* is equated in Uruanna, see *abulilu* and *eddetu*. See also *aluzinnu* mng. 2 (a plant), probably to be connected with *alluzu*.

Thompson DAB 185.

almānu s.; (mng. uncert.); lex.*; cf. *almānūtu*, *almattu*.

^d*Al-ma-nu* = DAM ^d*Išhara* Hg. B VI 52, for context, see *almattu* usage e.

The Mari ref. *almānum*, cited without context in Syria 19 108, cannot be utilized. The explanation in Hg. points to a divine name and need not lead to the postulation of the existence of a term for “widower” in Akkadian.

almānūtu s.; 1. status of a widow, 2. lack of support by a male householder; SB; cf. *almānu*, *almattu*.

nam.nu.mu.un.zu.a.ni mi.ni.in.tuk : [*al-ma-nu-us-sa ihussi*] he married her in her widowhood Ai. VII ii 20.

1. status of a widow: see Ai., in lex. section.

2. lack of support by a male householder: *bēl bīti imātma* É.BI *al-ma-nu-tam illak* the owner of the house will die, and that house will have no male to support it Boissier DA 5:2 and dupl. KAR 376:42 (SB Alu), cf. SAL *x x x* AN *al-ma-nu-tam* DU-*ak* STC I 217:10; KUR.BI *al-ma-nu-tam illak* CT 39 10 K.3092+:5 (SBAlu), dupl. ibid. K.149+:11; *al-ma-nu-tam illak* CT 28 25:21, KAR 395 vi 10, Kraus Texte 7:15, 23:11 (all SB physiogn.), CT 38 37:21, KAR 377:22 (SB Alu).

almattu

almattu s.; woman without support, widow; from OB on; pl. *almanātu*; wr. syll. and NU.MU.SU, NU.KÚŠ.Û (NU.KÚŠ.KU KAV 197 passim); cf. *almānu*, *almānūtu*.

[nu.kú]š.ù = *al-mat-[tu]* Lanu I iv 11; nu.tuk = *e-ku-tum*, nu.kúš.ù = *al-mat-tum* Lu Excerpt II 116f., cf. nu.gig, nu.mu.s[u] HSS 10 222 vii 3f.

di.nu(text .u).mu.zu = *dī-en al-ma(text -la)-at-te* Izi C iv 19; da.ri = *na-šu-ù šá al-matti* to support a widow Nabnitu K 145.

a) in legal contexts — 1' in OB: *šumma* NU.MU.SU *ša mārūša šiḫḫiru ana bitim šanīm erēbim panīša ištakan balum dajānī ul irrub . . . šajamānum ša unūt mārī* NU.MU.SU *išam-mu ina kaspišu itelli* if a widow with young children wishes to enter another household, she cannot enter it without the judges' (permission, the judges will check and entrust to her and to her second husband the property of her first husband in a written document, she cannot sell any movable property), anyone who buys the movable property of the sons of a widow forfeits his silver (and has to return the goods) CH § 177:22 and 55.

2' in MA: *šumma m[us]sa u emuša mētu u DUMU-ša laššu al-ma-at-tu šīt ašar ḫadi <a>tuni tallak* if (a woman's) husband and father-in-law are (both) dead and she has no son, (only then) has she the status of a widow, she may go wherever she pleases KAV I v 69 (Ass. Code § 33); *šumma* SAL *al-ma-at-tu ana bīt a'īli tētarab mimma ammar naššatuni gabbu ša mutiša* if a widow enters another man's household, all that she brings (with her) belongs to her (second) husband (and whatever the man brings when he enters the household of a woman belongs to the woman) ibid. iv 75 (§ 35), cf. [*šum*]ma SAL [*al*]-*ma-at-tu ana bīt a'īli tētarab u mārša ḫurda ilteša naššat* if a widow enters a man's household bringing with her the posthumous child (of her former husband) ibid. iv 1 (§ 28); *šumma a'īlu al-ma-at-tu ētaḫaz rikassa la rakis . . . DAM šīt* if a man marries a widow, (even if) no contract is made out to her, she has the status of a wife (if she lives with him for two years) ibid. iv 71 (§ 34); 2 *šanāte tumalla ana mut libbiša tuššab ṭuppaša kī al-ma-te-ma išaṭṭuru* (if the husband of a woman has been

almattu

captured by the enemy and she has no father-in-law or son to support her) she will stay for two years (at her husband's estate) and then she may live with the husband she chooses, they (the judges) will draw up a document for her (stating she is) a woman without male support *ibid.* vi 71 (§ 45).

b) in lists and leg.: PN dam PN₂. ka nu. ma.su.an PN, wife of PN₂, is a widow Nikolski 1 19 i 3, also *ibid.* ii 4, etc. (added up with dam “wife” and ama “mother” of various individuals as 9 ama.TUR), cf. 4 nu.ma.su ITT 4 7918, dam PN nu.mu.su DP 127 viii 12; PN nu.mu.su i.me.àm PN₂ [b]a.an.tuku PN₂ married PN, a widow Falkenstein Gerichtsurkunden 2 6:2 (Ur III); PN *al-ma-tum* Birot, Syria 35 10 i 9 (Mari), and *passim* in this list of women, qualified either as *amat* PN, or as *almat-tum* or as *qaššatum*, note *amat al-ma-tim* *ibid.* ii 16, cf. (in broken context) PN PN₂ 2 SAL *šarra-kātum* ¹PN a-na al(?)*-ma-tim* ARM 8 87:8; PN NU.MU.SU DAM PN₂ PN, a., wife of PN₂ (listed, with nine men, as ten innkeepers) PBS 8/2 172:13 (OB); *kunuk* PN *aḥušu ša* PN₂ *kunuk* ¹PN₃ NU.KUŠ.Û *ša* PN₂ (sellers of a slave) AJSL 42 240 No. 1194:2 (NA); LÚ.Ì.ŠUR *ša i-mu-tu(?)l-ni egirtu ša tuppi sa-ra-te ina muḥḥišu išaṭtar iqarriba idēšu ina muḥḥi bitišu išakkan* SAL.NU.KUŠ.KU-šú *ina kaspi iddan* if a *šāḥitu* dies, he (the corrupt official) makes a forged copy of his (the *šāḥitu*'s) indebtedness, comes with a claim and takes over his house, sells his widow KAV 197:30 (NA let.), cf. SAL.NU.KUŠ.KU.MEŠ *ibid.* 37, cf. also *dēnu ša ḥablūte ša* SAL.NU.KUŠ.KU.MEŠ *epuš* make a decision (correcting) the wrong done to the widows *ibid.* 67; ¹PN . . . ¹PN₂ a(!)-*la-mat-tum* . . . ¹PN₃ . . . ¹PN₄ a-*la-mat-tum* ¹PN₅ *mārassu a-la-mat-tum* . . . *amiltu ina libbi itti rabbāni ul tūšubu ramanša ana mārūtu ana rabbāni ul tanandīn* ¹PN, ¹PN₂, a widow (and two sons), ¹PN₃ (and a daughter), ¹PN₄, a widow, her daughter PN₅, a widow—none of these women shall live with a free man, none shall give herself in adoption to a free man Dar. 43:3, 5 and 6.

c) in lit.: *dannum enšam ana la ḥabālim* NU.SÍK NU.MU.SU *šutēšurim* in order that the mighty shall not wrong the weak, to provide

almattu

justice for the homeless girl and the widow CH xi 61, cf. nu.sík nu.ma.su (var. nu.ma.nu.su) lú.á.tuku nu.na.gá.gá.a SAKI 52 xii 23 (Urukagina), na.ma.su lú.á.tuku nu.na.gar *ibid.* 72 Gudea Statue B vii 43 and *ibid.* 138 Gudea Cyl. B xviii 6, see Falkenstein Gerichtsurkunden 1 119 n. 2, cf. also (addressing Marduk) *tuštēšir ekūtu [al-ma]t-tum* BMS 12:37, and see KAR 26:26f., KAR 184, KAR 145 (= Lambert BWL 160:20), cited *ekūtu* s.; *na-šākka mār bārī erēna* SAL *al-mat-tú zì.MAD.GÁ* (var. *al-mat-tu₄ kukkušu zì.MAD.GÁ*) *lapuntu* Ì+GIŠ *šārú* . . . *puḥāda* the diviner brings you (Šamaš) cedar (resin), the widow madga-flour, the poor woman oil, the rich a lamb Dream-book 340 K.3333:x+9, var. from Gray Šamaš pl. 3 K.3286:5, cf. SAL *al-mat-tu ina zì.<MAD>.GÁ šārú ina* UDU.NITÁ(!) *iqarru <bu> kunūši* KAR 25 ii 19; *ina mūt la šimti kajāna sukkupu* [. . .] *ina adan la (a)šurti al-ma-na šina* [. . .] [the warriors?] are laid (in their graves) one after the other by an untimely death, [their wives?] are widows before their time Th.-Epic “iv” 8.

d) in omens: *amēlu amēla irassip nišē* ŠUB.MEŠ *al-ma-na-a-tum i*-. . . one man will smite another, people will fall(?), [there will be?] widows AfO 17 pl. 1:4' and dupls., see *ibid.* p. 84; *ma-a[r] al-ma-tim kussiam iṣabbat* the son of a widow will seize the throne YOS 10 41:30 (OB ext.), cf. DUMU *al-mat-ti kussâ iṣabbat ilu ikkal* CT 28 32 r. 3 (SB Izbu), and *passim*, DUMU *al-ma-at-ti* (var. DUMU NU.MU.SU) *kussâ iṣabbat* BRM 4 15:11, var. from *ibid.* 16:9 (MB ext.); *Ištar* SAL *al-ma-at-ti ina* KUR *ú-šab-šá* ACh *Ištar* 1:3, emended from *Ištar* SAL.NU.KUŠ.Û.MEŠ *ina* [. . .] ACh Supp. 34:34, see Schaumberger, SSB Erg. 297.

e) in the name of a star: [mul].IM.ŠU.NIGÍN.NA nu.kúš.ù.e.ne = *la a-ši-bu la a-ni-ḥu mul-te-šir* SAL «LA» *al-ma-na-a-ti* ^a*Al-ma-nu* // DAM ^a*Išhara* the “Oven-of-the-widows”-star (explanation:) restless, tireless, (second explanation:) which provides justice for the widows, (another explanation:) *Almānu* is the husband of *Išhara* Hg. B VI 52, cf. mul.IM.ŠU.NIGÍN.NA nu.mu.su.e.ne OECT 4 No. 161 r. v 23f., also mul.IM.ŠU.NIGÍN.NA nu.

almīn

un.su.e.ne SLT 214 r. vi 19f. (Forerunners to Hh.).

The term *almattu*, although usually covered by the modern term “widow,” does not denote simply a woman whose husband has died, but a married woman who has no financial support from a male member of her family—husband, adult son, or father-in-law—and who thus, on the one hand, is in need of legal protection, and on the other hand, may freely dispose of herself, either by contracting a second marriage or by embracing a profession. See Driver and Miles, *Assyrian Laws* pp. 224ff.

For CT 12 13 iv 5, see *libbātu*.

almīn adv.; without count, innumerable; NB*; cf. *mīnu* s.

al-mīn = *la mi-[ni]* Malku IV 91.

al-mi-in lu ušalbin libinti I made (my people) form innumerable bricks VAB 4 60 ii 5 (Nabopolassar).

von Soden, ZA 45 79.

almû adj.; (mng. uncert.); syn. list.*

al-mu-u = *ul-lu-u* (between *qa-rit-tú* = ^d*Iš-tar* and *it-pu-šu* = *le-²-u, qar-ra-du*) Malku VIII 110.

It is unlikely that the adj. *almû* is to be connected with the name of the deity ^dAlmu who is always mentioned beside ^dAllamu.

***alniggu** see *alningu*.

alnikku see *alningu*.

alningu (**alniggu, alnikku*) s.; 1. (a mineral), 2. (a spice); Oakk., OB.

[NA₄] *ha-še-[e]* : NA₄ *al-ni-in-[g]u*, [NA₄ x]-*ur* AN. NA : NA₄ *im-ma-na-ku* A 3476 r. 10'f. (Uruanna).

1. (a mineral, phonetic variant of *elligu*, q.v.): see lex. section; for the Sum. *al.ni.ga* and (with assimilation) *al.li.ga* in Forerunners to Hh., see *elligu* lex. section; 3 *ma.na na₄ al.ni.ga* (among objects imported from Telmun) UET 5 678:14 (OB).

2. (a spice): three seahs and six silas of *al-ni-ku-um* (among spices summed up as $\frac{1}{2}$ gín kù.mun.gazi line 14) Chiera STA 11 ii 7, see Landsberger, AfO 18 337, also numun *al.ni.ku.um* (summed up as *ki nu.kiri₆*

alpu

GN.ke_x.ne.ta from the gardener of GN iii 6) *ibid.* 24.

The mineral *alningu*, *elligu* occurs in Lugale XIII 12 together with *immanakku*, q.v. Neither the explanation NA₄ *qanû* “reed stone” (see *elligu* lex. section) nor that of *aban hašé* (see lex. section) clarifies the nature of this mineral.

****alpatum** (AHw. 38b) see discussion sub *alpu*.

alpu adj.; threatening(?); lex.*; cf. *elēpu*.

šu.hub.hub = *sa-a-ru*, šu.šúr = *al-p[u]*, šu. bu.i = *ša-niš* MIN Erimhuš II 244ff.

na-ar-ru, al-pu, ar-da-du = *sa-a-ru* Malku I 88ff.

For the Sumerian equivalents ŠU.BU, šu.šúr “to stretch out threateningly,” see the refs. cited *elēpu* v. lex. section and mng. 1a.

alpu s.; 1. bull, ox, 2. (head of) cattle, 3. beef; from Oakk. on; pl. *alpū*; wr. syll. and GUD (GUD.NITÁ in MA and NA KAJ 180:25f., 285:7, 289:5ff., KAV 76 r. 7, ADD 152:2, 160:10, 760:3, ABL 184:6, and passim in ABL, also Wiseman Alalakh 72:3, MB, GUD *al-pi* YOS 3 9:26, 32 and 37, NB); cf. *alap kiši, alap mê, alap nāri, alap šadé, alpu in bit alpi, alpu in ša bit alpi*.

gu-u GUD = *al-pu* S^b II 94, also Idu II 216; gu-u GUD = *al-pi* (var. *-pu*) Ea IV 129; a-la-ap GUD = *al-pi* Ea IV 135; gud = *al-pi*, <gud>.am = *ri-i-[mu]*, gud.áb = *mī-i-rum* Hh. XIII 280ff.

gud.giš.mar.gíd.da = MIN (= *a-lap*) *e-ri-qu* Hh. XIII 326; mul.gud.an.na = *is li-e* = *la-ḫi-e al-pi* Hg. B VI 43.

giš.geštin.igi.gud = *i-ni* GUD Hh. III 16a; šurun.gud = *ka-bu-ut al-pi* Hh. II 314; ÁB (for ŠURUN) GUD.Ĥ.A = *pār-šu šá al-pi* Practical Vocabulary Assur 340.

[gud.kúr.ra] ú kú.kú [gud.ni].ba.a [ú.šim].e ba.ná : GUD *nakari šammē ikk[al]* GUD *ramanišu biriš níl* the stranger's ox eats fodder, his own ox lies in verdant pasture Lambert BWL 257 v 11, cf. me.ri an.na gud.kú e.zé.kú.kú.e ú.šim.e ba.[ab.n]á : «ša» *patar* ^d*Anim akil al-pi u immeri biriš níl* the dagger of Anu, which used to consume oxen and sheep, lies in the pasture KAR 375 iii 37f.; igi gud.da gin.a mud.šè bi.fb.ra. ra : *pan al-pi aliki ina uppi tarappis* would you strike the face of a moving ox with a . . . ? Lambert BWL 242 iii 19f.; ur.sag.dib.dib.mu gud.du₇.du₇.gin_x(GIM) ÉŠ.SÛ.NUN.KU.TU ḫa.ma.šub : *qarrā[dū] ša akmū kima al-pi mu-ták-pi šummani lūt[taddū]* may the heroes whom I bound be put on

alpu 1a

a lead-rope like a goring ox Angim IV 6; sag.gig gud.gin_x in.du₇.du₇.e.dè : *muruš qaqqad kīma al-pi ittakkip* headache always gores as if it were an ox CT 17 21 ii 113f.; gud.gin_x kar.mud.da. [na] e.da.šub : *kīma al-pi [ina ru]tibbišu nadīma* he lies in his own dung like an ox 4R 22 No. 2:16f.; gud.gin_x uš ba.ab.sè.sè.ga.eš.àm dim.me.ir dub.sag.gá.ar : *kīma al-pi ūsa šūhuzu ilū šūt mahri* to make the leading gods follow (their) paths like oxen TCL 6 51 r. 9f., see RA 11 145:30; ama.gan mèn gud.da súg.ga mu.bil.lá.bi g[a.a.an.du] : *anāku ša kīma al-pi irreddū* I (the mother) who am being driven like an ox ZA 40 87 lines n-o; mu gud.gin_x gú.im.ra.ra gud im.ra gud nu.il.la : *rabā kīma al-pi ipallik al-pa*(var. -pi) *imḥašma al-pa ul ipdi* (the demon) slaughters the large man like an ox—he struck the ox and did not release the ox CT 17 25:37ff.; ki gud gaz.ba mu.lu ba.[gaz] : *ašar gud-šu ippalku amēlu ittabḥu* where his ox was slaughtered, the man will be (Akk.: was) slaughtered KAR 375 iii 33f.; siskur lugal.la gud šE udu [šE] mu.ra.an.gaz. [gaz.e.ne] : *nīq šarri* GUD.MEŠ ŠE.MEŠ [*immeri marūti*] *uptallaku[ka]* fattened oxen (and) fattened sheep are slaughtered for you as the king's offerings KAR 119 r. 4f., see Lambert BWL 120; gud lu.lu.a.ba(var. adds .didli) na.an.ni.tu.tu.dè gud.a gud sag.tuk nam.ma.ra.ab.è : [an]a *al-pi duššāti* (var. *duššāti*) *aḥennā la terrub [a]na a[l-pi al-pi aša]ridāti* (var. *ašaridāti*) *la tušēšā* do not go in to the numerous oxen (to lead them out) one after the other, do not drive out the best oxen from among the oxen ZA 31 114:12ff.; gal₅.lá gud.du₇.du₇ gu₄.maḥ.e : *gallū al-pu nākipu eṭemmu rabū* the *gallū*-demon, a goring ox, a powerful ghost CT 16 14 iv 14f.; lú ḥé.a gud ḥé.a udu ḥé.a : *lu awēlūtum lu al-pu lu immeru* be it human, cattle, or sheep CT 4 8 Bu.88-5-12,51:33f.

lu-ú, šu-ú-ru = *al-pu* An VIII 51f., also Malku V 37c-d.

1. bull, ox — a) in gen. — 1' in lit. : *ana burti* GUD *ul išahhiṭ* the bull no longer springs upon the cow CT 15 46 r. 7 (Descent of Ištar); *ina rubšija abūt ki al-pi* I spent the night in my dung like an ox Lambert BWL 44:106 (Ludlul II); GUD *anākuma imrá ul idi* I am an ox (who) knows no fodder JNES 15 142 Type II/1 55', restored from STT 75:38'; *imna u šumēla ša bābika* DN *u DN₂ ušarbaša kīma* GUD I will make Anu and Enlil lie to the right and left of your gate like (two) bulls Gössmann Era I 189; *ina appišunu kīma* GUD [šer-re]ta *attadi* I put nose ropes on them as on oxen AKA 118:9 (Tigl. I); *lu ša kīma* GUD *išannā lu ša kīma immeri ilabbū* ... *lu ša*

alpu 1a

kīma imēri inangagu or (a spirit) which lows like an ox, or bleats like a sheep, or brays like a donkey AfO 14 146:102 (SB *bīt mēsiri*), but also GUD.MEŠ ... *i-nam-ga-gu* CT 40 31 K.8013 r. 4, *šumma* GUD *ina bīt amēli kīma imēri i-nam-ga-ag* CT 40 32:24, *šumma* ... GUD *il-bu* KAR 379:5, and *šumma karpātu* ... *kīma* GUD *issi* CT 40 4:90 (all SB Alu); *umma-šu kīma* GUD *irammmum* his mother bellowed like a bull Sommer-Falkenstein Bil. i 14; *erišti al-pi-im* request for a (sacrificial) ox YOS 10 52 iv 34 (OB behavior of sacrificial lamb); GUD *ina pani* ^d*Nabū itarraš* GUD *ina pani* ^d*Nabū immahḥaš* (on the 16th and 17th of Kislimu) he leads an ox before DN, the ox will be slaughtered before DN Thompson Rep. 151 r. 8; *ina nikip al-pi-im awilum imāt* the man will die from being gored by a bull YOS 10 23 r. 6 (OB ext.), cf. *ibid.* r. 5, 18:60, also CT 38 33:18 (SB Alu); *šumma sinništū* GUD *ulid* if a woman gives birth to an ox CT 27 14:7, and *passim* in SB Izbu; [*šumma*] *lahru nēša ulidma qaqqad* GUD *šakin* if a ewe gives birth to a lion and it has the head of an ox CT 27 23:18 (SB Izbu); *šumma* GUD *ana imēri iḥḥi* if an ox approaches an ass (sexually) CT 39 26:20, and *passim* in Alu, cf. *šumma* GUD *ana imēri uḥanniš* CT 39 26:21, and *passim* in Alu; *šumma* GUD *qaran šumēlišu ḥaššat* if the left horn of an ox is broken CT 40 32:5 (SB Alu), cf. YOS 10 56 iii 35 (OB Izbu); [*šumma* GUD *itbim*] *ja hurup-pašu uštaqqi* if the ox gets up and lifts its tail STT 73:133, cf. *ibid.* 122-138 (SB omens), cf. GUD *purussā liddina* let the ox give a prediction *ibid.* 117; GUD *u sīsū ippušu ru'āta* the ox and the horse became friends Lambert BWL 177:21, and *passim* in this text (fable of the horse and the ox), cf. the title *iškār* GUD *u ANŠE*. KUR.RA Rm. 618 r. 14 (in Bezold Cat. 1627), also GUD *dāpinu* *ibid.* r. 15; *enūma* GUD *ana bīt mummu tušerribu* when you bring the bull to the workshop RAcc. 3:7, and *passim* in this text, note the incipits of the incantations addressed to the bull: gud.gal gud.maḥ ú ki.uš kù.ga *ibid.* 12 ii 9, (with translation *gugallu gumāḥu kābis rīte elleti*) *ibid.* 26:9f., GUD *ilitti Anzī attama* *ibid.* 12 ii 10 and 26:19.

2' in leg. and adm. texts — a' in OA: 𒄠 GÍN KÙ.BABBAR *ana mūšišu ša al-pá-am*

alpu 1a

niḫbuḫūni aššumi PN *ašqul* I paid two thirds of a shekel of silver for PN on his exit tax because we slaughtered an ox BIN 6 149:8; 2 *al-pè-e u kulūmam uta'erakkum* I returned two oxen and a lamb to you OIP 27 18a:7, cf. *ibid.* 15 and case 3; 10 $\frac{2}{3}$ GÍN KÙ.BABBAR *ana šīm* 1 *al-pi-im ašqul* I paid 10 $\frac{2}{3}$ shekels of silver as the price of one ox BIN 4 157:36, cf. JSOR 11 126 28:2; for other prices in OA ranging up to 23 $\frac{1}{6}$ shekels, see BIN 4 157:12 and 18, and KTS 52a:14.

b' in OB: *šumma* GUD GUD *ikkimma uštamit šīm* GUD *balḫim u* UZU GUD *mītim bēl* GUD *kilallān izuzzu* if an ox gores another ox to death, the two ox owners will divide the price of the live ox and the flesh of the dead ox Goetze LE § 53:17ff., cf. *šumma* GUD *sūgam ina alākišu awīlam ikkipma uštamit* if an ox wandering in the street gores a man to death CH § 250:44; 1 GUD GUD ^aUTU *u* ^aA-*a itti* PN PN₂ . . . IN.ḪUN PN₂ has rented one ox from PN, an ox belonging to Šamaš and Aja Gautier Dilbat 45:1f.; *al-pa-am ša* PN *ana* PN₂ *i-di-ni-ma liltuk šumma al-⟨pu⟩-um kabbar la tanaddini* give (fem.) PN's ox to PN₂ and let him test (it), if the ox is fat, you should not give (it) BIN 7 42:4 and 9; GUD *ipturma šam-mā ikkal [imq]utma imtūt* an ox got loose to graze and it fell and died PBS 7 7:13; 1 GUD ^aŠAR.UR₄-*a-bi* MU.NI one ox named Šarur-abī Cros Tello 195:1, cf. (for oxen with names) CT 4 27b:1, CT 8 28c:9, and GUD MU.NU.⟨TUK⟩ an ox without a name Meissner BAP 2:1.

c' in Mari: 1 GUD *igi[sē] ekallim šīram imlāma* the ox, a gift intended for the palace, became quite fat ARM 2 82:29, cf. GUD *ša* PN *ša ana igisēm ušākīlu* the ox which PN fattened with the intention of offering it as a gift ARM 1 86:6, also *ukullē* GUD.ḪI.A *igisē* (beside GUD.ḪI.A *ērišūtu*) ARM 9 24 iv 54.

d' in EA: *ḫištāl šarru bēlī šumma elteqi amēla u šumma ištēn* GUD *u šumma imēra ištu muḫḫišu* let the king, my lord, ask if I have taken even one man, one ox, or one ass from him EA 280:27; *šanītam aḫi* GUD *ša te-ri-iš-šu mār šiprija u idinanni aḫija* furthermore, my brother, give me, (dear) brother of mine, the ox which my messenger requested EA 35:23.

alpu 1a

e' in Nuzi: *dajānū* PN *u* PN₂ *ana* 7 GUD. MEŠ *ša mītu u ḫalqu ana* PN₃ *ittadūšunūti* the judges fined PN and PN₂ (to pay) PN₃ the seven oxen which had died or were lost HSS 9 11:34, cf. *ibid.* 11; *dajānū ana* 33 GIŠ.MEŠ *nīru u ana* 1 GUD PN *ana* PN₂ *ittadūš* the judges ordered PN (to pay) PN₂ 33 yokes and one ox as a fine HSS 9 12:39; *mannummē ina* MU.3. MEŠ *ina bērišunu ibbalakkatu* 1 GUD *umalla* whoever among them breaks (this agreement) within three years will pay one ox HSS 9 106:31, also *ibid.* 27:22, 98:44, and 99:33; 6 LÚ. MEŠ *mušēwū ša eqli nādinānu ša* GUD six men who measured the field (given to the adoptive father) and handed over the ox (given in exchange for the field) JEN 583:21, cf. JEN 584:31 and 400:37; x ŠE *ana* GUD *ša muššuru* four homers, one PI, and three seahs of barley for an ox left (in the pasture) HSS 9 44:17; *annimi* GUD *ša* PN *nišriqumi* yes, we stole PN's ox HSS 9 94:14; 2 GUD.MEŠ *kimū* 40 ANŠE ŠE.MEŠ PN PN₂ *ittadin* PN sold two oxen to PN₂ for forty homers of barley JENu 768:37.

f' in RS: PN 1 GUD *ana* PN₂ *ušallim* PN paid one ox to PN₂ in compensation MRS 9 236 RS 17.248:6.

g' in MA: 3 GUD.MEŠ 50 UDU.NITÁ.MEŠ *nāmurtu ša* PN three oxen, fifty sheep, the tribute of PN (governor of GN) KAJ 198:1, and *passim* in MA; *naphar* 17 UDU.NITÁ 3 GUD.MEŠ *ša ana bīt alahḫini u bīt sirāšī paqquduni* in all, 17 sheep (and) three oxen entrusted to the estate of the *alahḫinu* and to the estate of the brewer KAJ 214:21; 3 UDU 1 GUD DN 3 UDU 1 GUD DN₂ three sheep (and) one ox for Nabû, three sheep (and) one ox for Tašmētu KAV 174:18f.; *ina ūme še'a u* MÁŠ.MEŠ-*šu imadduduni* GUD-*šu ilagqi* when he measures out the grain and its interest he will take his ox back KAJ 65:18.

h' in NA: 1-*en* GUD.NITÁ *sartu ša* GUD. NITÁ *ša išriquni* PN *ēmid* (the mayor) imposed upon PN (the obligation to pay) one ox as restitution for the ox which he stole ADD 160:10, cf. *ibid.* 6; 2 GUD 20 UDU.MEŠ *niqē ša libbi šarri ša* GN *la naššuni* two oxen (and) twenty sheep of GN, voluntary

alpu 1b

sacrifices of the king, have not been brought ABL 724:5; 7 GUD.MEŠ 3 ANŠE.NITÁ.MEŠ *ina* GN *ḥablāku* 4 GUD.MEŠ *ina* GN₂ PN *ih̄tablanni* I was deprived of seven oxen (and) three asses in GN, (and now) PN has unlawfully taken four oxen away from me in GN₂ ABL 449:1 and 5.

i' in NB: *enna* GUD *mala qātāka ta-ka-āš-ša(!)-<da> ana ginē ša* DN *ša* MN *u* MN₂ *ana bīt urū līrub* now, let as many oxen as you can lay your hands on come into the stable for the regular offerings to Šamaš for the months MN and MN₂ YOS 3 56:8; GUD *ša kakkabti [še]ndu'* an ox that is branded with a star YOS 3 117:13; ½ MA.NA 5 GÍN KÙ.BABBAR *ana maḥīri ša* GUD 35 shekels of silver as the price of an ox Dar. 186:2, for other prices cf. (25 shekels) PSBA 9 237:2 (Nbk.), (37 shekels) Nbn. 214:12 and 904:6, (for a GUD *taptīri*, 35 shekels) VAS 6 135:1 (Dar.), 15 GÍN *ana* GUD *ana ki-na-a-a-tú* VAS 6 191:13.

3' in med.: *šupur* GUD ox hoof RA 54 175:6 (NB); *dam kalīt* GUD Köcher BAM 121:12, for other occs., see *damu* mng. 1b-2'; *mudu-ul* GUD (see *muddulu*) ibid. 159 iii 3; *ana bulluḫišu šināt* GUD *ana pan Šamaš turammakšu* to cure him you wash him with bull's urine before Šamaš ibid. 129 iv 15; *rupušti* GUD *tebī* saliva from a sexually excited bull KUB 4 48 i 18, cf. *ḥa(!)-aḥ-ḫu* GUD *tebī* ibid. ii 2 (šā.zi.ga rit.); for other uses in med., see *kalītu*, *līpu*, *qarnu*, etc.

b) in connection with agricultural work — **1'** in gen.: 6 GUD *šu* 1 GIŠ.APIN six oxen for one plow MAD 1 47 ii 2, and passim in this text (Oakk.); [gud.sag].gá = *maḥ-ru-ú* ox yoked in lead position, [gud.murú.ba] = [q]ab-lu-ú ox yoked in middle position, [gud.egir.ra] = [ar-ku-ú] ox yoked in last position, gu₄.ud.diri = *at-ta-ru* additional ox Hh. XIII 288-291; 1 GUD *ša warka* 1 GUD *ša qabla al-pi kilallīn lutuk* check both oxen, one ox yoked in last position, one middle ox RA 30 99:4 (OB let.), for other refs. see *mahrú*, *qablú*, (*w*)arkú, *gimlu*; for the team of four oxen, see *erbettu* usage a, also *er-bé-ni-tum* teams of four UCP 10 163 No. 94:20 and 22 (correct *erbenītu* CAD 4 (E) p. 255), and see *inītu*

alpu 1b

A mng. 2b; GUD.ḪI.A *ul ibaššúma ana panīka eqlam majāri ul amḥaṣ ana* PN *šupramma* GUD.ḪI.A *liddinamma ana panīka eqlam majāri lumḥaṣ* there are no oxen and I could not plow the field before you came, write to PN and have him give me oxen and I will plow the field before you come YOS 2 98:10 and 14 (OB let.); GUD.ḪI.A *qadum uniātišunu* the oxen together with their harnesses (to seed sesame) BIN 7 57:9; 3 LÚ.ḪUN.GÁ.MEŠ *warki* GUD.ḪI.A *illiku* three hired men drove the oxen BA 5 511:9 (all OB); total: two months and 24 days *mālak* GUD.ḪI.A (adding up agricultural work such as *majāru*, *pašārum*, *šakākum*, *šalāšum*) UCP 10 163 No. 94:12 (OB Ishchali); ŠU.SUM. MA 16 GUD.APIN 6.TA Riftin 90 i 1 and ii 1, cf. 16 GUD.APIN 7.TA ibid. iv 2 (OB); *eqlum ... ina erēšim gamir u* GUD.ḪI.A-šu *paṭru* the plowing and seeding of the field are finished and the oxen (used) for them are unyoked TCL 17 5:10 (OB let.); for other refs. see *erēšu* B mng. 1a-3', 6', 11'; *šumma awīlum* GUD *ana diāšim īgur* if a man hires an ox for threshing (its hire is twenty silas of barley) CH § 268:90, Á GUD.ḪI.A *dā'išūtīm* hire of threshing oxen PBS 7 86:32 (OB), cf. ibid. 29, cf. also gud.da. a.a.šú = *da-a-[a]-[šú]* Hh. XIII 328; *šumma awīlum* GUD *īgurma qaranšu išbir zibbassu ittakis u lu šašallašu ittacak* if a man hires an ox and breaks its horn, or cuts its tail, or injures the flesh of its back CH § 248:29, cf. *šumma awīlum* GUD *īgurma šēpšu ištebir u lu labiānšu ittakis* CH § 246:15, and see *šupru* A mng. 4; GUD *immertam u salḥam kimis(!)* put an end to (plowing with) oxen, (grazing) sheep, and irrigation(?) TCL 18 78:8 (OB let.); *jānu alla ištēn* GUD *u ištēn errēšu* there is only one ox and one farmer (here) CT 22 212:12 (NB let.); 2 GIŠ.APIN *ša 2-ú* GUD.ḪI.A *šuhḫānu* two *šuhḫānu*-plows with two oxen each BE 9 30:7; GUD *mala* GUD *zēru mala zēri ikkaru [mala ikkari]* (each of the tenants will provide) as many oxen, seed, (and) laborers (as the other) BE 9 60:17, cf. *mišil ina* GUD *u mišil ina ikkarāti* half interest in the oxen and half interest in the farmers BRM 1 101:12 (all NB); ITI GUD.MEŠ *ušteššir uptattā bamātu* the month (in which) one yokes the bulls (and when) the high (lying land) is broken (for

alpu 1b

cultivation, etym. of the month name GUD.SI. SÁ) SBH p. 145 ii 13, cf. KAV 218 A i 14 and 21, cited sub *ešēru* mng. 12a.

2' GUD.APIN (OB), GUD *ša* APIN (NB) draft ox: GUD.APIN GIŠ.APIN *u hišeḫti erēšim lūpulšuma ana erēšim qāssu l[i]škun* I will provide him with draft oxen, (seeder-)plows, and whatever is necessary for the seeding, and he should start plowing and seeding VAS 16 129:17; *ina mūšim ajumma* GUD.APIN *awēlim(!) issuḫšumma* during the night someone took the draft ox of the gentleman from him VAS 16 153:7; *aššum* GUD.APIN *ša GN bēli ana paqādīm išpuranni* concerning the draft oxen of GN, my lord gave me orders to assign them Sumer 14 14 No. 1:3 (Harmal), cf. GUD.APIN *šú ina qāti kagurrim* this draft ox is under the control of the storehouse keeper *ibid.* 7; *tuppam ša eqlim* GUD.APIN.ḪI.A *u iššakkātīm* the tablet concerning field (area), draft oxen, and *iššakku*-farmers TCL 7 23:4, cf. *ibid.* 18, also GUD.APIN.ḪI.A *ša iššakkātīm* OECT 3 77:5, and Riftin 90 i 9, ii 9; GUD.APIN *ša ana ekallim anāku ureddū* GUD.APIN *šu'ati* PN *uptarrir* (as to) the draft ox which I added to (those of) the palace, PN separated this draft ox (from the team) PBS 7 116:3, cf. 4 GUD.APIN.ḪI.A TCL 1 37:7 and ARM 4 75:7, 1 GUD.APIN PBS 7 83:5, and GUD.APIN.ḪI.A *ibid.* 67:17; 7 GUD.ḪI.A *ša* 1 GUD.APIN *ana* PN ... *paqdu* seven oxen, one of which is a draft ox, were entrusted to PN PBS 8/2 189:2; ŠÀ.GAL GUD.APIN.ḪI.A fodder for draft oxen TCL 1 158:4; 6 GUD.ḪI.A APIN 10 ÁB.ḪI.A 60 U₈.UDU.NITÁ.ḪI.A six draft oxen, ten cows, sixty sheep Scheil Sippar 10:24 (all OB); note in NB: 4 GUD.ME *ša* APIN PN *maḫir* PN received four draft oxen UCP 9 72 No. 70:1, cf. GUD *ša* GIŠ.APIN VAS 6 207:1; for other refs., see *epinnu* mng. 1b-3'; see, however, *ikkaru* mng. 4, "plow animal," also 30 GUD.ḪI.A *ik-ka-ru ša* APIN Laessøe Shemshāra Tablets 69:1, GUD *e-re-ši* and GUD *ša e-re-ši*, cited sub *erēšu* B mng. 1a-3' and 5', also *ērišu* adj., and ŠÀ.GAL GUD.ḪI.A *e-ri-šu-tim* ARM 9 24 iv 53, which may indicate that the reading of GUD.APIN is not *alap epinni*.

alpu 1b

3' *alap nīri*: [gud.giš] = *a-lap ni-i-[ri]* Hh. XIII 292; 1 GUD *ša ni-ri-im* 3 ÁB.AMAR.GA *naphar* 3 GUD.ḪI.A one yoke ox, three cows with suckling calves, total three (sic) oxen UCP 10 103 No. 27:9 (OB Ishchali); 80 ÁB.GUD.ḪI.A 16 GUD.MEŠ *ša ni-ri* eighty head of cattle, 16 yoke oxen MRS 9 166 RS 17.129:12.

4' *alap ritti* "hand"-ox (mng. uncert., MB only): 1 GUD *ri-it-ti kī* x GÍN KÙ.GI one "hand"-ox for x shekels of gold BE 14 123:1, cf. *ibid.* 41:1, Peiser Urkunden 96:5', UET 6 14:1, BBSt. No. 9 iii 18 and iv A 12.

5' other qualifications: 1 GUD.GIŠ YOS 12 185 case 38 (OB list of property); 1 GUD.ÁB 39 GUD.GIŠ ŠÀ.BA 20 GUD.GIŠ NÍG.BA É.GAL one breeder bull, 39 . . . bulls, among them twenty . . . bulls, gift of the palace Riftin 56:7, for other refs. to GUD.GIŠ in OAKk. and OB designating bulls more than three years old, see MSL 8/1 p. 76; gud.sag.ki.babbar = *a-lap pu-ut-su pe-ša-at*, gud.kun.ga.mi = MIN *zib-bat-su šal-mat* Hh. XIII 312f., see *pešú*, *šalmu* adj. mng. 1a; *ištēn* GUD *sāmu* . . . one red ox (for one-third mina of silver) VAS 5 29:2 (NB); *naphar* 8 *immerē ginē ištēn* GUD GAL-ú *ištēn* GUD.AMAR.GA total: eight sheep for the regular offering, one large ox, one suckling calf RAcc. 64:6, cf. *ibid.* 8 and 15, cf. also 2 GUD *rab-bu-tu* RAcc. 65:26, 16 GUD.MEŠ *ra-ab-bu-tu* Nbn. 357:3; 1 GUD TUR *ša marri* *u qanṭuppu šendu* one small(?) ox branded with a spade and a stylus TCL 13 133:10 (NB), cf. 12 GUD 8 TUR.ME UCP 9 60 No. 9:1 (NB), cf. *ibid.* 9; GUD.MEŠ *bī'šutu la tabeḫḫir la tanandaššu* do not select bad oxen to give him BIN 1 68:23 (NB let.); 1 GUD *damqu umalla* he will pay one ox of good quality as fine HSS 9 100:22, also *ibid.* 101:39, 103:26, cf. 2 GUD.MEŠ SIG₅.GA JEN 391:24 and HSS 9 117:17; *ina* MN GUD SAG *la iptē* he did not slaughter(?) a first-class ox in MN ABL 1202:23, cf. *ibid.* 25 and r. 1, also 40 GUD SAG.MEŠ 100 *dā-ri-u* ADD 754:3; 1 GUD DA.RI.A MDP 10 21 No. 3:1, 33 No. 18:1, and passim in Elam (Ur III), 1 GUD *ḫatāpi ša* DN *ibid.* No. 14:1, cf. *ibid.* No. 82:1; for breeder bulls, see *bīru*, *mīru*, *puḫālu*, *rakkabu*; for other types, see *gukkallānu*, *gumāhu*, *karšānū*, *sisalḫu*,

alpu 1c

šēlānū; see also *ummānu* trained (ox or cow), *kullizu* work ox.

c) as draft animal: *eriqqu qadum* GUD.ĤI.A-ša u *rēdiša* (the hire of) a wagon together with its oxen and its driver Goetze LE § 3 i 21, cf. *eriqqu qadu* GUD.ĤI.A MDP 22 131:8, and MDP 24 382bis 14; *narkabāt sīsē* GIŠ.MAR.GÍD.DA.MEŠ GUD.MEŠ KAH 2 84:110 (Adn. II), and see *eriqqu* mng. 1a-1', also Hh. XIII 326, in lex. section; gud.giš.mar.šum = *a-lap ma-a-al-tum* Hh. XIII 325; 25 GUD.ĤI.A *ša ma-ia-al-ti* Laessøe Shemshāra Tablets p. 69:2; GUD.ĤI.A *ša* GIŠ *ma-a-ia-al-tim* Iraq 7 54 A.972; for harness, etc., see *šerretu*, *šummannu*, *tullultu*.

d) qualifications — 1' in respect to age: 1 GUD A MU (= *mār šatti*) one one-year-old ox BRM 1 91:3 (NB), and passim in this text, cf. GUD MU 1 one-year-old ox (see MSL 8/1 47 n. to line 332) AJSL 33 242 No. 38:1, 3 and 5 (OB); GUD *ša* ITI.6.KAM a six-month-old ox KUB 4 12 r.(!) 15 (Bogh. Gilg.); 5 KUŠ *giladu šá* GUD(!) *ina libbi ištēn ša* GUD *šu-nu-ú* five ox hides, among them one of a two-year-old ox Hilprecht Assyriaca pl. 1:1, cf. 1 GUD 2-ú VAS 6 19:9, 2 GUD 2-i two two-year-old oxen (listed beside ÁB.GAL, GUD.NINDÁ and ÁB.TUR) UCP 9 75 No. 88:4; 5 GUD *šu-nu-ú* 1 *šu-lu-šú*-ú five two-year-old oxen, one three-year-old one CT 22 24:7 (NB let.); 1 GUD 2 (beside GUD.GIŠ, see mng. 1b-5') HSS 10 163:3, 175 i 7 and ii 6 (Oakk.); 1 GUD MU.3 one three-year-old ox CT 8 1b:1 (OB); *ištēn* GUD *šu-lu-šú-ú eš-ru-ú ša* PN ... *ana Ebabbara iddinu* one three-year-old ox, the tithe which PN has given to Ebabbara Nbn. 1071:1, cf. 2 GUD 3-ú Nbn. 127:5; GUD 4-ú (= *rubu'u*, see Hh. XIII 329) four-year-old ox TCL 13 164:2ff., also Nbn. 397:3, cf. 1 GUD MU.4 NITA one four-year-old bull TCL 9 46:9 (Nuzi).

2' in respect to feeding, etc.: gud.še = *ma-ru-ú*, gud.še.sig₅.ga = MIN *dam-qa* Hh. XIII 303f., cf. GUD.MEŠ ŠE.MEŠ Practical Vocabulary Assur 121; 1 GUD.ŠE *ana naptan ili* one fattened ox for the god's meal MDP 10 p. 55 No. 71:1 (Ur III); ŠA.GAL GUD.ŠE YOS 5 184:8 (OB), also (beside UDU.ŠE) PBS 8/1 48:4 (list of animals); *ša* x *kaspim* 3 GUD.ŠE.ĤI.A ...

alpu 1e

šāmamma buy me three fattened oxen for 45 shekels of silver PBS 7 4:23 (all OB), cf. 5 GUR ŠE ŠAM GUD.ŠE UCP 10 No. 66:1 (OB Ishchali); 1 SĪLA ŠA.GAL GUD.ŠE one sila of fodder for the fattened ox MDP 18 117:5, cf. ibid. 115 r. 15, also 1 GUD.ŠE ARM 9 51:1; 55 *kurummat* GUD.ĤI.A ŠE PN 55 (gur) of barley rations for PN's fattened oxen PBS 2/2 34:14, cf. ibid. 95:22f. (MB), and passim in this text; 100 GUD.MEŠ ŠE.MEŠ 1000 GUD.NINDÁ.MEŠ one hundred fattened oxen, one thousand calves Iraq 14 43:106 (Asn.); GUD.MEŠ ŠE.MEŠ *immeri duššūti niqē ebbēti* fattened oxen, plentiful sheep, pure sacrifices OIP 2 82:33 (Senn.); *ul akkal* GUD.MEŠ ŠE.MEŠ UDU.MEŠ *marāte* I will not eat fattened oxen or fattened sheep (but I want to eat girls and youths) Craig ABRT 2 19:10; GUD.MEŠ *ma-[ru-tu]* VAB 4 170 B vii 52 (Nbk.); 2 GUD.MEŠ *ša-ku-lu-ú-tu* two fattened oxen AfO 10 41 94:1, cf. KAJ 213:11 (both MA).

3' gelding: 5 GUD ŠU.DU₇ 2 GUD.NINDÁ 11 UDU.MEŠ five ungelded bulls, two gelded bulls, eleven sheep VAS 6 11:21, cf. Moldenke 2 12:4 (both Nabopolassar), cf. (in heading of lists) VAS 6 19:4, 21:3, 32:3, and Nbn. 699:4; *ša ūm ištēn* GUD.MAĤ.E *marā* GUD ŠU.DU₇ *pūša <la išú> suluhhē damqūtim* each day one choice fattened bull, an ungelded bull without blemish, fine *suluhhū*-sheep VAB 4 90 i 16, and passim in Nbk.; 15 GÍN KÙ.BABBAR *ana* 1 GUD *šuk-lu-lu* 15 shekels of silver for one ungelded bull Nbn. 923:1, cf. 2 GUD *šuk-lu-lu* Dar. 1:4, also CT 22 46:7, [x] GUD *šuk-lu-la-anu u* 1 GUD GAL x ungelded bulls and one large ox BIN 1 133:1, also ibid. 3; 1 *pagar ša* GUD ŠU.DU₇ one carcass of an ungelded bull UCP 9 71 No. 66:1 (NB); GUD *šuklulu šalmu ša qarnē u šuprē šalmu* an uncastrated black bull whose horns and hooves are perfect RAcc. 10:2, for further refs. see *šuklulu*; 10 GUD.ME KÙ.ME *ana sattukki ša* DN ... *anaddin* I will give ten ungelded bulls for the *sattukku*-offering of DN TCL 13 182:14 (NB), for further refs. see MSL 8/1 p. 73; GUD *sāmu tapfīri* a gelded red ox VAS 6 135:1 (NB), for further refs., see *tapfīru*.

e) representations — 1' objects in the shape of an ox or oxhead: 1 SAĞ GUD (var.

alpu 2a

AMAR DU₈.ŠI.A *tamlī ḥurāsi* one oxhead (var. calf head) of *dušū*-stone inlaid with gold RA 43 162:247 (Qatna); 10 GAL 2 SAG GUD PN ten GAL-vessels, two in the shape of an oxhead, belonging to PN ARM 7 218:5, cf. *ibid.* 3 and 10; 3 GUD *ša bit šamni ša šinni pīri bašlu* three ox-shaped (lit. oxen used as) oil containers of colored ivory EA 14 iv 14 (list of gifts from Egypt), cf. 1 *muballittu šiḥirtu* . . . 1 GUD *ina muḥḥišu* one small smelling bottle (lit. reviver) with a bull on top of it *ibid.* iv 17; 1 GUD KÙ.GI one ox made of gold Wiseman Alalakh 390:5 (MB), 2 GUD KÙ. BABBAR *šar_x(ŠUR)-pu* two oxen made of silver *ibid.* 9, see Buccellati, *Oriens Antiquus* 2 224; 1 GUD *ul-lam* KÙ.BABBAR KBo 10 1 r. 8 (Hattušili Bil.).

2' objects decorated with oxheads, hooves, etc.: giš.ná umbin.gud = *er-šú šu-pur al-pi* Hh. IV 155, and see *eršu* s. mng. 1a-3'; 20 GIŠ *paššūritum ša šēpīšunu ša* GUD twenty tables whose legs are (in the shape of) an ox (leg) HSS 15 132:12 (= RA 36 136); 1 *ruqqu ša* URUDU [ša] GUD one copper vat which (is decorated with) an ox (head) HSS 13 174:2 (= RA 36 159); obscure: 10 [š]U.SI *ka-za-tum ša* GUD.MEŠ *ša si[parri]* EA 22 iii 57 (list of gifts of Tušratta).

3' figurines: GUD *teppušma ina šaplān ḥarē teṭemmīr* you make a figurine of an ox and bury it beneath the *ḥarū*-vat Craig ABRT 1 67 r. 7 and dupl., see ZA 32 164; GUD *ša ṭidi tep-puš* . . . *asqubitu* GUD *tašakkan* you make an ox of clay, you put an ox's hump (on it) KAR 62 r. 2 and 12; 1 GUD I GUD.ÁB *adi* GUD. NINDÁ-ŠÁ *ša* RN URUDU.ĪI. <A> *bit* DN *ana e-qi utirruma ištūr šīruššun* one bull, one cow together with her calf (made) of the copper <of> the temple of Haldia, (which) Sarduri had (thus?) transformed into an *ēqu*-sanctuary and he wrote (his name?) on their backs (text corrupt) TCL 3 401 (Sar.), cf. GUD.URUDU GUD.ÁB URUDU AMAR URUDU *ašlula* Lie Sar. 160; *ša ki-gal-li* GUD.MEŠ *ša* KÁ É ^a*Adad* (brick of RN) from the socle of the bulls of the gate of the Adad-temple (brick inscr. of Tgl. III cited Weidner, AfO 3 p. 5 n. 6).

2. (head of) cattle — a) in sing. (wr. GUD): for occs. beside *šēnu*, see *šēnu* mng. 2b; *ibis-*

alpu 2b

súm u šit GUD *ina bit awīlim ibašši* the man's estate will incur financial losses and losses in cattle UCP 9 p. 374:17 (OB smoke omens); *ša-ṭāri ša* GUD *u* UDU.NITÁ *parāsu ša Addari ultēbilakka* I sent you the list for the distribution of the cattle and sheep in MN YOS 3 25:13 (NB let.); *ṭābīḫūtu ša* GUD *u* UDU the prebend of the butcher of cattle and sheep Peiser *Verträge* 107:3, also Nbk. 247:2; 15 ŠILA ŠÁ.GAL GUD 15 silas as cattle fodder MDP 28 473:3, cf. ŠÁ.GAL GUD ù SAG.ĪR MDP 28 472:5, cf. also 220 GUR *suluppī kissati ša* GUD *ša ina* É.AN.KI *ikkala* YOS 7 112:2, 32 GUR *uṭṭatu ša* GUD VAS 6 256:2; note GUD.U₈.NITÁ.ĪI.A (for GUD.U₈.UDU.ĪI.A) Waterman Bus. Doc. 13:2, also GUD.U₈.UDU.ĪI.A Šurpu VIII 57.

b) in pl. — 1' wr. syll.: *al-pi-šu eqlātim u mimma išú* (his wife, his sons) his cattle, his fields, and whatever he owns TCL 21 238a:5, also 238b:17 (OA), for *alpū* beside *šēnu* see *šēnu* mng. 2b; 5 *al-pu-ú* CT 29 3b:5 (OB let.); *al-pu ša ramanija ittika likulu* let my own oxen feed under you(r supervision) BIN 7 18:4 (OB).

2' wr. GUD.ĪI.A: GUD.ĪI.A *lu ša-al*(text -a)-*mu-tim lu maršūtim* the cattle, either well or sick CCT 4 36b:12; GUD.ĪI.A SIG₅ PN *liš'ama* let PN buy fine oxen TCL 14 47:20 (both OA); *alianim luḥassisma* GUD.ĪI.A *lulqī'akkunūšim ul tālianim šumma* GUD.ĪI.A *ṭišá ana uttur* GUD.ĪI.A *leqē'am ul lib <ba>kunu* (I wrote to you) "Come (pl.) here, and I will use my influence to get some cattle for you," but you did not come, if you have cattle, you do not care to take more cattle TCL 17 69:6 and 10; *inanna ša šē'am* GUD.ĪI.A.É.GAL-ia *ušakkalu ul ibašši* now, there is no one who can feed barley to the cattle of the palace (that are entrusted to) me Sumer 14 65 No. 39:8; DUḫ.DURU₅ *ana* ŠÁ.GAL GUD.ĪI.A *linnadin* the moist bran should be given as fodder for the oxen AJSL 29 187:8; 140 GUD.ĪI.A *izzazzu* 49 GUD.ĪI.A RI.RI.GA 140 head of cattle are accounted for, 49 oxen are fallen PBS 7 27:24f.; 1 GUD *ša nīrim* 3 ÁB AMAR.GA *naphar* 3 GUD.ĪI.A *zitti* PN one yoke ox, three cows with calves, total three (sic) head of cattle, the share of PN UCP 10 103 No. 27:11 (all OB); 14 GUD.ĪI.A

alpu 2b

ša namrâtîm 42 GUD.Ī.A AN-lu-tim 14 head of cattle for fattening, 42 choice(?) cattle ARM 1 34:4f., cf. 21 GUD.Ī.A *ša namrâtîm* (beside x GUD *itti* PN and *ina* GUN) Laessøe Shemshāra Tablets p. 69:12; 18 GUD *um-mu* 8 GUD MU.DILI NITÁ 4 GUD MU.DILI SAL ŠU. NIGIN 30 GUD.Ī.A *ana qāti* PN 18 mother cows, eight one-year-old male oxen, four one-year-old female oxen, total, thirty head of cattle, in PN's charge Wiseman Alalakh 333:1ff. (OB); 1 MA.NA GÍN KÙ.BABBAR *ana* GUD.Ī.A *u SÍG.UDU ana ZI.GA iddinu* they made an expenditure of one full mina of silver for cattle and wool Wiseman Alalakh 411:2; 24 *ana* PN ŠĀ.GAL GUD.Ī.A 24 (gur of barley) to PN for cattle fodder Wiseman Alalakh 238:3, and passim in OB ration lists; 140 ŠE.BA *kurum-mat* GUD.Ī.A PA.TE.SI.MEŠ 140 (gur) barley ration for the farmers' oxen PBS 2/2 34:26, cf. *ibid.* 137:8 (MB); the people of Borsippa and the people of Cutha *iddinu* GUD.Ī.A *šēnu mimma gabbi ša [ina ālāni] u māhāzī* gave cattle, sheep and goats, (and) whatever there was in the cities and cult centers BHT pl. 18:18; *kaspa lubušta* GUD.Ī.A UDU.Ī.A *upahhīr* I have gathered silver, clothing, cattle, (and) sheep KBo 1 11:30; exceptional: *mandattu 1-en* GUD.Ī.A 10 UDU.NITÁ NITA *inandin* as a special gift he will give one ox and ten male sheep TuM 2-3 147:17 (NB).

3' wr. GUD.MEŠ: for occs. beside *šēnu* see *šēnu* mng. 2b; 1200 *sīsē* 2000 GUD.MEŠ *mad-datta ina muhhišuru askun* I imposed a tribute on them of 1,200 horses, 2,000 oxen AKA 70 v 19 (Tigl. I), and passim in tribute and booty lists in NA royal inscrs.; [GUD(?).UDU]. Ī.A GUD.MEŠ UDU.MEŠ *ana niqē bēlēja u naptan šarrūtiya ina māt Aššur ritu tābtu ušašbit* I put the herds of cattle and sheep in good pastures within Assyria for the sacrifices to my lords (i.e., the gods) and for my own royal table Borger Esarh. 106 iii 35; *kibis* GUD.MEŠ *u šēni ... uzammā ugarēšu* I caused his commons to be without tracks of cattle and sheep and goats Streck Asb. 56 vi 101; *ina ukulti* GUD.MEŠ *šēni u amēlūti innadruma ēzizu [...]* having fed on cattle, sheep and goats, and humans, (the lions) became fierce, and went on a rampage Streck

alpu 3

Asb. 212 r. 5; *kīma dābdē* ^d*Irta tabkat šalamtu* LÚ+BAD.MEŠ GUD.MEŠ *u š[ēni ...]* corpses of men, oxen, sheep and goats were heaped up as (after) the ravage caused by a plague *ibid.* 214 r. 9; *sugullāt sīsē* GUD.MEŠ ANŠE.MEŠ AKA 89 vi 105 (Tigl. I), cf. *sugullāt* GUD.MEŠ *gammalē imērē šēni* Winckler Sar. pl. 26 No. 55:6; GUD.MEŠ x.MEŠ *u iššūrāte akalšu šikarēšu iddinūnim* they have given cattle, . . .-s, and birds (as) food (and also) beer for him EA 161:21, cf. bread, beer, GUD.MEŠ x.MEŠ (honey and oil) EA 55:11; *anumma* GUD.MEŠ UDU.MEŠ *šušširāte kīma qabika* now I have prepared oxen and sheep in accordance with your command EA 193:20; *anumma nadnāti* 5 ME GUD.MEŠ *u* 20 DUMU.SAL.MEŠ now, I have given 500 oxen and twenty girls EA 301:19; LÚ.MEŠ GN *na-ak-šu-me* GUD.MEŠ-ia *u duppuruni* the people of Ta'anakh have slaughtered my cattle and driven me away EA 248:16; *aššum kaspi unūte siparri* GUD.MEŠ UDU.Ī.A *gabba mimma ana muhhi* PN *la iraggum* he (the king) shall have no claim against PN in regard to the silver, the furnishings of bronze, the cattle, the sheep, or anything (referring to 80 ĀB.GUD.Ī.A 16 GUD.MEŠ *ša ni-ri* 250 UDU.Ī.A lines 11f.) MRS 9 167 RS 17.129:21, cf. GUD.Ī.A URUDU.MEŠ UDU.Ī.A *ibid.* 209 RS 17.355:11; GUD.MEŠ UDU.MEŠ *u sīsē ultēbilšunūti* he sent them (the impoverished Mitanni people) cattle, sheep, and horses KBo 1 1:53; 682 GUD.MEŠ IGL.LÁ.MEŠ 1227 ŪŠ.MEŠ *naphar* 1909 GUD.MEŠ 682 oxen checked, 1,227 oxen dead, total 1,909 oxen ADD 1134:4; *ina muhhi* GUD.MEŠ *piqittu ša ina paniya* concerning the oxen which are in my charge ABL 1018:4 (NA); GUD.MEŠ *ša EDIN ki ābuku* when I brought the range cattle BIN 1 91:16; 41 GUD.MEŠ *adi ummannāta u būrāta* 41 head of cattle, including trained ones and cows TCL 12 43:18 (NB); x barley *ana kissati ša* GUD.ME u UDU.NITÁ.ME for fodder for the oxen and sheep YOS 7 13:18; 6 SĪLA *tibni kissati ša* GUD.MEŠ *u* UDU.NITÁ TCL 12 80:7 (all NB).

3. beef: UZU.GUD *šēr MĀŠ šēr šahī ul ikkal* he must not eat beef, goat meat, (or) pork KAR 177 r. iii 22 (SB hemer.), cf. *šumma ...* UZU.GUD *šēr iššūri ikul* CT 39 36:102 (SB Alu);

alpu

UZU.GUD *šēr immeri u iššūrāti tarakkas* you prepare beef, mutton, and fowl RAcc. 68:25; UZU.GUD *u šēr iššūri ana DN ul iqarrib* beef and fowl should not be offered to Ereškigal RAcc. 65:42; *šumma . . . UZU.GUD šēr šaḥi . . . la uštamaḥḥar* if (the sick man) cannot bear to face beef, pork, (or beer) Küchler Beitr. pl. 14 i 2 (SB med.); 1 TI GUD 1 SAG GUD one rib of beef, one oxhead MDP 14 99 No. 53 r. 1f. (Oakk.); 1 *qaqqad* GUD *qaqqad immeri šim isqišu ša pani Išḥara* one oxhead, one sheep's head, the revenue of his prebend from DN Peiser Verträge 96 + 123:8 (NB); *naphar 10-ta kišād* UDU.NITÁ(!) *u 17-ta kišād* GUD *ša kal šatti* total: ten sheep's necks and 17 oxnecks for the whole year Pinches Peek 7:5 (NB); UZU *ḥu-ru-ub.MEŠ ša* GUD oxtails BRM 2 22:6 and 20; *ištēn nuḥsu ša pušadē ša* GUD one basket of *pušadē*-meat of an ox TCL 9 117:19 (NB let.); 100 GUD.MEŠ *ma-ad-lu-te* one hundred salt beeves Iraq 14 35:131 (Asn.); for other cuts of beef see *asqubūtu*, *bugurru*, *ḥarmil*, *ḥilidamu*, *ḥimšu* A, *imittu* C, *irru*, *irtu*, *kalītu*, *karšu*, *kursinnu*, *libbu*, *maššaktu*, *nasraptu*, *pī karši*, *qerbu*, *rapaštu*, *riqqitu*, *sūnu*, *šēlu*, *ṭulīmu*, *uznu*. For other useful products see *mašku* hide, *šerānu* tendons, *lipū* tallow (suet), and *martu* gall, also *damu* mng. 1b–2'.

While GUD.ḤI.A includes bulls and cows (see mng. 2b), and is used in parallelism with *immerātum* or *immeru*, the logograms GUD.ÁB.ḤI.A and ÁB.GUD.ḤI.A are to be read *liātum* or *sugullātum* in OB. For GUD.ITI.ÁB (VAS 6 274:13 and 15), see *arḥu* B; for *alpu* in compounds, see *īnu* mng. 1c, *išku* mng. 2; for *mušākil alpi*, see *mušākīlu*, for *rēd(i) alpi*, see *rēdū*, for *pūt alpi*, see *pūtu*, for *rē'i alpi*, see *rē'ū*. The ref. GAL *al(?)-pá-tim* Chantre 2:22 does not suffice to posit a fem. **alpatum*, see Landsberger, MSL 8/1 p. 61.

Salonen Hippologica 78ff.; ad mng. 1b–1': Dossin, RA 30 97ff.; ad mng. 1d–3': Landsberger, MSL 8/1 61ff.

alpu in **bīt alpi** s.; cattle shed; OA, Bogh., NB; wr. syll. and É.GUD; cf. *alpu*.

a) in gen.: *nūšīma ištīšunu ana bīt wabrī ula ušširuni aḥama é al-pī abīd* we went out, but they did not let me in the caravansary

alpu

with them, so I spent the night alone in the cattle shed KT Hahn 3:15 (OA let.); *inanna GN ša GN₂ GUD.ḤI.A u É.GUD.ḤI.A-šu-nu uwad-dūnim* now they assigned cattle and cattle sheds to Kizzuwatna of Hatti KBo 1 5 i 31, also ibid. 18; *ištēt* GUD *sa-ḥir-tum ša ina É.GUD maldata* one heifer, born in the cattle shed RT 19 111:2 (NB); 61 *immerē* 17 MÁŠ.GAL *ana ḥitpu ina* É.GUD.MEŠ *u UDU.NITÁ.ME* 61 rams, 17 full-grown he-goats for the *ḥitpu*-sacrifice in the cattle sheds and sheep (folds) YOS 7 8:19; PN . . . *ana ḥabāšu ša tibnu ana* É.GUD.ME *ša šarri ana* PN₂ *nadin* PN was given to PN₂ for chopping straw for the royal cattle sheds YOS 7 77:4, cf. (leather straps?) *ana naḥba-šānu ana* É.GUD.MEŠ *nadnu* AnOr 8 35:3; 70 GUR *uḫtatu* PN *ana* É.GUD.ME *liddin* let PN give seventy gur of barley for the cattle sheds YOS 3 41:30, cf. 20 GUR 30 GUR *kap-du(!) ana* É.GUD.ME *inna'* YOS 3 113:14; x barley *ana* É.GUD *u* É.UDU.NITÁ *ittadin* YOS 3 98:17, also (parallel: *bīt immeri*) Dar. 277:19, VAS 6 88:18 (all NB).

b) personnel: PN PN₂ *ana atātu ina bāb* É.GUD.MEŠ *ipqid* PN (an official of Eanna) appointed PN₂ as watchman in the gate of the cattle sheds TCL 12 80:4, cf. PN *atū ša* É.GUD.ME BIN 1 174:33; *ana muḥḥi* PN *ušuzzu ina urāši ša* É.GUD.MEŠ TCL 13 173:8; LÚ ÌR É.GUD GCCI 2 279:6; *kurummatu . . . ina pan šābē ša* É.GUD *u* É.UDU.NITÁ rations (for MN) for the workmen of the cattle shed and the sheepfold YOS 7 16:4, cf. *šābē ša* É.GUD.MEŠ *ša šarri* workmen of the royal cattle sheds BIN 1 7:10, *šābē ša* É.GUD.ME *ša Eanna u ša* É.GUD.ME *ša šarri* YOS 3 17:46f. and 19:35; *šābē ša* É.GUD PN workmen of the cattle shed under PN UCP 9 98 No. 35:12 (all NB), cf. 10 ITI.MEŠ 13 UD.MEŠ PN *u* É.GUD 9 ITI.MEŠ 27 UD.MEŠ PN₂ *u* É.UDU.NITÁ (note that PN is called *ša bīt alpi* in Dar. 162:8) Dar. 293:6; see also *alpu* in *ša bīt alpi*.

For é.gu₄ in Sum. texts, cf. SAKI 120 Gudea Cyl. A xxviii 3, also TCL 8 pl. 53 fragm. 2 iii 3, cited Falkenstein Grammatik 1 p. 26 § 6.

alpu in **ša bīt alpi** s.; official in charge of the cattle shed; NB; wr. *ša* É.GUD; cf. *alpu*.

alru

x barley *ina qāt* PN *šá É.GUD* at the disposal of PN, (the official in charge) of the cattle shed Moldenke 48:17, cf. Dar. 162:8; 45 *SILA suluppū ina kurummatišu* PN *šá É.GUD* 45 silas of dates from the ration of PN, (the official in charge) of the cattle shed Dar. 10:22, and cf. ZA 4 142:13, Nbn. 702:2.

alru adj.; strong, heroic; syn. list.*

da-ap-nu, da-at-nu, al-ru = *gar-ra-[du]* CT 18 7 ii 37 (= Explicit Malku I 102ff.).

Text composed from two exemplars, Meissner Supp. pl. 19 Sm. 1051:12 which has *al-[x]*, and *ibid.* Sm.2052 ii 37 which has *[x]-x-ru* (coll. from photo).

alsudilû s.; (a primitive tool for breaking up the soil); lex.*; Sum. lw.

giš.al.zú.dili = *ra'-i-zu, šu-u* (between *giš.al.zú* = *ra'izu* pitchfork and tools named *giš.al* having two, three, and four teeth) Hh. VIIA 157f.

Lit. "hoe with a single tooth (or blade)."

altalû (or *gišaltalû*) s.; (a synonym for forest); syn. list*²; Sum. lw.

GIŠ ú-šal-lu-ú, GIŠ al-ta-lu-ú, ki-di-ne-tum = *qi-iš-tum* CT 18 4 r. i 14ff.

Possibly going back to Sum. **giš.al.tál.a*, "spreading trees (or woods)."

altammu (tavern) see *aštammu*.

altapipu (**aštapipu*) s.; (a box or chest); EA*²; Hurrian lw.

1 *GIŠ al-ta-pi-pu la katmu ušû šalmu hurāšu kaspu iḫzū* 2 *GÍN hurāšu* 40 *GÍN kaspu ša ina libbišu nadû* one *a.*, not covered, (of) ebony, (decorated with one) figurine (or relief), trimmed with gold and silver, two shekels of gold, forty shekels of silver (is the amount) that has been used on it EA 22 iii 22; [*x al*]-*i[a-p]i-pu ša* [...] *šalamšunu* KA.[GUL . . .] EA 25 iv 28, cf. *ibid.* 29 and 30, also, wr. *x [a]l-[ta]p-pi-[pu]* *ibid.* iv 18.

In the cited two lists of gifts of Tušratta, the *altapipu* is listed in EA 22 between various vessels, bread servers (lit. shovels), a poker, and garments and in EA 25 iv 14-31 in a sequence of probably several sets of *altapipu*'s, except for iv 27 which seems to list a silver box. The forty shekels of silver

altaru

trimming (EA 22) indicate that the *altapipu* was of considerable size; its material is precious wood (ebony, boxwood, *elammakku*); it has a bottom (*išdu*, in EA 25 iv 29) and sides (*amartu* in EA 25 iv 18, also *ibid.* 21), which point to a chest used for feminine finery, apparel, or the like.

Possibly a loan from Hurrian *aštawi*- "of women."

altapūtu see *iltepītu*.

altaru s.; assigned work; OAk., OB; Sum. lw.

ta-ar TAR = *šá AL.TAR al-ta-ru* A III/5:152.

a) in Ur III: *á ḫun.gá al.tar.ra gub.ba* wages of a hired man doing *a.*-work Reisner Telloh 23:3, cf. *al.tar.ra gub.ba* (referring to 35 *ḫé.da b₅*, 35 special type of hired men, for stacking straw, making bricks and . . .) ITT 3 6231 r. 1.

b) in OB: twenty gur of barley *Á LÚ. ḫun.gá ša al-ta-ra-am ša dūr teḫūtīm ipušu* wages for the hired men who did the apportioned (building) work on the fortress of . . . (parallel: *ša libittam ilbinu* who made the bricks line 25) YOS 5 181:26; *LÚ.ḫun.gá.meš ša kaspim níg PN ana al-ta-ri* hired men receiving silver, the responsibility of PN, for *a.*-work Genouillac Kich 2 D 36:3, cf. 8 *LÚ. ḫun.gá.meš ša kaspim ana al-ta-ri-im* *ibid.* C 44:3, cf. also, wr. *ana al-tar-ri* *ibid.* 104:2; *UD.4.KAM PN al-ta-ra-am ipuš* Jacobsen Copenhagen 66.

Loan from Sumerian *al.tar* "apportioned (work of a hired man)," cf. *ka₅.a.a* (var. *lú.lul.la*) *é.a.ni nu.mu.un.da.and[ù]* *é.ku.li.na*(var. *.mu*).*šè al.tar.re ba.du* the fox (variant: cheater) could not build his house, so he went to the house of his friend as a hireling Gordon Sumerian Proverbs 2.62, also *u₄ al.tar.ra.ba Kešⁱki mu.un.dù ašul.pa.è.a nam.al.tar mu.dù.me.en* when she (Nintu) built Keši, apportioning the work, you, Šulpaea, worked as a hireling TCL 16 72:47f., and dupls., cited Falkenstein, ZA 55 21.

The word *altaru* refers to the work and not to the workman, and thus *altaru* is not

alti

identical with the LÚ.AL.KUD.(DA) who does field work, e.g. barley *ana* LÚ.AL.KUD.DA *innadnu* YOS 8 109:3 and case 3, LÚ.AL.KUD.DA A.ŠA PN TCL 10 115:x+23, LÚ.AL.KUD ibid. 102:3, ERÍN LÚ.AL.KUD OECT 8 15:16.

alti (wife) see *aššatu*.

alṭu (difficult) see *aštu*.

a'lu (or *i'lu*) s.; confederation, amphictyony; NA*; wr. syll. and GIŠ.DA.

ina GN *šadū maršu* LÚ *a'-lu ša* ^m*Abijate* ^m*mār* ^m*Te'ri* KUR *Qidraja akšud* in GN, that difficult mountain region, I attacked the confederation of PN, son of PN₉, of the Qedr-tribe Streck Asb. 74 ix 16, and ibid. 198 iii 18; LÚ *a'-lu ša* ^d*Atarsamāin* u LÚ *Qedraja ša* RN ... *šar* KUR *Aribi alme* I surrounded the confederation of the god DN and the Qedr tribesmen under Uāte, the king of Arabia Streck Asb. 72 viii 124, and ibid. 198 iii 1; *abikti* LÚ *Isamme* LÚ.GIŠ.DA *ša* ^d*Atarsamāin* u KUR (var. LÚ) *Nabataja aškun* I defeated the Isamme-tribe, a confederation of the god DN, and the Nabateans Streck Asb. 72 viii 112, also (omitting *ša*) ibid. 204 vi 34.

The context demands in all instances a word denoting a confederation, probably even an amphictyony under divine leadership (^dAtar-samāin), so that the reading *i'lu* "league" from Akkadian *e'ēlu* is possible. If the reading *a'lu* is to be accepted, it has to be connected with the Syr. *īahlā*, "gens," (Brockelman Lex. Syr.² 299b) rather than with Arabic *ahl* which denotes people and not a tribe. Moreover, the cited refs. all deal with Arab tribes who, at that time, spoke Aramaic. The writing GIŠ.DA (= *le'u*) represents a scribal pun.

alu A (*elu*) s.; 1. (a fine breed of sheep), 2. (a representation of such a sheep); MA, Akk. lw. in Sum. (in Oakk., Mari, Qatna, Bogh., EA); *elu* AKA 90 vii 13, pl. *alū*; wr. syll. and (UDU).A.LU(M).

udu.A.LUM, udu.A.LUM.niga, udu.A.LUM.niga.sig₅, udu.A.LUM.gukkal MSL 8/1 p. 83:8-11 (Forerunner to Hh. XIII from Nippur), all replaced by SUG^{as-lum}LUM in Hh. XIII 12-15.

alu A

1. (a fine breed of sheep) — **a**) in Ur III, wr. (UDU).A.LU and (UDU).A.LUM: for U₈.A.LUM, see Schneider Or. 22 p. 10f., for UDU.A.LUM, ibid. p. 24, for SILA₄.A.LUM, ibid. p. 36, and see Çiğ-Kizilyay-Salonen Puzriš-Dagan-Texte index p. 305; note UDU.A.LU.ḪUR.SAG ŠE barley-fed mountain *a*-sheep RA 10 208 BM 103435:12, RA 9 pl. 3 SA 92:2, cf. ibid. line 7, Eames Coll. E 15, and passim; UDU.A.LU.ḪUR.SAG.GÁ Çiğ-Kizilyay-Salonen Puzriš-Dagan-Texte 345:16ff.

b) in Sum. lit.: udu.a.lum ZA 42 26:23 (Curse on Agade); udu.bar.saludu.a.lum.ŠE Contest between Winter and Summer 73 (courtesy M. Civil); udu.a.lum TCL 15 No. 9 vi 24, and dupl. SEM 112 ii 9 (Išme-Dagan).

c) in Mari: 67 A.LUM (heading the enumeration of UDU.NITÁ.ZÍZ, UDU.NITÁ.MU.1, and ewes) ARM 7 224:1, cf. (in similar context) wr. UDU.A.LUM ARM 9 37:1 and 242:7, also 1 UDU.A.LUM ... 1 UDU.NITÁ ... 1 UDU.A.LUM (added up as 3 UDU.ḪI.A) ARM 7 226:53-56, cf. also ARM 7 130:9.

d) in Bogh. (as Sumerogram): for UDU.A.LUM, see Güterbock, JCS 15 73.

e) in MA royal: *puḫādī e-lu*.MEŠ *nabnit libbišunu* lambs of *a*-sheep native to their (region) AKA 90 vii 13 (Figl. I).

2. (a representation of such a sheep) — **a**) in Mari (wr. A.LU): 1 GAL A.LU ZABAR one *a*-shaped bronze cup (its top mounted in gold, dedicated to Adad) ARM 7 219:6.

b) in Qatna (wr. A.LUM): a necklace, on it 1 SAG A.LUM ZA.GÌN 1 AŠ+ME ZA.GÌN one *a*-sheep head of lapis lazuli, one sun disk of lapis lazuli RA 43 176:25, cf. 1 A.LUM KÙ.GI ibid. 150:120, 1 A.LUM ZA.GÌN.SIG₅ ibid. 168:319.

c) in EA: 1 *bībru kaspim* UDU.<A>.LUM 1 rhyton of silver (in the shape of) an *a*-sheep (or read LU.LIM₄ of a stag) EA 41:40 (let. of Šuppiluliuma), see discussion.

d) in MA: 2 *a-lu*.MEŠ (follows a description of the representation mentioning, apart from mane, hooves, and horns, also wings) AfO 18 302 i 17, cf. *ellān a-li* above the (two) *a*-sheep (on the branches of a tree are two stags) ibid. 30.

alu A

It has been assumed here that the designation of a breed of sheep as (UDU) A.LUM and (UDU) A.LU in Sumerian texts or as Sumerogram in second millennium peripheral texts is derived from an Akkadian word **alu* (see also Gelb, MAD 3 37), and that in the MA refs., due solely to a scribal misunderstanding, *alu* (once *elu*) was treated as an Akkadian word. The **alu*-sheep which still appears in the Forerunner from Nippur (see lex. section), seems not to be mentioned in texts from the Old Babylonian and later periods coming from Babylonia. There, the designation **alu* apparently was replaced by *aslu*, q.v. Note in this connection the late Sum. e.l.u rendered in Akk. by *as-lu* in 4R 20 No. 1:26f. The circumstances of the transfer (*alu* > *aslu*) remain obscure, though it is worth noting that *aslum* "cubit," wr. GIŠ.SUG.LUM, has a pronunciation a-a for SUG (Ea I 62ff., and A I/2:213) so that a reading **alum*, beside *aslum*, has to be posited for it. See also Landsberger, AfO 10 152 n. 56. The *alu*-sheep could well have been the maned sheep (see Hilzheimer, SAOC 20 p. 32f.) with its characteristic horns. In the texts from Mari and Bogh., as against Ur III tablets, the designation refers exclusively to the few choice males of a flock used for breeding purposes.

In the Ea ref. cited mng. 2c, the emendation of LU.LUM to UDU.⟨A⟩.LUM (von Soden, ZA 45 71 n. 5) is not quite convincing since it is possible to read the signs as LU.LIM₄ "stag" which is attested in Bogh. (MVAG 46/2 14 ii 6), see also Güterbock, JCS 15 77. It is necessary to differentiate in the treasure inventory from Qatna between A.LUM denoting an important representation appearing always as a main piece or beside a main piece of a necklace, and a bead called *alu*, of which there are always many in a set, see *alu* B. Note also, with unkn. reading, A.LU *hurāši* VAB 4 294 iii 25, see Landsberger, Halil Edhem Mem. Vol. 128:25'; also the tree GIŠ A.LU in NB, mentioned with early-bearing (date palms) and Telmun date palms YOS 3 200:5 (NB let.), cf. GIŠ A.LU (in broken context) ibid. 15, GIŠ A.LU. MEŠ *ša* ^a*Bēlti* *ša* *Uruk* ibid. 33.

alū A

For JNES 4, 158, 33, see now MSL 8/1 p. 9 note to line 33.

Güterbock, JCS 15 p. 73 and 76f.

alu B s.; (a small ornament); Qatna*; wr. A.LUM.

A necklace, on it one falcon, one sun disk ŠÀ 3 A.LUM *hurāši* *ša* *tu-tu-ri* on it three a.-ornaments of gold with . . . (four golden seals and other small ornaments) RA 43 140:37, cf. (in similar contexts) ŠÀ *ša* 15 A.LUM [. . .] ibid. 146:84, ŠÀ 6 A.LUM *hurāši* *š[a tu-tu-ri]* ibid. 87, ŠÀ 12 A.LUM *hurāšu* *ša* *tu-tu-ri* ibid. 148:107, also ŠÀ 27 A.LUM *hurāši* *ša* *tu-ut-tu-ri* ibid. 180:11.

Like *alu* A, the ornament called *alu* B is written as a Sumerogram, presupposing an Akkadian loan word in Sumerian. The two words have been separated here since one refers to an important part of these necklaces, see *alu* A mng. 2b, which always appears alone, while the other refers to ornaments appearing in quantity.

alū A s.; (an individualized demonic power, a ghost); Bogh., SB, NA; wr. syll. and A.LĀ (rarely U_x(GIŠGAL).LU).

[sag].bi u_x(GIŠGAL).lu alam.bi urú.àm: *qaq-gassu a-lu-ú lānšu abūbumma* (see *abūbu* mng. 3a) CT 17 25:9f.; ur.sag ní u_x.lu.gin_x(GIM) kur.ra dul.la : *qarrādu* *ša* *puluhtašu* *kīma* *a-le-e ma-a-ti* [katm]at warrior whose terror covers the (entire) land like the a.-ghost Lugale I 8, cf. ^aAlad *hul* u_x.lu me.lám.ma : *šēdu lemnu a-lu-u me-lam-mu* ASKT p. 82-83:4; ní.su.zi u_x.lu.gin_x mu.un.da.ri.eš me.lám [dul.a].meš : *puluhti šalum-mata* *kīma* *a-le-e ramū melammu katmu šunu* they are charged with terror-inspiring luminescence like the a.-ghost, covered with a terrible sheen CT 16 42:12f.; u_x.lu lú [an].dul : «a» *a-lu-ú* *ša* *amēla ikattam* CT 17 33:1.

a.lá.hul ka nu.tuk hé.me.en : MIN (= *lu a-lu-ú lemnu*) *ša* *pá la išú atta* be you the evil a.-ghost who has no mouth CT 16 27:8f., cf. a.lá.hul me.dim nu.tuk.a hé.me.en : MIN *ša* *bināti la išú atta* ibid. 10f., also a.lá.hul giš nu.tuk.a hé.me.en : MIN *ša* *la šemū atta* ibid. 12f., and [a].lá.hul igi.KA nu.tuk.a hé.me.en : MIN *ša* *zīmī la išú atta* ibid. 14f.; a.lá.hul é.sig₄.diri.ga.gin_x lú.ra in.gul.u₃.a hé.me.en : MIN (= *lu a-lu-ú lemnu*) *ša* *kīma igāri iquppuma eli amēli* [i-a]b-ba-tu *atta* (see *abātu* A lex. section) CT 16 27:4f.; a.lá.hul ge₆.ù.na.gin_x igi.du_h nu.tuk.a hé.me.en : MIN *ša* *kīma mūši nišla la išú atta* be you

alû A

the evil *a*-ghost who like the night cannot be seen (lit. has no sight) *ibid.* 28:42f.; a.lá.ḥul.lú.ge. bar.a.šè sil.a.gib_x(GILIM).ba : *a-lu-ú lem-nu ša ana mušamšī ina sūqa parku* the evil *a*-ghost who blocks the street for those who go about at night CT 16 25 i 42f., cf. a.lá.ḥul.gaba.bi.mu.un.na.te : *a-lu-ú lemnu ana irtišu itteḫi* CT 17 9:7f.; a.lá.ḥul.gál.nim.gír.gin_x mu.un.[gír.gír] : *a-lu-u lemnu ša kīma birqi ittanab[riqū]* the evil *a*-ghost who strikes everywhere like lightning CT 17 7:3f.; a.lá.ḥul.gál.e.túg.gin_x mu.un.dul.la : *a-lu-ú lemnu ša kīma šubāti ikattamu* evil *a*-ghost who envelops (his victim) like a garment CT 16 1:30f.; šu.mu.un.dù.á.sàg.gig.ga.u_x.lu.dugud.da.nam.lú.u_x.lu.ke_x(KID) : *kamāt asakku maršu a-le-e kab-ti ša amēlūti* she (Lamaštu) who fetters the dangerous *asakku*-demon, the important *a*-ghost who (attacks) mankind ASKT p. 94–95:64.

zi dÁ.nu.kuš.ù.muš(for múš).me.lám.ḥuš ul.ba.sù.sù : *nīš dMIN ša zīm melamme ezzu a-la-a ul-lu-ḥu* (be conjured) by the life of DN whose looks are fierce with awe-inspiring radiance, equipped with (the powers of the) *a*-ghost LKA 77 v 49, see Ebeling, ArOr 21 376.

a) in gen. : *a-lu-ú zumrī itediq šu-ba-ti-*<i>iš** the *a*-ghost has put on my body as if it were a garment Lambert BWL 42:71 (Ludlul II); [lu] *ša kīma a-le-e tattanakama* you (the demons) who cover over and over like an *a*-ghost AfO 17 314:5; *x x ti šarri danni kīma a-le-e zumuršu iksi* the . . . of the mighty king paralyzed his body like the *a*-ghost (does) Tn.-Epic “iv” 24, cf. *ḥurbāšu tāḥazija ki-ma* (var. GIM) *le-e zumuršun išḥup* the fear inspired by my army overwhelmed them like the *a*-ghost OIP 2 47 vi 26, and dupl. AfO 20 94:96 (Senn.); in difficult context: and as to him *mimma ša la banā arkāniš a-lu-ú ki illi[k . . .]* ABL 1216 r. 6.

b) in enumerations of demonic beings: *lu utukku lemnu lu* A.LÁ.ḤUL *lu eḫemmu lemnu* AAA 22 p. 42 i 1 and pl. 11 (= BBR No. 45), parallel AfO 14 144:81, also Šurpu IV 46, Maqlu V 65, also (in bil. texts) CT 17 34:15f., CT 16 33:188 and dupl. CT 17 8:15, CT 16 1:30f. and CT 17 7:3f. (both cited in lex. section), and passim; note (in broken context) *a-lu-ú lem-nu* KUB 4 16:7 and r. 8; for an enumeration in a Sum. text, cf. udug.ḥul.a.lá.ḥul . . . gidim.ḥul.gal₅.lá.ḥul . . . dingir.ḥul.maškim.ḥul Falkenstein Haupttypen p. 91:41ff.

alû A

c) as causing a specific disease: *maršu šú a-lu-ú imaḥḥassu* the *a*-ghost will strike that man Boissier DA 250 iv 21 (SB ext.); *šumma amēlu ina majālišu* U_x(GIŠGAL).LU *is-ḥup-[šú]* if the *a*-ghost falls upon a man while he is in bed CT 39 42 K.2238+ ii 9 (SB Alu); DIŠ U_x.LU KUR.RA ŠÚ-ŠÚ if a mountain *a*-ghost falls upon him *ibid.* 11, with comm.: U_x.LU KUR.RA = *a-le-e šá-di-i, a-lu-ú dan-nu* mountain *a*-ghost (means) powerful *a*-ghost CT 41 33 r. 6 (Alu Comm.); *šumma amēlu* A.LÁ.ḤUL DIB-su if the evil *a*-ghost seizes a man KAR 186:47, cf. A.LÁ.ḤUL ŠÚ-ŠÚ KAR 26:3, also A.LÁ.ḤUL ŠÚ.ŠÚ-ŠÚ AMT 96:3:4; ŠU A.LÁ.ḤUL hand of the evil *a*-ghost Labat TDP 190:20, 22 and 23; A.LÁ *dīḥu «u» tāniḥu la'bu un*(text *ta-ni-šú*) *mi-na-ti-ia* — *a*-ghost, headache, exhaustion, (and) *la'bu*-disease have weakened my limbs BMS 12:51, restored from K.5366; 6 A.LÁ MIN (= *lem-nu*) six (stone beads) for the evil *a*-ghost KAR 205 r. 11; as to the ritual to the conjuration *ana a-lu-u lem-nu u* AN.TA.ŠUB.BA *nasāḫi eppušu* they perform it to drive out the evil *a*-ghost and antašubba-disease ABL 24:9 (NA), cf. a.lá.ḥul.zi.ga.zu.šè.gaba.zu.zi.zi.dè : *a-lu-ú lemnu ana nasāḫika iratka ne'i* turn back, evil *a*-ghost, to be exorcized (go back, desert dweller, to your desert) CT 16 28:54f.

The word *alû* has a complex history which is revealed to a certain extent by the two spellings of its equivalent in Sumerian texts as well as in Akkadian where two logograms are attested: U_x(GIŠGAL).LU which represents the older form and A.LÁ which begins to appear in the late OB period. The term u_x.lu seems to have denoted a supernatural awe-inspiring phenomenon and is also used to describe winds abnormal in intensity (IM.u_x.lu, see *mehû*). On the other hand, a.lá, often qualified as ḥul, “evil,” refers in the later texts to a personal psychic experience often described as a formless and featureless demonic power which engulfs the entire individual; note the use of the verbs *katāmu* (DUL) and *saḥāpu* (ŠÚ). In a further fading of the original meaning, *alû* is often mentioned in more or less stereotyped sequences in the traditional groupings of

alû B

demons (in groups of four or seven) among spirits of the dead, personified diseases, etc.

The ref. OIP 2 47 vi 26 (see usage a) is to be considered due to a *sandhi* writing (*kīmalē* for *kīma alē*) rather than an Assyrian variant **lū*.

The refs. AfO 12 143:14, 4R 14 No. 2:24f., MAOG 2/3 21:9 are listed sub *alû* C because they deal with noises produced by the *alû*.

Ebeling, RLA 2 109; Falkenstein, ZA 55 34f.

alû B (*elû*) s.; bull (as a mythological being); Bogh., SB, Akkadogr. in Hitt.; wr. syll. and GU₄.AN.NA.

gu₄.an.na = *e-lu-ú* Hh. XIII 309, cf. gu₄.alim.bu, gu₄.an.na, gu₄.dumu.^dUtu MSL 8/1 87:198ff. (Forerunner to Hh. from Nippur), gu₄.an.na ibid. p. 97 ii 14 (from Tell Billa), and gu₄.an.na ibid. p. 100 i 23 (from Ras-Shamra).

a) in Akk. lit.: *a-bi a-la-a bi-nam-ma* my father, please give me the bull KAR 115+ iii 29 (Gilg. VI), see Frankena in Garelli Gilg. p. 121, cf. *abī* GU₄.AN.NA (var. *a-la-a*) *bi-nam-ma* Gilg. VI 94; [*šu*]m-ma *a-la-a ter[riz-šinni]* KAR 115+ iii 39; *ina nipšešu ša a-li-e šuttatu ippetēma* at the snorting of the bull a hole opened (in the ground) ibid. iv 11'; *išḫitamma* ^d*Enkidu* GU₄.AN.NA *išša[bat] ina qarni[šu]* GU₄.AN.NA *ana panīšu issuka ru-pu[ssu] ina kubur zibbatīšu [il]pussu [...]* Enkidu leaped and seized the bull by his horns, the bull spewed his foam at him, and hit him with the thick part of his tail Gilg. VI 131f., cf. *išḫitamma* ^d*Enkidu a- [...]* [G]U₄.AN.NA *ina x [...]* KAR 115+ iv 20'; [*ser-r*]et *a-lim-ma* the nose rope of the bull Gilg. VI 118, cf. (from Bogh.) *ši-ri-it a-li-e* KUB 4 12 r.(!) 17, cf. [*ši*]-ri-it *a-li-e a-lu-u i-n[a ...]* ibid. 22; *išlu'* [*i*]mitti *a-li-e* he tore out the shoulder of the bull KAR 115+ v 5, cf. *išluḫ imitti* GU₄.AN.NA-ma Gilg. VI 161; *in[a] m[uḫḫi imit]ti ša a-li-e bi[kit]u iškunu* they set up a wailing over the shoulder of the bull KAR 115+ v 11', cf. *ina muḫḫi imitti* GU₄.AN.NA (var. *ša a-li-e*) *bikita iškun* Gilg. VI 167; *ištu a-la-a ināru* after they had killed the bull Gilg. VI 153; *allû Gilgameš ...* GU₄.AN.NA *iddūk* this Gilgameš has killed the bull ibid. 159; note in Hitt.: GUD.A-LU-Ú-un ZA 39 16 No. 8:6 and 13; *nišbatuma a-la-a* Gilg.

alû C

VIII ii 11, cf. *nišsabat a-la-a(!) [...]* STT 15 r. 9, see Gurney, JCS 8 93; [*a*]la-a *tanāra ša ištu šamē urdu* you have slain the bull who came down from heaven Thompson Gilg. pl. 42 BM 34193:7, cf. [*nišbatuma a-l*]a-a *nināru* Gilg. X v 9.

b) in Sum. lit.: gu₄.gal šu.bar.ri release the great bull VAS 10 196 ii 10, referred to as gu₄.an.na ibid. 14, and passim, see Witzel, OLZ 1931 403; sag.ki.gid.da ^dEn.lil.lá. ke_x(KID) Kiš^{ki} gu₄.an.na.gin_x(GIM) i.im.ug₅.ga.a.ta é.ki Unu^{ki} gu₄.maḫ.gin_x saḫar.ra mi.ni.ib.gaz.a.ta when the mere frown of Enlil had annihilated Kiš as the bull of heaven (did) when it stamped the temples of Uruk into the ground like a full-grown bull ZA 42 25:2, cf. Mar.ḫa.š^{ki} li.um.ma (var. GU₄.AN.NA.ma) gur.ru.dè ibid. 26:20, var. from Arkeologya Dergisi 8 pl. 2 Ni. 4155:19, also giš.ūr.zu GU₄.AN.NA your (the temple's) roof beam (is a) bull of heaven OECT I pl. 1 i 28.

While Hh. XIII equates gu₄.an.na with *alû* (with an erroneous variant, *elû*), the Akk. loan word li.um.ma ZA 42 26:20, as well as the equation mul.gu₄.an.na = *si(!) li-e* (for *is lé*) AfO 19 112 VAT 9430 r. i 20, suggest a more than accidental relationship between *alû* and *lū*. Since there is no reason to assume that the *alû*-bull was created by Anu upon the request of Ištar, *bi-nam-ma* in Gilg. VI 94 has been interpreted as *bī innam* "please, give me" (instead of "create for me"), assuming a colloquialism in the speech of Ištar which is in keeping with the use of *allû* by the goddess (Gilg. VI 159, see *allû* adj.) and with that of *aba*, q.v., by her father Anu (ibid. 89).

alû C s.; (a wooden drum); SB, NB; Sum. lw.; wr. syll. and GIŠ.Á.LÁ.

giš.á.lá (var. giš.a.la), giš.al.gar, giš.balag.gal, giš.balag.tur, giš.tùn.gal, giš.BALAG×ÜZ.gal = *a-lu-ú* Hh. VII B 62ff., cf. giš.á.lá MSL 6 157:217 (Forerunner to Hh.); [a-lu] GIŠ.BALAG.TUR = šu-u (= *alû*) Diri III 50; kuš.á.lá = *mašak a-li-[e]* Hh. XI 268, cf. [kuš.á].lá MSL 7 221:126a, kuš.á.lá ibid. p. 222:137 (Forerunner to Hh.); giš.gúr.á.lá = MIN (= *kippatum*) *a-li-e* Hh. VI 105; éš.á.lá = *ši-rit [a-li-e]* string of the a.-drum Nabnitu XXXII ii 16 (courtesy O. Gurney).

alú C

urudu.šēm á.lá [... mu].ra.an.du₁₂[du₁₂ (e).ne] : ḥ[a]ḥallatu a-lu-ú tim-bu-ut]-tu izzam-mu[ruka] songs are sung for you with copper kettle drums, a.-drums (and) timbuttu-harps KAR 119 r. 2f., see Lambert BWL 120, cf. ensi.ra.«a» urudu. si.im á.lá mu.un.du₁₂.àm SAKI 108 xviii 19, cf. also ibid. 120 xxviii 18 (Gudea); in broken context: [še]n.šen.na šen.ḥur.sag.gá a.lá.e : unammaru a-l[a]-ú u[lí]-lí-si 4R 20 No. 1:38f., also [...]li mu.ni.ib.túm kuš.á.lá [...] : [...]ti mi-nam ireddi'am a-li-e [...] BA 10/I 121 No. 41:8f. and 11; á.lá.zà.mí.zu ḥ[é. . .] : ina a-le-e t[anittaki . . .] (let the chief singer) [sing] your praise with the a.-drum OECT 6 pl. 16 K.3228 r. 8f.; note nam erím igi.bi.šè gù.šè gal.la.gin_x(GIM) : māmīt ina mahrišu rigimša kīma a-li-e the voice of the "oath" (demon) before it (the river) is like that of the a.-drum (with literal transl. of the Sum. version, the equivalent gal.la is not explained) ASKT p. 78:24f. (= 4R 14 No. 2).

[ina . . . GIŠ.GÙ].DÉ GIŠ.ZÀ.MÍ GIŠ.Á.LÁ G[ÍŠ x x ina za]-ma-ru rišāti u takné . . . ušarraḥu (where the singers) extol (the gods) with songs of joy and praise to the accompaniment of the . . . , the harp, the a.-drum, [...] (grant to a nāru singer in the sanctuary of ^dDunga, see line 1) BBSt. No. 35 r. 2; note, with an irregular form of zamāru: ašar [it-t]a-az-z[a-ma-ru pit]-nu a-lu-ú (reading after Haupt Nimrodepos p. 5:29) where strings and drums are played Gilg. I v 9; māmīt a-li-e balaggi u timbutti oath (taken by) the a.-drum, the balaggu- and timbuttu-harps Šurpu III 90; tirik a-li-e rāmimī the beating of the a.-drum is my (the dog's) sound Lambert BWL 204 col. A 9; ^dAdad rigimšu kīma a-li-e iddi (if) Adad thunders like an a.-drum (parallel: kīma ḥalḥallati line 10, kīma lilissi line 16) ACh Adad 11:15; kīma a-li-e tašagguma elija you (the enemy) thunder against me like an a.-drum AfO 12 143:14; a-lu-ú (beside ḥalḥallatu) VAT 2199 i 9 (NB royal), cited in AHW. sub alú III.

The Sumerian literary texts clearly differentiate between kuš.á.lá the wooden leather-covered drum, the metal percussion instrument sim (also šēm, see ḥalḥallatu), and the stringed instruments balag and tigi (NAR.BALAG, see e.g., the Gudea refs. in lex. section, and the sequence šēm kuš.á.lá (beside the tigi-harp) SRT 1 iii 8, also ZA 50 68:53, VAS 10 200:16. In the lex. texts, however, á.lá also has the determinative giš.

alú

In the isolated Ur III ref. á.lá (after šēm.kù) ITT 2 833 r. 7, the word appears without a determinative.

The Sum. al.gar, which is not attested in Akkadian, except for the restored lex. ref. cited alú C in ša alé and in algarsurrú, q.v., seems to denote the drumstick. It always appears in the Sumerian literary texts with the determinative giš, see, e.g., SRT 1 ii 1 and vi 13 and the passages cited sub algarsurrú.

Henrike Hartmann, Die Musik der Sumerischen Kultur p. 37ff., p. 79ff.

alú C in ša alé s.; player of the alú-drum; lex.*; cf. alú C.

lú.kuš.á.lá = ša a-li-[e], lú.al.gar.ra = mu-ki-íl [al-ga-ri] OB Lu A 247f.

alú D (elú, alallú) s.; (a device for hoisting water); SB; Sum. lw.

gi.ba.an.du₈.du₈ = madlú, šu-u (= bandudú), gi.á.lá = a-lu-ú Hh. IX 226ff.

giš.^{gi-di}BU = a-la-lu-u, giš.gi.^{gi-di}BU = ar-g[u-g]u, giš.a.la.[la] = a-la-lu-u, giš.a.la.la.laḥ = MIN er-ru Hh. VI 91ff.; gi-di-im GIŠ.BU = a-la-lu-ú Diri II 337, cf. GIŠ.BU = a-la-l[u] Proto-Diri 170i.

giš.ba.an.du₈.du₈ lál.e (var. á.lal.e) giš.gam.ma šu.u.me.ti : MIN-e (= bandudé) GIŠ kip-pa-ti li-qí-ma (var. MIN-e a-lal(!)-le-e iš-ši kip-pa-tum li-qí-e-[ma]) take a purification vessel, (var. adds: an a.), a tool with a bail (take water from the mouths of both rivers, sprinkle the afflicted man) CT 17 26:64.

For á.lá, "hoisting device," see Hh. VI 155ff. and Ai. IV ii 33 in dilútu A lex. section.

alú E s.; (mng. uncert.); NB.*

DA É a-lu-ú ša bīt qātē elēnītu adjacent to the a.-house of the upper storehouse VAS 15 48:7, also ibid. 36:9, cf. É a-lu-ú ša bīt qātē elēnītu W 521 i 8 in Falkenstein Topographie p. 14.

alú F s.; (a part of the donkey harness); lex.*; Sum. lw.

[giš].[á].lá = šu (preceded by šerret imēri and kaju) Hh. VIIB 191, cf. giš.úr.á.lá = MIN (= su-x[x-x]) šá i-[me-ri] ibid. 151.

alú see alallú, elú B adj., elú D s., and elú v.

ālu

ālu s.; 1. city, 2. city as social organization, 3. village, manor, estate, 4. fort, military strong point; from Oakk. on; fem. (as a West-Semitic) URU *rabītu* EA 147:62, and *a-la-ni dannāti* (mistake, note *a-lum šú* iv 6) RA 7 155 iii 7; pl. *ālū* and *ālāni* (*ālānu* in OB omens YOS 10 11 i 26, 25:46, 45:72 and 74, CT 6 2 case 47, *ālānū* in Mari and Shemshara, also *a-la-ni-e* Balkan Letter 6:21 (OA), *a-la-nu-ú* YOS 10 47:91); wr. syll. and URU, URU.KI; cf. *ālīsam*, *ālu* in *bēl āli*, *ālu* in *bīt āli*, *ālu* in *rabi ālāni*, *ālu* in *ša libbi āli*, *ālu* in *ša muḫḫi āli*, **ālū*.

ú-rum [URU] = [a-lu] Ea VI iii C 1'; ú-ru URU = *a-lum* S^b II 259; uru = *a-lu*, uru.didli = *a-la-ni* Igituh I 333f.; uru.UL = *a-[lum]e-lu-um* OBG T XI v 16; [ti-ir] [TIR] = [U]RU-lum = (Hitt.) URU-aš S^a Voc. AG 5'.

a.gi₄.a = *na-qa-ru šá* URU Antagal A 45; uru.sag.rig₇, uru.šar.ra.ag.e = URU *šar-ra-ki* Nabnitu J 65f.; a-gar LAGABX.A.GAR = *ú-gar* KÁ URU.KI Ea I 77; maškim.uru = MIN (= *ra-bi-šu*) *a-lī* Hh. II 32; di.ku₅.uru = *da-a-a-nu a-lu* ibid. 22; ab.ba.uru = *ši-i-bi a-lu* ibid. 26, cf. ab.ba.uru = *ši-i-ib a-lī* Erimhuš VI 20; gir.nitá.uru = [...] Lu II ii 21.

urú.sag.gá.ba, urú.bàd.da, urú.sukud.da = URU *e-lu-u* Nabnitu L 154ff.; urú.nigin = *saḫ-ḫi-rat* URU circumambulation of the city Nabnitu X 218, cf. uru^{ki}.a.mi.ni.fb.nigin.e.[n]e = *a-la-am ú-sà-aḫ-ḫa-ru-šu* they lead him (the adopted son who repudiated his parents) around the city (and deprive him of his patrimony) Ai. VII iii 32.

maš.uru.gin_x(GIM) = *šib-tum ki-ma a-lu* interest as (customary) in the city Hh. I 65, also Ai. II i 34; KI.LAM uru.gál.la : KI.LAM *ina* URU *ibaššū* exchange rate as (current) in the city Ai. II iii 32'; KI.LAM šu.uru.gin_x : KI.LAM *kīma* ŠU URU exchange rate according to the (price) list of the city ibid. 33'; [KI.LAM].uru : [MIN (= *ma-ḫi-ru*) a]-lu Hh. II 145, [...] = MIN <*ina*> MIN *illaku* ibid. 146.

lú im.ma.bi kur.ra im.ra (late recension adds .aḫ) uru.bi bu.du.uk im.za (late recension bu.uk.ta.za) : [lāsīm]ušu *ina šadī idūkma al-šu ušab[bit]* he slew his runner in the mountain region, seized his city Lugale III 8; ur.sag na₄.giš.nu_x.gal.gār.ra.du.um.bi uru ba.ab.laḫ₄.laḫ₄ : *qarrādu* NA₄.MIN *qarrāssunu a-la-a-ni išallakšunūti* (several stones and) the heroic alabaster, who is the hero among them, plunder the cities Lugale I 38; uru.mu urú.šeš.mu.ne.šè hé.[...] : *a-lī ina a-lī ša šeš.MEŠ-ia lu* [...] may my city [surpass] the cities of my brothers Angim IV 19; a.lá.ḫul ka₅.a uru.sig.ga.gin_x mi.a i.du₇.du₇ : MIN *ša kīma šēlib* URU *šaqqummiš ina mūši idullu* an evil *alū*-demon who roams the quiet city at night like

ālu 1a

a fox CT 16 28:44f.; šà.uru.a.ta nam.mu.un.da.nigin.e.dè : *ina libbi* URU *la taltanammīšu* you must not circle around him inside the city CT 16 11 vi 27f.; maš.maš.gal.gal.la uru.a DU. [...] : MIN *muttallik a-lu* [anaku] CT 16 5 174f.; gir₅ uru.kúr.ra.àm sag.gá.àm : *ubāru ina* URU *šanīmma rēšu* in another city the alien is an important person Lambert BWL 259:16.

urú.mu ḫur.sag Ki.in.gi Uri an.dùl ub.da.ke_x : *a-lu šá-ad(!) ma-a-ti Šumeri u Akkadī ḡutūl kibratu* the (Sum. my) city, the mountain of the land of Sumer and Akkad, (which offers) protection to the entire world (referring to Dēr) RA 12 74:33f., cf. urú.kù.ga : URU *el-lu* BRM 4 9:18, urú.sag.zu : *ina* URU-*ki rēštī* 4R 19 No. 3 r. 3f.; urú.guruš.tur.ra.ke_x : *a-al ba-tu-lim* BA 5 675 No. 30:23f.; Isin^{ki} uru.nam.nin.a.ni : *ina Isin* URU *bēlūti ša* [...] BA 5 644 No. 11:9f., and passim, wr. urú, in bil.; nam.tar.mu.ù.ra bi.si : *šimātija a-lu i-ta-aḫ-da-ar* VAS 10 179:7 (OB lit.).

da-ad-mu, ú-ru, ki-ú-ru, ki-sur-ru-ú, ma-ḫa-zu, du-ru-šu, na-mu-ú, nam-maš-šu-u, a-da-šu, qu-un-du-ru, si-laq-qu = a-lum Malku I 193ff., *a-UD-ur da-ad-me = gi-mir* URU.MEŠ-ni ibid. 204; *na-maš-šu-ú, a-du-ur-tu₄* = URU.DIDL I CT 18 10 iii 52f.; *da-ad-mu* (var. -me), *ma-ḫa-zu* (var. -zi), *eš-re-e-tu₄* = *a-la-ni* CT 18 5 K.4193 ii 1ff. and LTBA 2 1 iv 13f., 2:77f.; [na-mu-u] = *a-lu* Izbu Comm. V 246a; [T]A *a-la-ni = ul-tu* URU.MEŠ CT 41 33 K.118:21 (Alu Comm.).

1. city — a) physical features — 1' in gen. : *šulmu ana ekurrāte ana siqqurrēte ana ekalli ana dūri ana bitāte ša* URU *gabbī* the temples, the temple towers, the palace, the wall (and) all the houses of the town are intact (after the earthquake) ABL 191 r. 5 (NA); *Ekallāte* ... URU *u É.MEŠ* ... *appul* I destroyed GN, the city and (its) houses OIP 2 83:50 (Senn.), cf. (referring to Assur) URU *É.GAL-lim u É.DINGIR* TCL 3 407 (Sar.); *kirātešu asmāti bunnānē* URU-*šú* his pleasant gardens, the beauty of his city TCL 3 223 + KAH 2 141 (Sar.); *šumma* URU.MEŠ.É.KUR.MEŠ *qaqqassunu ana šamē ittanaššā* if the top of the cities' sanctuaries reach the sky in every instance CT 38 1:18 (SB Alu); land planted with trees, sown fields *u É* URU *ša ina* URU GN and a town house in GN TCL 13 223:1 and 14 (NB); URU.MEŠ-*šú ma'dūti ša kī kakkabāni šamē mīna la išū* his numerous cities which are beyond counting like the stars of the sky TCL 3 164 (Sar.); URU.KI (with a drawing of a circle) TMB p. 23 No. 48:1, cf. URU.KI GUR

ālu 1a

akpupma Leemans, *Seconde Rencontre Assyriologique* (1951) p. 32:1 (OBmath.); note ornaments shaped like a city (mural crown or city-model): 1 URU KÙ.GI KILÁ.BI 2 *me'at* 15 one golden "city" weighing 215 (shekels) MRS 6 182 RS 16.146+:4.

2' city sections, etc.: fire will flare up *ina ahiāt a-lim* outside of the city YOS 10 42 iv 32, cf. *ina qabliāt a-lim* *ibid.* 34, *ina libbi a-lim* *ibid.* 36; *qaqquru* ... *ša qa-bal* URU terrain in the inner city (as contrasted with *ina eqli* line 4) KAJ 174:3 (MA); *bītāti ša MURUB₄ URU* Nbn. 201:1 (from Babylon), cf. *ina kāri Sippar^{ki} u MURUB₄ URU* Nbn. 234:9; *eqešunu ša MURUB₄-tu₄ URU* BIN 1 101:8, cf. 3 *kirāti ina qa-bal-ti URU* AnOr 9 2 r. 61 (both NB), note *kab-si URU* ABL 175 r. 4 (NA), and see sub *qablu* and *qabaltu*; *id li-ib-bi a-lim ša Uruk^{ki}* LIH 5:15, cf. *ina li-bi a-lim-ma* TCL 18 125:20, and *passim* in OB, note *ša li-ba-li-im u kārim mala ibaššū* UET 5 114:2 (OB); *ana šà URU* BE 17 50:9 (MB); *lu ina šà URU am-memma lu ina URU.DIDLI qurbūte* either inside that city or in the surrounding settlements KAV 1 iii 43f. (Ass. Code § 24), for other refs., see *libbu*, for URU.ŠÀ.URU, see RLA 1 173b; a field situated *i-na ba-ab a-li-im* CT 8 25a:20 (OB); *šumma ina A.ŠÀ la išallim ina qaqqar a-lim išallimma* if he cannot obtain satisfaction by means of (a field of corresponding value) outside (of the city), he will obtain satisfaction (by one) inside the city KAJ 152:5; URU-*eš-ši^{ki}* Wiseman Alalakh 354:5 (MB); *eršet URU.GIBIL^{ki}* territory of the New Quarter BBSt. No. 36 ii 12; DN *dumu uru.gibil.la.ke_x*: ^dNIN.KA.SI DUMU URU *eš-ši* RAcc. 16:11f., for other refs., see *eššu* usage g-1'; for *ālum elām* upper city, see *elā* B adj. usage b-1'; URU.EGIR rear (or old) city quarter MDP 23 324:5 and r. 3'; note URU.KI *mahrū* ... URU.KI *arkū* (added up as URU.KI line 7) PBS 2/2 112:5f. (MB), but *eqlum wa-ar-ka-at a-li-im* field behind the city UET 5 219:2, and cf. A.ŠÀ EGIR URU.KI *ibid.* 210:1 (OB); note URU KÁ.KILLAM AnOr 8 62:4 (NB); KAR URU.KI city harbor VAS 16 125:16 (OB), for other refs., see sub *kāru*; for *āl ilāni* (wr. URU.DINGIR.MEŠ), see Gadd RA 23 64; note also URU.KI É.AN.NA PBS

ālu 1b

8/2 146:1, 15, 28 and 35 (OB); *bītāti šu-bat URU ša ina URU GN* BE 9 48:4 (= TuM 2-3 144), also BE 10 118:4, 7, 10 and 24; their shares *ša ina ŠE.NUMUN šuātu u šu-bat URU šuātu* which are situated in this field and in this town limit TCL 13 234:27 (all NB), and see sub *šubtu*; for city quarters with designations referring to craftsmen, see sub *aškapu*, *ašlaku*, *bā'iru*, *bārú*, *ikkaru* mng. 2a-5'b', *lakuruppu*, *malāhu*, *nappāh hurāši*, *rē'ú*, and *šušānū*; referring to social groups, see *ērib bīti* usage e, *hindu*, *kizū*, *maqtu*, *muškēnu*, and *tajalū* in *rab tajālū*; note URU.NAR.MEŠ^{ki} BE 15 157:26 (MB); PN *ša URU.LÚ.SAG.MEŠ* ADD 75:15, URU LÚ.SAG.MEŠ BE 10 77:4 (LB); URU LÚ *ub-bu-de-e-tū ša É.MEŠ.DINGIR.MEŠ* BOR 4 132:10 (LB); referring to ethnic designations: É URU *Mi-sir-a-a* Dar. 368:15, URU LÚ *I-bu-li-e* PBS 2/1 5:3; for gates, streets, etc., see sub *abullu*, *bābu*, *ribītu*, *sūqu*.

3' circumvallation: URU KAL-*an danniš* 3 BÀD.MEŠ-*ni labi* the city was greatly fortified, surrounded by three walls AKA 293 i 114 (Asn.), for other refs., see sub *birtu*, *dūru*, and *harīšu*.

4' referring to neighboring cities: 591 URU.MEŠ [...] *ša 16 nagé ša Dimašqi* Rost Tigl. III pl. 22:208, cf. 500 URU.MEŠ-*ni ša limētišunu* 1R 30 ii 58 (Šamši-Adad V), cf. also (his capital) *adi* 1200 URU.MEŠ-*šū* *ibid.* iii 36; GN *adi* 100 URU.MEŠ *ša limētūšu* 3R 7 i 20 (Shalm. III), and *passim* in later royal inscrrs. from Assyria; note 7 URU.MEŠ-*ni battubattešu* KAH 2 84:63, cf. *ibid.* 54 (Adn. II), also URU *Ḥazura qadu* URU.DIDLI.ḤI.A-*ši* EA 228:16.

b) surroundings (of the city) : 1 ŠÁR URU.KI 1 ŠÁR *kirāti* 1 ŠÁR *issū pitir* É ^dIštar 3 ŠÁR *u pitru* (var. *pitir*) *Uruk tamḫu* 3,600 (units) are city, 3,600 are orchards, 3,600 are clay pits (apart from) what is set aside as the estate of Ištar, Uruk contains (altogether) three times 3,600 units and the section set aside Gilg. XI 306; *ina URU u KUR-e šamriš lu amdahiš* I fought (with their soldiers) fiercely in cities and in the mountain regions AKA 78 vi 2 (Tigl. I), cf. *šāgiš* URU.URU *u huršāni* AKA 386 iii 131 (Asn.); URU.MEŠ-*šū ana karme* KUR-*šū* (var. *šá-da-šū*) *tašakkan*

ālu 1b

ana namē Gössmann Era V 29; uru.kalam. ma.ke_x(KID) : *ina a-li u ma-a-ti* (var. *-tu₄*) Šurpu VII 11f.; *a-lum ḫalṣum u mu-ut-ta-li-ka-t[um]* city, district and policed area(?) TCL 18 78:5 (OB let.), for other refs., see sub *ḫalṣu* mng. 3a; ŠA URU *aḫāt* URU *ṣēru bamāti* (see *aḫitu* mng. 4b-1') 4R 20:4; *a-la-ni-šu na-wiṣu dūrāniṣu erṣessu u ṭi-ih-ḫi-šu* his cities, outlying regions, forts, territory and adjacent regions YOS 10 56 ii 38, cf. *a-al-šu nawiṣu erṣessu* ibid. 45 (OB Izbu), cf. also URU . . . A.DAM.MEŠ-šú TCL 6 1 r. 56 (SB ext.), and passim, see *namū*; note *ma-at Ū-te-em ū* URU.KI *Šušarra'e^{ki} liṣṣur* he should guard the country (people) of GN and the city of GN₂ Laessle Shemshara Tablets p. 81 SH 812:50, as against LÚ.MEŠ DUMU.MEŠ *Ū-ta-[im]^{ki} a-lam Šušarrā izirru* the tribes of GN hate the city of GN₂ ibid. p. 57 SH 861:9; *ina* A.GÀR URU *annē* in the irrigation district of this town KAV 2 iii 11 (Ass. Code B § 6), cf. A.GÀR URU *ša* PN Hinke Kudurru iii 8, also *ebirtan* A.GÀR URU *ša* PN KAJ 175:3; *ina* KUR URU.MEŠ É.GAL.ME *u* A.ŠÀ A.GÀR in the hinterland, the cities, the palaces and the arable land CT 40 46:21 (SB Alu), cf. *ina* É.MU URU.MU *u* A.GÀR.MU KAR 388:10 (SB *namburbá*), and passim, see *ugaru*; *ta-mir-ti* URU OIP 2 128:47 (Senn.), cf. A.ŠÀ *ta-mir-ti elēn* URU ibid. 97:88, and see *tamirtu*; *kīma še'um mēreš a-lim ina eṣēdi uqtattū* as soon as the harvesting of the barley in the fields of the city is finished TCL 1 8:14, cf. ibid. 16 (OB); *ú-sal-la* (var. *-lum*) URU *ašar mīḫuṣi* the pasture land of the town where (battles) are fought Lie Sar. 406; a field *qa-an-ni* URU *ša* PN on the outskirts of the town of PN TCL 9 58:14 (NA); *qarbāt* URU-*ia ana tamkīri lu aškun* I made the regions around my town into an irrigated terrain Weidner Tn. 31 No. 17:51; field *ina* A.GÀR URU LÚ.TU.MEŠ.É *ina tal-bit* GN in the arable land of the settlement of the *ērib biti* in the surroundings of Nineveh ADD 809:30, and see *talbitu*; *ašar tamirti li-mit* URU OIP 2 111 vii 62 (Senn.), and cf. *ina li-me-et* URU-šú-nu AKA 295 i 118 (Asn.), note (in difficult context) *ina li-wi-it a-lim* VAS 13 13 r. 3 (OB); *ina ka-mat* URU.KI-šu *aj irbiš* he must not squat even outside his (own) town

ālu 1c

BE 1/2 149 iii 8, and passim in kudurrus with *ašābu*, *rapādu*; A.ŠÀ.MEŠ *ina* A.ŠÀ.MEŠ URU *šupalī* MRS 6 159 RS 16.256:5, cf. A.ŠÀ.ḪI.A *ina* A.ŠÀ URU.KI ibid. 121 RS 15.136:5, cf. property *ša ḫarrānim u li-bi a-li-im* CT 2 28:7 and 12 (OB); *lu ina A-lim^{ki} lu ina eqlim* either in the City or overland Kienast ATHE 24:30 (OA), A.ŠÀ *u li-ba-a-la* (for *-lim*) *ipallahšu* he will show reverence to him outside and inside the city KAJ 6:11, cf. A.ŠÀ *u li-bi* URU *zīzu* KAJ 10:6, also *ina* A.ŠÀ . . . *ina qaqqar a-lim* (for full context, see mng. 1a-2') KAJ 152:5; *ina* A.ŠÀ *birti* URU in the open country outside (lit. between) the cities Wisemann Treaties 99, cf. *ina* A.ŠÀ *ina birti* URU ibid. 49, and see sub *eqlu* mng. 3a-2'; for the contrast *ālu—ṣēru*, see *ṣēru* A mng. 3a-1'; for the contrast *ālu—nawū*, see Edzard, ZA 53 170.

c) city types — 1' in gen.: 75 URU.MEŠ-šú *dannūti* É.BAD.MEŠ *ša* KUR *Kaldī u* 420 URU.MEŠ *ṣiḫrūti ṣa limētišunu* 75 strong walled cities of Chaldea and 420 small cities which are situated around them OIP 2 25 i 36f. (Senn.); URU.MEŠ-šú URU.ŠE.MEŠ-šú KAR.MEŠ-šú his cities, manors (and) harbors Borger Esarh. 109 r. iii 25; GN *rēš* URU.MEŠ-*ni dannūti ṣa* KUR GN₂ GN the foremost of the fortified cities of the country GN₂ TCL 3 233 (Sar.); 22 URU *ḫal-ṣu*.MEŠ *a-di* URU.MEŠ-šú *dannūti* Winckler Sar. pl. 32 No. 67:52; URU.DIDL.KI.MEŠ-*ka u . . . ma-aš-ka-n[a-a]-ka* your towns and your farms EA 306:30, and see sub *maškanu*.

2' with special designations: see sub *ḫuṣṣu* usage c referring to the structure, sub *ḫal-latu* A usage d referring to taxes; URU *kidinni* (referring to Assur) Winckler Sammlung 2 1:12 and 29, also (referring to Babylon) Borger Esarh. 21:18; URU GIŠ.BAN "bow-city" BE 10 15:4, 39:17, 40:17 (LB), and see sub *qaštu*; *wašib a-al pa-ṭi-im* one who lives in a border town YOS 10 26 ii 29, and passim in OB ext., exceptionally YOS 10 56 i 11 (OB Izbu), cf. URU.ZAG frontier town CT 20 50:13, and passim in SB ext., also ACh Sin 24:40, cf. *ana* GN *a-lum ṣa paṭi* KUR *tabali* OIP 2 62 v 3 (Senn.); note *mār šarri ṣa ina* URU ZAG.MU(!) *ašbu* ABL 1216 r. 14, see Labat, RA 53 113ff.; URU.MEŠ *taḫūme ṣa māt Aššur* towns on the

ālu 1d

border of Assyria Borger Esarh. 108 r. iii 20 (treaty); *a-al sikkatim* border town RA 27 142:18 (OB ext.); 4 *a-la-ni ḫarībātīm bēli uwaš-šeramma* my lord has released four villages of the desert to me ARM 2 55:26; *a-al du-ri-ka ḫarbūtām illak* your fortress town will become a ruin YOS 10 50:5 (OB ext.), cf. *a-al du-ri-ia* ibid. 36 iv 24, *a-al du-ri-im* ibid. 44:6, *a-al* BÀD ibid. 36 i 35 (all OB ext.); URU.BÀD. MU CT 31 37 K.7971 r. 7, CT 20 50 r. 10, URU. B[ĀD-ī]a KAR 428 r. 16 (all SB ext.); uncertain: URU *bir-ti* [...] CT 20 25:14; for *āl dannati*, see *dannatu* s. mng. 2d, for *āl dannūti*, see *dannūti* mng. 3b; URU GN *šuātu ana URU* (var. omits) *birtūti ašbat* I made GN into a fortress OIP 2 27 i 81 (Senn.); GN URU *maš-šartikunu* your garrison town GN EA 76:36, cf. EA 190:5; *ana URU GN URU numātešu ša RN* to Ulhi the city where Ursa had his treasury TCL 3 216 + KAH 2 141 (Sar.), and cf. URU.MEŠ-šú *dannūti É niširtišu* OIP 2 28 ii 13 (Senn.); URU GN *tukulti mātišu adi siḫir URU.MEŠ-ni-šá* GN, the mainstay of his country with its circle of cities (around it) TCL 3 177 (Sar.); GN URU *tukulti KUR GN₂ Ša-pi-Bēl*, the main city of Gambulu Streck Asb. 28 iii 54, cf. GN *mahrū URU šarrūti URU* (var. É) *tuklāte ša Elamti* Old GN, (his) capital, the strong point of Elam ibid. 42 iv 124, cf. GN URU *tuklātišu ša qereb tāmti nadū* Borger Esarh. 48 ii 68, and see sub *tukultu*; 14 URU.MEŠ *mūšab šarrūtišu adi URU.MEŠ šihrūti* 14 of his royal cities and the smaller cities belonging to them Streck Asb. 48 v 104; URU.MEŠ É *šarrūtišu adi 34 URU.MEŠ dannūti u URU.MEŠ šihrūti ša limētišunu* OIP 2 59:28, and passim; URU *šu-bat šarri* CT 20 13:10 (SB ext.); URU *mūšab bēlūtišu* Streck Asb. 44 v 19; *ina Aššur^{ki} URU pa-li-e* Borger Esarh. p. 83 r. 23, cf. URU. BAL URU *ša šarru ina libbi ašbu* city of the dynasty (means) city in which the king resides ABL 895:4 (= Thompson Rep. 274, NB); URU GN É *sugullātešu ina mišir KUR GN₂ . . . adi 17 URU.MEŠ-ni ša limētišu* the town GN where he kept his herds (of cattle) in the land GN₂, with 17 smaller cities around it TCL 3 184f. (Sar.).

d) other refs.: *a-li* GN my (Sargon's) home town is Azupirani CT 13 42:3; for names of

ālu 2a

cities in apposition to *ālu* (URU.KI), cf. *ana a-lim^{ki} dA-šur* CCT 1 37a:22, and passim in OA, note *ištu a-al* (new line) *Sí-zi-im* TuM 1 19b:5 (OA), cf. also URU.KI *Larsa^{ki}* VAS 16 15:4, and passim in OB, *a-lum* URU GN^{ki} BIN 7 6:10 (OB), *a-al* (new line) *Sippar^{ki}* VAS 16 20:12 (OB), *a-lam Di-ir^{ki}* Syria 33 65:16 (Mari), and passim in OB, URU-*lam URU Ḫalap* KBo 1 6:18, *ana URU-ia Ba-bi-lam^{ki}* VAB 4 114 i 31 (Nbk.), note *ina ÈŠ.NUN.NA^{ki} URU.KI* YOS 2 143:9 (OB); for *ālu* referring to a specific city in OA, see J. Lewy, OLZ 1923 538, Landsberger, ZA 35 223, in Bogh., cf. KBo 1 1 r. 13; note *siḫu ina muḫḫi URU iḫpušu* will they rebel against the city (i.e., the capital)? ABL 1368:5, and r. 3 (query for an oracle); for *ālu* as a theophoric element in personal names, see Stamm Namengebung p. 83, 90f., and Gelb, MAD 3 p. 3f.

2. city as social organization — a) administration — 1' officials in charge: URU *u rabi'ānum ša ina eršetišunu u pāḫišunu ḫubtum iḫhabtu* the city and the mayor in whose territory and (outlying) region the robbery was committed CH § 23:37, cf. URU *u rabi'ānum 1 MA.NA kaspam . . . išaqqalu* ibid. § 24:47, see also YOS 12 194:7 sub mng. 2b; *rabiāna<m> ina a-li-šu ušēššūšu* they will oust the mayor from his city YOS 10 31 x 38 (OB ext.); I sent a tablet concerning the returning of these men to the PA.MAR.TU-official *a-lam upaḫḫirma* and he assembled the city TCL 17 30:14 (OB let.); *šūt rēšija LÚ.EN.NAM eli URU-šú aškun* over his city I set an officer of mine as governor Lie Sar. 94, cf. LÚ.EN.NAM URU ADD 248 r. 3, 326 r. 4, and (WT. LÚ.NAM) ADD 417 r. 3, ABL 190 r. 7, and for other refs., see sub *pīḫatu* in *bēl pīḫati*; *ḫazannam pīḫa[tam] ana URU.MEŠ šunūti la erē[bim]* that no mayor (or) governor should enter their villages MDP 10 pl. 11 ii 2; *qēpāni ḫazannāti ša URU.MEŠ* governors and mayors of cities (referring to Elam) Streck Asb. 56 vi 85; PN LÚ *šakin māti URU* (new line) GN MDP 6 pl. 9 ii 25, cf. (referring to a city quarter) *šakintu ša MURUB₄ URU* ADD 242:7, also ADD 67:2 and 232:7; PN LÚ.EN *pī-qit-tu₄ ša URU* YOS 7 102:15 (NB); NU.BÀNDA URU *imaqqut* CT 31 11 i 11 (SB ext.); LÚ *pa-ni lib-bi URU* KAV 125 r. 6 (MA); LÚ 2 *šá šà*.URU^{ki}

ālu 2a

second in command (to the mayor) of the inner city UCP 9 101 No. 39:14 (NB); see also *ālu* in *bēl āli*, *ālu* in *rab ālāni*, *ālu* in *ša muḫḫi āli*.

2' minor officials: *rābišum ša A-lim^{ki} ana PN iṣbatniātima* CCT 1 49b:1, and passim in OA, see sub *rābišu*; *šiprū ša A-lim^{ki} u limū* the messengers of the City and the eponym-officials OIP 27 57:38, and passim in OA, see sub *šipru*; PN *nāgiru ša URU.LUGAL HSS 14 36:6*, also *ibid.* 34:5, cf. *nāgir URU-ia* Lambert BWL 196:4, and see sub *nāgiru*; PN DUB.SAR URU KAJ 244:15 (MA); DUB.SAR URU LÚ.ÍL *u qīpūti ša šarri izzazzu* the city scribe, the herald(?) and the king's representatives are present KAV 2 iii 31 (Ass. Code B § 6); *ḫazannāti LÚ A.BA URU LÚ.SAG.DU.MEŠ ša Aššuraja šiḫir rabi* the mayors, the town scribe, the leaders from among all the inhabitants of the city of Assur ABL 1238:3 (NA), cf. LÚ A.BA.URU KAV 76:5, LÚ.DUB.SAR URU LÚ *ša muḫḫi āli* LÚ *ḫazān* [URU] ABL 530:13 (NB); LÚ.ŠID URU *ša Bābili^{ki}* (as family name) BRM 1 41:12 (NB); PN ŠA ERÍN.EN.NU *a-lim ša qātija ḫaliqma* PN, one of the city guards under my command, has run away VAS 16 171:6 (OB); LÚ.EN.NUN URU *ina sūqāni u SIL.LIMMU.BA abra inappaḫ* the city guard lights bonfires in the streets and at the street crossings RAcc. 120 r. 24, cf. *kī širkē ana maššartu ša qab-lu URU iddekkū* should they summon the temple oblates for guard duty in the Inner City BIN 1 169:21 (NB); *guzalām ša a-lim* TCL 18 125:24 (OB let.); DAM.GÀR *a-li-ia-ma ibēlanni* the merchant of my own city kept me in custody UCP 10 159 No. 91:12 (OB Ishchali); *ḫaziānu 3 GAL.MEŠ ša āli izzazzu* the mayor and three officials of the city will be present KAV 2 iii 35 (Ass. Code B § 6).

3' elders: *umma* PN *a-lu-um u šibūtumma* TCL 18 90:4, *umma* PN *u šibūt a-lim-ma* *ibid.* 135:3, cf. *Šamaš-ḫāšir a-lum u šibūtum izzizu* PN, the city (assembly) and the elders went into session TCL 7 40:9, and cf. *ibid.* 23 and 32, cf. also *a-lum u šibūtum* Riftin 47:10; *šibūt a-lim DUMU.MEŠ ugarim lizzizu* let the elders of the city and the inhabitants of the irrigation district go into session BIN 7 7:12; *ana rabiān URU GN^{ki} u šibūt a-lim qibīma* Boyer

ālu 2b

Contribution No. 123:1, cf. TCL 1 33:11, and passim in OB, see sub *šibu*; *ši-ib URU^{ki} u awēlū labirūtum* OECT 3 40 r. 25 (OB let.); exceptionally in NB: LÚ.AB.BA.MEŠ [URU] Cyr. 332:21; URU *ummānu u šibūtu* the city, the craftsmen and the elders Gilg. XI 35; LÚ.GAL.MEŠ LÚ.ŠU.GI.MEŠ URU AKA 281 i 80 (Asn.); LUGAL *šibūt a-li-šu inassaḫušu* the elders of his city will remove the king RA 27 149:25 (OB ext.), cf. AB.BA.MEŠ URU URU *u EN-šu ana šu inaddinu* the city elders will deliver the city and its lord (to the enemy) CT 20 37 iv 7 (SB ext.), and passim in omen texts; for the terms *ad.da uru* and *ama uru*, see Falkenstein Gerichtsurkunden p. 36 note 3, for *a.b.ba uru* *ibid.* p. 36 note 3 and p. 52.

b) the city as an acting (legal) person: *mala dīn A-lim^{ki}* according to the decision of the City TCL 4 79:24, cf. *a-lu-um dīnam idimma* Bab. 4 p. 77 No. 1:2, *ana mala ṭuppim ša dīn A-lim^{ki}* TCL 21 271:41, *ṭuppam ša A-lim^{ki} ana PN ... nilqēma* CCT 3 22b:6; let them place (the goods) *ina šanītim šuqlim kunukki ša A-lim^{ki}* in the second package under the seal of the City CCT 3 10:15, cf. TCL 4 8:11, and passim (all OA); *ana šir kabūtīm illikamma kunuk URU.KI ina idišu illikam* PN came (as plaintiff) to people of influence and a sealed document of the city came with him (the judges then granted him legal proceedings) UET 5 246:8 (OB), see Kraus, WO 2 133; *ni-iš A-lim^{ki} itmāma* they took an oath by the City (Assur) TCL 14 76:3, cf. *ni-iš A-lim^{ki} u ruba'im* BIN 4 112:33, and passim in OA; [nīš] ^dŠamaš ^dMarduk *u URU^{ki}* TCL 1 30:19 (OB); *kīma K[I.LLA]M a-lim-ma* Kraus Edikt iii 30, cf. *kīma a-lim liḫrušu* they should make deductions (from the barley at your disposal) as customary in the city PBS 7 84:19 (OB); a field *a-na ki-ma URU.KI ÍB.TA.È.A* he rented as (at the rent) customary in the city VAS 9 62:9 (OB), and see Hh. I 65, etc., in lex. section; *nusāḫi kī ša URU iddan* he pays the small deductions as (is the custom in) the city ADD 81 r. 5; KILAM *a-li-ia Aššur^{ki}* prices (paid) in my city Assur AOB 1 p. 24 No. 1 iii 16, cf. *ina KILAM a-li-ia ... lu iššām* *ibid.* iv 1 (Šamši-Adad I); URU.KI-ša *kīma mārat awēlim šī ubārši* her city will

ālu 2c

prove that she is a free woman VAS 16 80:5 (OB); *a-lu-um išālšuma* the city questioned him TCL 18 90:7 (OB let.); sale of a kishlaḥ-plot along the wall KI *a-li-im u šībūtīm* by the city and the elders VAS 13 20:7, cf. *baqrīšu a-lum u šībūtum itanappalu* ibid. 14 (OB); a *kišubbū*-plot without owner KI URU.KI *ù ra-bi-a-nu-um* PN [IN].ŠI.ŠÁM YOS 12 194:7 (OB); *a-lu-um kalušu lillikama* the entire city should come TCL 18 90:32, cf. *kīma atta tappūt a-li-im tallaku* ibid. 33 (OB let.); 5 GUR ŠE PN *ana a-li-im imdud* PN measured out five gur of barley to the city CT 4 9b:7 (OB); *iš-tu pa-ni a-lim išallim* (he has no claim to the threshing floor, etc.) he will obtain satisfaction from the city KAJ 152:4.

c) inhabitants: *wa-ši-ib a-li-[im pirištam]* *ušešši* an inhabitant of the city will betray a secret YOS 10 36 iii 42 (OB ext.); *a-lum* GN *iphurma dīnam* RN *ina* GN₂ *idīnma* the citizens of GN gathered in an assembly and Zimrilim gave the legal decision in GN₂ ARM 8 85:46; *mārē* KUR URU GN *gadu* LÚ.MEŠ *ša bābišunu* the citizens of Carchemish together with those who sojourn with them MRS 9 159 RS 18.115:22; scribes, divination experts, purification priests, physicians, bird-observers *manzaz ekalli a-ši-ib* URU palace personnel (and) city dwellers (will take the loyalty oath) ABL 33:11 (NA); *nišē āšibūt* URU *šāšu* the people inhabiting this city OIP 2 153:24 (Senn.), cf. *niši āšibūte* URU.MEŠ *šātunu* Borger Esarh. p. 55:43; URU.MEŠ-ŠU *āšbūte u ilāni āšib libbišun . . . upaḥḥirma* he gathered the inhabitants of his cities (lit. his inhabited cities) and the (images of the) gods residing therein Winckler Sar. pl. 34 No. 73:126; URU.KI *u āšibūšu ihalli[u]* RA 44 13 VAT 4102:9 (OB ext., translit. only); URU *āšibūšu izzibūšu* its inhabitants will abandon their city Boissier DA 225:7 (SB ext.); URU *gadu a-ši-bi-šu ihalliḳ* the city with its inhabitants will perish CT 27 47:27 (SB Izbu); *ana āšib* URU-ŠU *maki qātēšu limguḳ* (see *akū* A usage b) BBSt. No. 6 ii 45; see also mng. 3; note the sequence *aḫu itbāru ru'a tappū ubāri* DUMU. URU Šurpu VIII 58, for other refs., see sub *māru*.

ālu 2d

d) city life: *ina ūm DINGIR URU ūm isinni* on the day of the city god, the day of the festival Streck Asb. 252 r. 10, and see *ilu* mng. 1a-2'a'-3'' and *isinnu* mng. 1d-3'; *birīt* URU *u bīti amēlu mimmu tappēšu ul ekim* nobody took away by force somebody else's property within the town (lit. between town and house, in contrast with *siḫip māti* line 20) Streck Asb. 260 ii 19; *šumma awilum URU-šu iddīma ittabit* if a man abandons his city and runs away CH § 136:58, cf. *aššum URU-šu izīruma innabitū* ibid. 68, cf. also *šumma awilum URU.KI-šu u bēlšu izērma ittaḥbit* if a man hates his city and its ruler, and runs off Goetze LE § 30:8; *ištu ina a-li-ni wašbu ina sartim matima šumšu ul ḥasis* since he has lived in our town his name has never been mentioned in connection with a crime TCL 18 90:26; *ina a-li-im ša . . . qaqqadi kabtu* in the city where I am honored UCP 9 338 No. 14:8; *ša šumni damqam ina a-li-ni tumassaku* you who are sullyng our good name in our city TCL 1 29:27, and ibid. 39 (all OB letters); *šumma libbi abija a-lum la inaddianni* if you please, father, the city must not reject me Sumer 14 65 No. 39:22 (OB Harmal); *mē ina būri issi URU-šu isatti* he has the right to take drinking water from the well along with his city TCL 9 58:60 (NA), see also sub *ilku* A mng. 1g-1'; *qulālija ina URU ša mātija iltakni* he has put me to shame in my own land and city (Nippur) ABL 328 r. 18 (NB); URU.MU *kī ajābi nikilmanni* my own city looks at me in a hostile way as if (I were) an enemy Lambert BWL 34:82 (Ludlul I); *ikkib URU-šu itakal amat URU-šu ultēši egirre URU-šu ultammin* he ate what is taboo in his town, he betrayed his town, he made unfortunate utterances in his town Šurpu II 95ff.; *māti māta URU URU bita bitu amēla amēlu aḫa aḫu la igammilu* country will have no mercy on country, city on city, man on man, family on family, brother on brother Gössmann Era IV 135, cf. *kīma URU ana URU mātu ana māti la igerru* JNES 15 136:96; URU *itti URU bitu itti bīti KUR-ir* one city will become hostile toward another, one family toward another CT 27 1 r.(!) 17 (SB Izbu), cf. URU *itti URU sūqu itti sūqi bitu itti bīti KUR-ir* KAR 148:12 (SB ext.);

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ina sūq URU-šú *šalmeš ettig* he will pass through his city's street(s) safely Dream-book 329 r. ii 19; *ina a-li-šu pīšu itel* (see *etellu* usage d-1') YOS 10 54 r. 25 (OB physiogn.); *ta-ri-du-ú-um ša kuššudu ana URU-li-šu itār* an exile who was driven away will return to his city YOS 10 31 ii 54 (OB ext.); *amēlu ina la* URU-šú BE the man will die in a foreign town KAR 423 ii 34, and passim in omen texts; *ina šitūlti URU-li-im istāluma igmilu* (see *gamālu* mng. 1c) VAS 16 9:5 (OB let.); *mūtānu anumma ina a-li-im ibaššū* there is now an epidemic in the city CT 29 1b:7 (OB let.), cf. *ina URU.KI-ia mūtānumi* EA 96:10, and *šummani gamratmi URU.KI ina mūti ina mūtān* EA 244:31; URU.KI *mišilši ra'im ana mārē* PN *u mišilši ana bēlija* half the town adheres to the sons of PN, half to my lord EA 138:71; *mamma ina libbi URU agā issīdi mār šipri ša šarri bēlija lillikamma URU lušarhiš* nobody has supported me in this town, a messenger of the king, my lord, should come so that I can give confidence to the city ABL 846 r. 15 and 17 (NB); *kīma ḥarimtu ina ribit* URU-šú (see *ḥarimtu* usage a) AfO 8 25 v 10 (treaty); [SAL.KAŠ.D]IN.NA URU the city tavern keeper Thompson Gilg. pl. 59:6; LÚ.ŠU.ĦA.MEŠ *ša birit* URU fishermen (licensed to fish) within the city limits TCL 13 163:6 and 11 (NB); *šaptum ina A-lim^{ki} waqrāt* wool is dear in the City BIN 6 7:20, cf. *ina A-lim^{ki} šimam iša'umunima* they are making purchases in the City for me TCL 14 70:7 (both OA); *ina a-lim* AB.ĦI.A *ana kaspim šite'ima* look around in the city for cattle to be bought PBS 7 124 r. 21, cf. *istēn kalūmum . . . ina a-al wašbāku ul ibašši* there is no lamb (but mine) in the city I live in TCL 17 23:18, *ina a-lim* UDU.ĦI.A *šabūtum ul ibašši* is there no demand for sheep and goats in the city? PBS 7 127:25, and passim in OB letters; *aššum še'im ana a-li-im alākam ul elī* I could not go to town for the barley UCP 9 p. 350 No. 23:8 (OB); UDU.NITÁ.ME *ana kaspi ina URU mādu'* many sheep and goats are for sale in the city YOS 387:18, cf. *iššūr ina URU jānu* TCL 9 101:20 (both NB letters); *ša URU-šú rūqu ḥarrānšu nesāt* whose home town is far away, who has (come) a long way Šurpu IV 33; URU Û.TU

ālu 2e

nakru ikaššad the enemy will conquer the town in which it (the malformed child) was born CT 27 17:28 (SB Izbu).

e) city in relation to gods: Nibru^{ki} uru ^dEn.líl.lá : *Nippuru* URU ^dBE KAR 8:6; *Bābili* URU ^dEN.LÍL.LÁ DINGIR.MEŠ Lie Sar. 373, cf. DIM.KUR.KUR.RA^{ki} URU LUGAL. DINGIR.MEŠ Gössmann Era IV 2; *ina É* DINGIR URU^{ki}-šu-nu *u ilišunu zittam izūzuma* they divided the shares in the temple of the god of their city and their personal god CT 4 9a:6 (OB); *ištu ūm šāt a-lam Mari^{ki} ilum ibnū* ever since the god created the city of Mari in primordial days Syria 32 13 i 35 (Jahdunlim); URU *išir[u . . .]* they made the plan for the city (the gods laid its foundation) Bab. 12 p. 7:1, also *ibid.* pl. 3:48, 7 r. 2 (incipit, SB Etana); *ilāni rabūti ša ina URU ša šarri bēlija ašbu* the great gods who reside in the city of the king my lord ABL 895 r. 6; URU *šū ana* ^dAššur *bēlija aqīssu* I dedicated this city (Calah) to my lord Aššur Iraq 14 33:40 (Asn.); URU.BI *ilūšu izzibušu* its own gods will abandon this town CT 38 49:8 (SB Alu), and passim in omen texts, cf. URU-ka *tēzib ašar la simāteka ramāta šubtam* you (Marduk) have abandoned your town, you are residing in a place not fit for you Streck Asb. 262 ii 31; *ilū izibuma a-li-šunu šubtišunu mašiš ušbu* the gods have left their towns, forgotten they reside on their seats (in heaven) CT 15 2 viii 10 (OB lit.); *taslit* URU *ilu ul išme* the god did not listen to the prayer of the city Izbu Comm. 100; URU *šū labirma ilāni qerbušu* the town (Šurippak) is old and the gods are friendly to it Gilg. XI 13; *ša . . .* ^dAnum *rabū ana URU-šū Dēr^{ki} u bitišu . . . ušēribu* who brought (back) the Great Anu to his city Dēr and his temple Borger Esarh. 74:20; *in* GN URU *narāmišu* in Borsippa his favorite city LIH 94 r. 34 (Hammurapi), and see, for similar phrases, sub *ba'itu*, *narāmu*, *narmū*, *nisirtu*, *nīš inī*, *tanat-tu*, *tašiltu*; note ^dEN.URU-ia as divine name VAS 5 57:4, cf. also VAS 6 117:3; see also *ilu* mng. 1a-2'a'-3''; *ina URU u ina É*.KUR in city and temple TCL 9 130:13, cf. *šulum ana É*.KUR.RA URU *u biti ša bēlija šakin* there is well-being in the temple, the city, and the family of my lord CT 22 208:8, and passim in NB letters,

ālu 2f

note *ina* URU.KI u É.DINGIR.RA *šulmu* PBS 13 76:4 (MB let.), *šulmu ana* URU u É.DINGIR.MEŠ ABL 254 r. 2 (NB); *anḫūt* URU É.KUR *šuātu uddiš* Unger Bel-Harran-beli-ussur 18, and passim in hist.

f) city in relation to the king: *ana balātišu u balāt a-li-šu* for his own well-being and the well-being of his city AOB 1 10 No. 4:11 (Irišum), cf. *ana balātišu šalām* URU-šú WO 1 210:4 (Shalm. III), etc.; note *ana balātišu u šalām a-li-šu* (dedication of a private person) KAH 2 14:3, also *ibid.* 15:2; *šilli ṭābum ana* URU-ia *tariš* my beneficent shadow is spread over my city CH xl 47; *Gubla amtišu* URU *šarri ana dārīti* Byblos, his handmaiden, the eternal(ly faithful) city of the king EA 140:7; URU *ina madbari ina namē ašbat* I founded a city in the desert, in the steppe Unger Bel-Harran-beli-ussur 11, cf. URU.MEŠ-ni *nadūte . . . ana eššūte ašbassunu* Iraq 14 34:78 (Asn.); where there was no house or habitation *tillu u eperu la šapkuma libittu la nadūt* URU ^a*Aššur . . . lu ē[puš]* (where) neither ruins nor rubble were strewn, no brick was lying around, I built the city of DN (and called it Kar-Tukulti-Ninurta) Weidner Tn. 28 No. 16 iv 97; *makkūr la nābi . . . ina qirib* URU *Dūr-mŠarru-kēn* URU-ia *agrunma* I piled up untold treasures in my city GN Lie Sar. 233, cf. *ana šūšub* URU *šāšu zuqqur paramahhi* (for transl., see *zaqāru* mng. 2a-1') Lyon Sar. 15:47, and dupls., and passim in Sar.; *šumma a-lam lawiāt* (for *lawiāta*) *ana libbišu terrub* if you are besieging a city, you will enter it YOS 10 4:9, cf. *a-li la-wi-at nawūta immar* *ibid.* 9:20 and 33 (OB ext.); *šarrum ina a-li-šu libbašu ula iṭi'ab* the king will not feel at ease in his city YOS 10 31 iii 17 (OB ext.), cf. *rubū šubassu elišu la iṭāb ana* URU *šanīmma KUR-ir* TCL 6 1:5 (SB ext.); *šarram a-al-šu ibbalak-kassu* his own city will rebel against the king YOS 10 33:13, cf. *a-lum ibbalakkatma bēlšu idāk* RA 38 84:34, also YOS 10 24:33 (all OB ext.); *šarram ina libbi a-li-šu idukkušu* one will kill the king in his own city AfO 5 214 No. 1:7; LUGAL <ina> URU-šú BE the king will die in his own city CT 27 18:10, and dupl. K.3680+:9 (SB Izbu).

g) poetic epithets of cities: *Aššur*^{ki} URU *uēmeqi* Assur, the city of wisdom TCL 3 113

ālu 3d

(Sar.); *ina Barsip*^{ki} URU *kitti u mišari* in GN, the city of law and order JRAS 1892 354 15; for names of Babylon, see Unger Babylon p. 231, cf. Landsberger, ZA 41 288; for *āl šāti* see *šātu* mng. 1b-2'.

3. settlement, manor, estate — a) in OA: 12 *a-lā-ni-e-a uḫtalliḫ alpīšunu u šēnišunu iltiqi* he destroyed twelve of my settlements and carried off their cattle, and sheep and goats Balkan Letter p. 6:21; the debt outstanding is "bound" *ina qaqqad* PN *aššitišu mer'ešu bītišunu u a-lā-ni-šu-nu* on PN personally, his wife, his sons, their house, and their estates Golénischeff 11:22, cf. *kaspam* PN *i-na a-lā-ni ilaqqi* KTS 48b:8, also OIP 27 17:x+7, Golénischeff 14:28; note *werium māduḫma lu ina ekallim lu i-na a-lā-ni ḫalaq* much copper was lost either in the palace or in the villages KT Hahn 15:11.

b) in Elam: *ina eqli u kirī . . . ša* URU *ša* PN MDP 23 234:22; (field) *ša* URU^{ki} *Kuk-^a[Našur]* MDP 22 67:3, and passim in description of locations of fields.

c) in Shemshara, Alalakh: *é-šu* URU.KI DIDLI-šu *eperišu u mimmušu* his town house, his estates, his fields, and whatever belongs to him Wiseman Alalakh 6:7 (OB); *aššum warkāt a-la-ni-e* KI *ša ištānim parāsim* with regard to an investigation of the settlements of the north country Laessøe Shemshara Tablets p. 53 SH 921:4, cf. *ana a-la-ni-e* KI *ša ištānim šupurma* *ibid.* 10; URU.DIDLI.HI.A *ša šarri* (follows a list of persons) JCS 8 p. 12 No. 186:1 (MB Alalakh).

d) in MB: a field A.GÀR URU *ša šar-ri^{ki} harri* GN *kišād nār* URU *šá šar-ri* in the irrigation district of (the settlement called) King's Manor, ditch of the city GN, along the canal of King's Manor BE 1/2 No. 149 i 5, cf. URU *ša* PN MDP 2 p. 93 i 2, and passim, note *ina* URU *aḫḫēšu* BBSt. No. 9 i 11; URU GN *ša bīt* PN *adi* 4 URU.MEŠ *u . . . zērišu* the city GN which is in the tribal area of PN together with four settlements and its arable land MDP 2 pl. 16 i 13; ten gur (of field) *bīt* PN URU *ša* URU-ia BBSt. No. 24:25 (all kudurrus); barley *ša kīmu ribbāt sirašī* [...] *ina* URU DIDLI PN *ilqū* which PN has received in lieu

ālu 3e

of the arrears due to the brewers from the estates PBS 2/2 6:16, cf. *ibid.* 16:2 and 96:2, cf. also *ina* URU.DIDLI *isaddaru* *ibid.* 80:4; *ana* URU.MEŠ *ša bēlija šulmu* all is well with my lord's estate Aro, WZJ 8 572:4 (let.).

e) in Nuzi: URU GN^{ki} *ša ana* ¹PN *addinu inanna ištu lētišu* URU.KI *ana* PN₂ *attadin*[mi] as to the city of GN which I have given to the woman PN, I have now given a manor from its (the city's) region to PN₂ HSS 9 1:6 (let.), cf. URU.KI-*ga* *ina pātišu ana* ¹PN *attadin* *ibid.* 21; field *ina dimti iphušše* [...] *ša ina* URU *Puḫišenni* HSS 9 107:7, cf. also JEN 528:16, 525:50; *mannummē amēla ša* URU.LUGAL *ina ilki*[šu] *ušeṣṣi 2 alpē ana amēli ša* URU.LUGAL *umalla* anyone who takes a person from the royal manor away from his *ilku*-duty pays as fine two bulls for each man of the royal manor HSS 14 9:11 and 15, and cf., for URU.LUGAL *ibid.* 35:8; houses, fields, gardens, etc. *ina* URU *Nuzi u ina* URU.DIDLI.MEŠ in the city of Nuzi and in several (outlying) settlements HSS 13 143:9 and 22.

f) in MA: instead of interest for this tin 3 GÁN A.ŠÀ *ina* URU *ša iqabbi'uniššuni eššid* he will harvest three iku of field in any estate they indicate to him KAJ 50:11.

g) in Bogh.: *šumma* URU.KI *ša RN qadu* SAL.UŠ.MEŠ-*šu dumqišu* GUD.ḪI.A-*šu šēnišu itebbi u ana māṭ Ḫatti irrub* if any settlement of Paddatiššu moves out with women, property, cattle, and sheep and goats, and enters into Hittite territory MIO 1 116:18, also *ibid.* 22, and *passim*, also *ina libbi* URU.KI *ša irte'u* in the settlement where they pastured (the animals) *ibid.* 23 (treaty).

h) in NA: URU GN URU *ša ummi šarri* the settlement GN, the estate of the mother of the king ADD 738:6; URU *eqlu kirū . . . nišē* estate (with) fields, gardens (and) serfs ADD 471:20; *naphar 10 LÚ.MEŠ-e* URU GN *bēl* URU *ana gimirtešu tadāni* ten persons from GN, the owners of the entire estate to be sold ADD 470:12; 4 LÚ.MEŠ-e *bēl* URU *tadāni* URU.ŠE PN *adi gimirtišu* four persons, the owners of the estate to be sold (consisting of) the entire manor(?) (called) PN (a plot of 500 field units with what is growing on it) ADD 625:6; URU.

ālu 4

MEŠ A.ŠÀ.MEŠ *ša* PN ABL 168:5; a woman and her son TA *libbi* URU *ša mārat šarri* from the settlement of the king's daughter VAS 1 96:4; for the log. URU.ŠE with the meaning manor, see discussion section.

i) in SB: URU.MEŠ A.ŠÀ.MEŠ GIŠ.SAR.MEŠ *nišē āšib libbišun* settlements (consisting of) fields (and) gardens and the people living in them (among the property given to Šamašsum-ukin) Streck Asb. 28 iii 76.

j) in NB: a date grove *ša ina* URU É-*ša-pani-ekalli* which (lies) in the estate (of the) Man-or-of-the-Palace-Director TuM 2-3 190:2, cf. *ina* URU ^aŠamaš Nbn. 463:5, also *ina* URU *ša* ^aŠamaš Nbn. 448:7; LÚ *aššābē ša ina* URU.MEŠ *ša* ^aBēlti-*ša-Uruk a-šab-bu* the cottagers who live in the settlements of the Lady-of-Uruk YOS 7 186:10 and 15, cf. PN *ina* URU *ša* ^aEN *ina bīt* PN *ašbi* TCL 13 218:2; two married women *ša ina* URU PN *kila'* who are held as prisoners in the settlement PN TuM 2-3 203:6; field *ša ina* GN *u ina* URU.MEŠ *ša li*<mē>*ti* GN BE 10 102:5, cf. *eqlu ša ina* URU *ša Nippur* BE 9 62:2; a field É URU *ša ina* URU *Zuḫrīni u* URU.MEŠ pertaining to an estate which is situated in the city GN and (its outlying) settlements TCL 13 223:17; *uttata a₄ ina* 20 URU.MEŠ *ittanaš*<š*i*> he usually draws that barley from twenty settlements BIN 1 52:9.

4. fort, military strong point: *inūma a-lanu mādūt*[um] 2 AM *išātātīm ittaš*[ūma] should many forts make (lit. lift) the two-fire signal ARM 4 32:25, cf. [*a-l*]um^{ki} *mehre*[t *a-l*]im^{ki} *šakin*[ma] 1 AM *i-šat-šu ša iššū ana niš*[līm] *ana šitta išāt*[ātīm] one fort was placed opposite a(nother) fort (and thus) the one-fire signal which they made looked like a two-fire signal *ibid.* 12f.; *a-lum* GN *elēnum* GN₂ *ina eqlim bi-ra-am šakin* the fortress of GN lies upstream from GN₂ in the open country one double hour away ARM 4 26:26; URU.MEŠ-*ni battubattešu addi* I established military strong points around it (the besieged city) KAH 2 84:54 (Adn. II); obscure: *a-lá-am e-pá-áš* Balkan Observations p. 73:20 (OA).

The refs. wr. URU.ŠE which appear mainly in NA texts and only rarely in SB have not

ālu

been included under mng. 3h because the reading as *ālu* is not established, though the logogram seems to denote a settlement, probably a manor. See the sequence URU.MEŠ-*ni-šú* URU×ŠE.MEŠ-*šú* KAR.MEŠ-*šú* his (the king of Assyria's) cities, manors (and) harbors(?) Borger Esarh. 109 iii 25, cf. 2 URU×ŠE.MEŠ ABL 1008 r. 6, also ABL 1056 r. 5, 1292 r. 2 and 8, and the refs. cited ADD 4 index p. 247, and note EN URU×ŠE.MEŠ-*ia* ABL 1003:13, *ha-zanu* URU×ŠE SAL.É.GAL the mayor of the queen's manor ADD 472:35, also URU×ŠE *kab-si* URU GN ADD 361:2; PN LÚ.SANGA ^aZa:mama u ^aBa-ú *šá qí-riḅ* URU×ŠE DINGIR.MEŠ *šá qí-riḅ* URU.KASKAL u URU *Hu-zir-n[a]* STT 64 r. 14' (colophon).

ālu in **bēl āli** s.; **1.** ruler of a city, **2.** (an official); from OA, OB on; wr. syll. and (LÚ) EN.URU(MEŠ); cf. *ālu*.

1. ruler of a city — **a)** in OA: I went to the palace on account of the slave girl *umma be-el A-lim^{ki} šiprū ni'aūtum ana* GN *illiku* the lord of the City (Assur) said, "Our messengers have left for Hahhum" TuM 1 1b:6; the palace took 24 shekels of tin as due 15 GÍN AN.NA *be-el A-lim^{ki} ilqe* the lord of the City took 15 shekels TCL 20 165:15, cf. Kienast ATHE 12:14, Matouš Kultepe 296:21; one mina of silver *išti alahḫinim ša be-el A-lim^{ki}* is with the steward of the lord of the City CCT 1 33b:21; note *ana A-lim^{ki} u bēlija* BIN 6 219:36, *maḥar A-lim^{ki} u bēlini* BIN 4 103:35, and *A-lu-um u bēli dīnī lidīn* ibid. 114:36.

b) in OB: *a-lam ū be-el a-lim qāssu ika[šš]ad* he (the enemy) will conquer the city and lord of the city YOS 10 26 iii 46, cf. *nakrum . . . a-lam ū be-el a-lim itabbal* RA 27 149:40 (both ext.), for URU u EN-*šu*, see *ālu* mng. 2a-3'.

c) in EA: LÚ GAL u LÚ.MEŠ *be-li* URU-*lim šalmu itti mārē* PN the chief and the city lords are at peace with the Abdi-Ašrata-tribe EA 102:22.

d) in SB (referring exclusively to the rulers of foreign and enemy cities): they became afraid PN EN URU-*šú-nu idūku* and killed PN their chieftain WO 1 464:21, and passim in Shalm. III, cf. AKA 292 i 109 (Asn.); I received tribute from LÚ.EN.URU.MEŠ-*ni ša*

ālu

šadē kališunu all the chieftains of the mountain region Rost Tigl. III pl. 30:26, cf. Lie Sar. 128; EN.URU.MEŠ-*ni la kan[šūte]* Rost Tigl. III pl. 10:52, cf. Borger Esarh. 55 iv 49; LÚ. EN.URU.MEŠ-*ni ša* KUR GN TCL 3 64, and passim in Sar.; PN LÚ.EN.URU *ša* URU GN OIP 2 61 iv 62 (Senn.), also Borger Esarh. 54 iv 32ff.; PN LÚ EN.URU *ša* KUR GN PRT 3 r. 5 and Wiseman Treaties 3; LÚ.EN.URU.MEŠ *ša* LÚ *Gimīrraja* Streck Asb. 20 ii 107.

2. (an official, NA, NB only) — **a)** in NA — **1'** in gen.: *šulmu <ana>* LÚ.EN.URU. [MEŠ-*ni*] *ša battebattea* everything is fine with the *bēl āli*-officials hereabout ABL 645:5; *ardāni ša šarri bēlija* LÚ.EN.URU.MEŠ-*ni ša gātēja* the servants of the king, my lord, the *bēl āli*-officials who are under my charge ABL 136:5; *ana šarri bēlija ardānika* LÚ.EN.URU.MEŠ *ša ina* URU GN *dulli šarri eppašūni* ABL 526:3; the king said *atā* LÚ.EN.URU.MEŠ *gabbu illikū[ni]* . . . *mā atta la tallika* "Why is it that all the *bēl āli* have come to me but you did not come?" ABL 88:13; *riḫti emūqī ša* LÚ.EN.URU.MEŠ *ina panīja šunu* the balance of the military forces of the *bēl āli*-official are with me ABL 342 r. 21; *la mār* LÚ.EN.URU *ša* URU [GN] *anāku* LÚ *unzar[hu]* LÚ *ardu ša šarru bēlija anāku* I am not a descendent of the *bēl āli*-official of the town GN, (but) I am an *unzarhu* (i.e., a privileged person), a servant of the king, my lord (the king, my lord, has appointed me in GN and I report to the king what I see or hear) ABL 317:4; LÚ.EN.URU *ša* URU GN *kī* LÚ.GAL.MEŠ *issi panēšu ētiquni ittalka ina panīja* the *bēl āli*-official of GN has come here to me (carrying the balance of the tribute) as soon as the officers (of the king) had passed through his (city) ABL 1046 r. 3; note LÚ.EN.URU-*a-ni* ABL 387 r. 8.

2' with personal names: PN LÚ.EN.URU *ša* URU GN ABL 645:13, cf. ADD 171 r. 1 and 4; PN LÚ.EN.URU *issi* PN₂ *assapar* I have sent the *bēl āli*-official PN with PN₂ ABL 590:5; PN EN.URU ABL 902:4, cf. PN EN.URU TCL 9 67:20 and 27 (let.); note IGI PN GAL SIRAŠ EN.URU-*šú* IGI PN₂ EN.URU-*šú* IGI PN₃ EN.URU-*šú* KAV 122 r. 4, 6 and 8 (early NA).

ālu

b) in NB: PN LÚ.EN.URU *ša* URU GN ... *altaprakka* ABL 1072 r. 7, cf. *ibid.* r. 4 (let. to Sar.).

In the damaged passage E[N.M]EŠ URU. MEŠ *u ubrūte*.MEŠ AKA 153:4, the contrast to *ubru*, “sojourner,” can only be “citizen” or “city notable.” It is therefore possible that the passages KAV 122 and ABL 317 attest *bēl āli* in a similar mng.

For LÚ.EN.URU.MEŠ-*te* AKA 375 iii 93, see *ḥazannu* discussion section, cf., however, LÚ. GAL.URU.MEŠ-*te* cited *ālu* in *rab ālāni*.

ālu in *bīt āli* s.; city house (referring to a building or an institution); OA, MA; wr. É *a-lim*^{ki}; cf. *ālu*.

a) in OA: 5 MA.NA *kaspam ana É A-lim*^{ki} *ḥabbulāku la ḥabbulāku attunuma tīdia* you (pl.) alone know whether I owe five minas of silver to the “city house” or not TCL 14 43:23, cf. (referring to silver owed) TCL 4 21:19; x silver *a-É A-lim*^{ki} *ašqul* I paid to the “city house” TCL 4 29:44, also CCT 3 23b:16, *ša ana É a-lim*^{ki} *ušaqqulu* *ibid.* 9; *kaspum ša É A-lim*^{ki} *ša* PN *la «ša» ušēbilanni* the silver belonging to the “city house,” which PN did not send to me (I shall send from GN) BIN 4 220:20; É *A-lim*^{ki} (in broken contexts) CCT 3 24:23, BIN 6 56:14.

b) in MA: *tī-ri* NA₄ É *a-lim* measured(?) with the stone weight of the “city house” KAJ 12:3, and *passim*, see *abnu* mng. 4g; note cedar beams delivered for ^dKAL AN.[T]A(?) *ša É.URU* KAV 78:30 (NA).

The context of the MA passages suggests that the *bīt ālim* had the function of a city hall where the standard weighing stone was deposited. In the refs. of the OA period, it remains uncertain whether the term denotes a public or a private commercial institution, serving as clearing house, if indeed such a differentiation can be admitted.

ālu in *rab ālāni* (*rab āli*) s.; (an Assyrian military and administrative official); MA, SB, NA; wr. LÚ.GAL.URU(.DIDLI.MEŠ); cf. *ālu*.

a) as an administrative official — 1' in MA: sheep offerings *ša* PN GAL.URU.DIDLI.

ālu

MEŠ-*ni ša* URU GN KAJ 280:3, also AfO 10 39 No. 85:5, KAJ 188:5, cf. (with same GN but different PN) KAJ 193:5; PN GAL.URU. DIDLI KAJ 107:2.

2' in NA: PN LÚ.GAL.URU *ša* URU *Laḥira ša bīt ummi šarri* the city overseer of (the governor of) the city GN who is (in charge) of the estate of the mother of the king ADD 301:1; PN LÚ.GAL(!).URU.MEŠ *ša* SAL *laḥḥinete* PN, chief overseer of the estates of the (a)*laḥḥinatu* ADD 491:2, see ARU 58, cf., with *ša* SAL (i.e., the *šakintu ša Ninua*) ADD 447:1, *ša* SAL.É.GAL Iraq 23 pl. 19 ND 2605:12, *ša mār šarri* ADD 231:8; PN LÚ *abaraku ša* LÚ.GAL.URU.MEŠ-*te ša* LÚ.A.BA PN the steward of the chief overseer of the estates of the (court) scribe ABL 633 r. 15; LÚ.GAL.URU. MEŠ (among witnesses) ADD 476 r. 8, 627 r. 10, etc., cf. 960 iii 15, 961:5 and 14, wr. GAL. URU.MEŠ-*ni* ADD 923:3, ABL 1008 r. 8; note the sequence: *lu* PN EN.NAM *lu* LÚ.2-*e-šū lu* LÚ.GAL.URU.MEŠ-*šū lu* LÚ *ḥazannu ālišu* either PN, the governor, or his second-in-command, or his city overseer, or the mayor of his (the seller's) city ADD 59:15, and the sequence [...] EN.NUN.MEŠ, LÚ.GAL.URU. MEŠ, EN.URU.MEŠ-*ni* ABL 784:15; LÚ.2-*u* LÚ. GAL.URU.MEŠ *gabbu itturdu* the second-in-command (of the governor and) all the city overseers came down ABL 506 r. 5, cf. LÚ 2-*i* LÚ.GAL.URU.MEŠ ADD 58:4.

3' in SB: *bušē* GAL.URU.DIDLI *ana ekalli irrub* the property of the *rab ālāni*-official will go to the palace KAR 428:59, cf. É GAL. URU.DIDLI *irappiš* the estate of the *rab ālāni*-official will increase *ibid.* 60 (ext.); GAL URU *imât* (preceded by: NU.BANDA *āli imât* line 47) CT 39 33:48 (Alu).

b) as military official: LÚ *Itūaja issi* LÚ. GAL.URU *assapra* I sent the contingent of the Itua tribe with the city overseer ABL 424 r. 3; LÚ *šanū ša* LÚ.GAL.URU.MEŠ-*šū-nu* 9 ERÍN.MEŠ *issišu* the second-in-command of their city overseer (and) nine of his men with him (were wounded by arrows) *ibid.* r. 5; PN LÚ 2-*u ana* LÚ.GAL.URU.ME-*te ina libbi lapqid* let me appoint PN as second-in-command for the city overseer ABL 414:21; on the 23rd of

ālu

Addaru, the chieftains of the Subareans came to GN, and should the king ask who they are (here is my answer) PN LÚ.GAL.URU.MEŠ-šú *ša qanni tahūme ša* KUR GN PN, the city overseer of the edge of the frontier (region) against Urartu ABL 252:8; *naphar* 10 LÚ.GAL.URU.MEŠ ZĀḪ.MEŠ in all, ten city overseers who are fugitives (after a list of ten persons identified by provinces and cities) ABL 767 r. 1; PN LÚ.GAL.URU.MEŠ *ša šakin māti* PN, the *rab ālāni* of the (Assyrian) governor AFO 16 42:10, cf. LÚ.GAL.URU.MEŠ *ša kisir eššu* (both witnesses) *ibid.* 11 (NB); in difficult context: LÚ *bēl pihate* . . . LÚ 2-u LÚ.GAL.URU.MEŠ *x-tu-ú* // KAL.MEŠ *ša māti* ABL 1295 r. 6.

The writing LÚ.GAL.URU.MEŠ-*te* in ABL 414, 633 and 778, also (in broken context) ABL 737 r. 2, seems to represent an unusual plural formation, probably *rab-ālānāte*. See also LÚ.EN.URU.MEŠ-*te* AKA 375 iii 93 (mentioned in *ḫazannu*, discussion section).

The official, called *rab āli* when a specific city is meant (ADD 301, ABL 424), and *rab ālāni* when he is mentioned as overseer of several cities or estates, follows the governor (*bēl pihati*) in rank. Both have seconds-in-command, called *šaniu*. In the ADD passages (usage a-2') and in some other instances where the *rab āli* is mentioned by name, *ālu* seems to refer to the large estates of the royal family or high court officials (see *ālu* mng. 3).

Weidner, Tell Halaf p. 10 n. 32 and p. 25.

ālu in **ša libbi āli** s.; city dweller; OB, SB, NB; wr. syll. and *ša* ŠĀ.URU; cf. *ālu*.

ša šerim irrubamma ša li-ib-ba-li-im ušēši the country people will come and drive out the city dwellers RA 38 84:25 (OB ext.), cf. *ša kīdi tu-ma ša* ŠĀ.URU [Ē] KAR 454:20 (SB ext.), cf. also *ša kīdi ana libbi āli ša* ŠĀ.URU *ana kīdi* [. . .] KAR 423 r. i 44; [*ša šē*]rim *ša li-ib-bi a-li-im idāš* (see *dāšu* mng. 1a) YOS 10 40:6, and cf. *ibid.* 8 (OB ext.); *šá* ŠĀ.URU *uṣṣāma nakra idāk* the city dweller will make a sortie and defeat the enemy CT 20 33:110 (SB ext.).

Note the geographical name URU *šá* ŠĀ.URU-*a-a* settlement of the city dwellers Dar. 413:5, URU *šá lib-bi-URU-a-a* Dar. 390:14.

*ālú

ālu in **ša muḫḫi āli** s.; (a high official in charge of a city); NA, NB; cf. *ālu*.

LÚ *šá* UGU URU Bab. 7 pl. 5 ii 31 (NA list of professions).

a) in NA: *līmu* PN *šakin māti* GN PN₂ *šakin māti* URU ŠĀ.URU PN₃ *ša* UGU URU *qīpūtu ša kisirte* eponym PN, the governor of Kakzu, (with) PN₂ the governor of Assur (and) PN₃ in charge of the city, as officials responsible for the quay KAH 2 83 r. 20 (Adn. II); LÚ *šakin māti* LÚ *ḫazannu* LÚ *šá* UGU URU (responsible for the *akitu*-house) Ebeling Stiftung p. 4:34 (Senn.), cf. *ibid.* p. 14 r. 30, cf. also PN LÚ *šá* UGU U[RU] *ibid.* p. 5 r. 26; LÚ *ḫazannu* LÚ *ša* UGU URU *ittalkuni mā abat šarri* the mayor (and) the official in charge of the city came saying, "By order of the king" ABL 710:6, cf. LÚ *šá* UGU URU LÚ *lah-ḫinu* ABL 90 r. 13, *ana* PN LÚ *šá* UGU URU ABL 1217 r. 12, also ABL 1407 r. 1; note among witnesses (between LÚ.EN.NAM *ša Kalḫi* and *ḫazannu ša Kalḫi*) PN LÚ *šá* UGU URU TCL 9 58:44, and cf. ADD 237 r. 7, also ADD 285:5; note URU É LÚ *šá muḫ-ḫi* URU ADD 64:8.

b) in NB: LÚ *šá* UGU URU *u* PN LÚ *ḫazanni pišunu itti qurbātu ki iškunu* the official in charge of the city and PN, the mayor, agreed as follows with the (royal) guard ABL 1034:10, cf. ABL 1230:4, (without det. LÚ) ABL 589 r. 4, (as first witness) Nbk. 70:9, cf. PN *šá* UGU URU *u* PN₂ *gugallu* (at the beginning of a list of the *šibātu ša URU*) BE 8 80:1; PN *šá* UGU URU VAS 6 12:10; LÚ *šá* UGU URU *šarru bēli lipqid* the king my lord should appoint a *ša muḫḫi āli*-official ABL 150 r. 17; note the sequence: *dajālu rab dajālu ṭupšar āli* LÚ *šá muḫ-ḫi āli rab kisir* ABL 530:13.

***ālú** (*āliu*, *ālaju*, fem. *ālajitu*) s.; citizen or resident of a city (or village); OA, MA, Nuzi; pl. *ālajūte* (MA), *ālajāte* (Nuzi); cf. *ālu*.

a) in OA: *ummiānu* PN *u mer'u* PN *ana etallūtišunu 3 aḫiūtīm iṣabbutu ana bīt PN errubuma ṭuppišu ilammudu ša erābam la imu'u šibi iṣakkunušuma* (var. adds *u*) *a-li-ú-tum errubu* (the *kārum* made this decision:) the creditors and heirs of PN (who is dead or missing) may, on their own authority, take

***ālū**

three foreigners (i.e., natives), enter PN's house and check his accounts, one may bring witnesses against anyone who refuses to enter, and then (only) citizens (of Assur) may enter (PN's house) VAT 9227:13 and case 14 (= MVAG 33 No. 274).

b) in MA: PN, slave of PN₂, has redeemed and married ¹PN₃ (a free-born Assyrian who served in PN₂'s house) ¹PN₃ *u lidānu[ša] a-la-IA-ú ša PN₂ u mar'ēšu šunu ilka ša a-la-IA-ú-t[i] ana PN₂ u mar'ēšu illuku* (as compensation for this) ¹PN₃ and her children will remain villagers of PN₂ and of his sons and will perform services as the village residents to PN₂ and his sons (but neither she nor her children must be enslaved) KAJ 7:22 and 24 (MA); [*šumma*] [*a-lā-i-tu ša ekalli šit [ab]uša ušakkalši [u šip]aršu teppaš* (a woman whose husband has been taken prisoner by the enemy and who has no father-in-law or son to support her must wait for her husband for two years, and during these two years) if she is a member of a village community belonging to the palace, her (own) father will support her and she will do work for him, (if she is the daughter of a [...] or of a *ḥupšu*-soldier, [...] will support her, if her husband was a fief-holder, the mayor and the elders will allot rations for her from the fief) KAV 1 vi 52 (Ass. Code § 45).

c) in Nuzi: barley rations *ša LÚ.MEŠ a-la-a-te-e ša ina eqlāti ekalli* for the village residents who (do work) in the fields of the palace (summing up forty people including various professions, farmers, and foreigners) HSS 13 230:42.

While the OA ref. contrasts the persons called *ālūtum* with outsiders (see *ahū*), the MA passages presuppose a class distinction. In § 45 of the Ass. Code, the *ālajūtu* of the palace are distinguished from the *ālik ilki* who live in villages which do not belong to the palace (KAV 1 vi 58ff.) and from the lesser class called *ḥupšu* (ibid. line 55). The early MA text KAJ 7 speaks of *ālaju*'s as belonging to persons who seem to have been owners of villages, etc. The Nuzi ref., however, may represent either a fem. plural *ālāte* or

****alušū**

ālajāte (like *ikkarāte*) or a foreign word not to be connected with **ālū*.

Koschaker NRUA 45 n. 1.

ālu v.(?); (mng. unkn.); lex.*

ku-ud KUD = *a-lu, ku-u, na-pa-du* (preceded by *gamāmu*) A III/5:79ff., cf. ku-u KUD = [*ka-s*]a-mu, [*ki-i*]s-mu, [*a*]-lu ibid. 49.

alulūtu (*lulūtu*) s.; (a mineral containing stibium); OB, SB; cf. *lulū*.

[K]Û.KAM : *lu-l[u]-u, [l]u-lu-tú* : KÛ.KAM Köcher Pflanzenkunde 23:4' and dupl. 2R 30 No. 2:38 a-b (Uruanna III).

šu.gur ḥu.luḥ.ḥa na₄ sikil.la kur.bi.ta túm.a : *unqi lu-lu-ti* NA₄ *ella ša ištu šadēšu ibbābla* a ring of l., a pure mineral, which had been brought from the quarry (lit. its mountain) ASKT p. 88-9 ii 49.

a-lu-lu-tum 2,24 *igigubbūšu* 2,24 is the coefficient of *a*-mineral Sumer 7 145 b:6 (OB math.), see Draffkorn Kilmner, Or. NS 29 294; NA₄ *lu-lu-tum* 18 NA₄ NAM.ERÍM.BÚR.DA (various beads and) *a.*, (total) 18 beads for dispelling a curse KAR 185 iii 3.

Only those passages for *lulūtu* which refer to a mineral have been taken here, while those with the determinative *ú* (CT 14 23 K.259:4, KAR 200:3, and passim in Uruanna I) have been referred to the plant name *lulūtu* (*lulumtu*).

The Sumerian correspondence ḥu.luḥ.ḥa to *lulūtu* in ASKT suggests that the ring may have been made of a type of glass (see *ḥuluhḥu*) containing antimony.

(Thompson DAC 71.)

alumma adv.(?); (mng. uncert.); SB.*

a-lum-ma ^d*Gilgāmeš tētebir tāmta* Gilgāmeš, even if(?) you have crossed the sea (what will you do once you arrive at the "water of death?") Gilg. X ii 26, dupl. Garelli Gilg. 128:6'.

alupathī s.; (a topographical designation); Hurr. word; Nuzi.*

1 ANŠE *eqli ina GIŠ tajari rabi ša ekalli ina a-lu-pa-[a]t-ḥi ina URU GN* a one-homer field as measured by the large *tajaru*-measure of the palace in the *a.* in GN JEN 419:6 (coll.).

****alušū** (AHw. 39b) see *kulu'u* (SLT 7:11 = OB Lu Part 12).

alūtu A

alūtu A (*allu'tu, il'ūtu*) s.; (a beet); lex.*

Ú.LÚ.U_x(GIŠGAL).LU.SAR = *il'-u-[tú]* (preceded by *laptu* beet) Practical Vocabulary Assur 87; u_x.lu.SAR = *a-lu-tum* = *sil-[ga]* Hg. D 244, also Hg. B IV 207; ú šur.šur, ú lú.u_x.lu : ú *a-l[u-ú-tu]* Uruanna I 375f. (from CT 14 19 ii 1'f.), cf. ú šur.šur = *al-lu-'tum* Köcher Pflanzenkunde 28 ii 34.

Possibly *alūtu* is to be connected with *alluttu* “crab” because of the similarity of the Sumerian correspondence ú.lú.u_x.lu with a.lú.u_x.lu, one of the Sumerian equivalents for “crab,” in Hh. XIV 225f. Note also the descriptivename ú.šur.šur, probably “spider plant,” referring perhaps to the spider-crab.

alūtu B s.; (a kind of mash); lex.*

utul.ba.ba.za sig₅.ga = *a-lu-tum* = *x-[...]* fine mash = *a.* (followed by utul.ar.za.na sig₅.ga fine groat mash = *šin-di-e-tum* = *x-[...]*) Hg. B VI 97.

DUG.URU(?)MEŠ = *a-lu-ti* Practical Vocabulary Assur 826.

aluzinnu s.; 1. (a profession), 2. (a plant); from OB on, Sumerogram in Hitt.; Sum. lw.; wr. syll. and ALAN.ZÚ (ALAN.KA×UD as Sumerogram in Hitt.).

alan.zu, [ud.da].tuš, ud.da.tuš.ša, gu.za.tuš.a, ḫal.la.tuš.a, ku.tar.ra, [...].tu.ra = *a-lu-zi-nu* Lu IV 245–249a, cf. alan.zu(var. .zú), ud.da.tuš Proto-Lu 581f.; lú.ud.[x].[AG] = *mu-um-mi-du*, lú.ud.da.tuš, [lú.x.x].dù = *a-lu-zi-in-nu*, [lú.(x.x)].x = [*e-pi*]-iš(!) *na-mu-tim* OB Lu Part 12:7ff.; lú.še.i.ág.a = *man*(var. *ma*)-*di-du*, lú.alan.zu(var. .zú) = *a-lu-zi-nu*, lú.kaš.sa₁₀.sa₁₀ = *sab-bi-'u* Igituh short version 272ff.; LUM. LUM = *a-lu-zi-in-nu*, DU.BAR.DU.ra = *a-li-ku*, DU.BAR.DU = *me-it-lu-ku* CT 18 29 ii 6ff., dupl. RA 16 166:11ff. (group voc.).

^dZa-am-ma-ḫu-un-dī alan.zú.ne.ne DN is their (the Elamite gods') *a.*, with gloss *mu-u[m-mi-du]* CT 25 24:10 (list of gods).

1. (a profession): ½ GUR *mākisum* 2 (BÁN) LÚ *a-lu-zi-nu* 2 (BÁN) *x ša(!)-ka-na-ku* one-half gur for the tax-collector, two seahs for the *a.*, two seahs for the governor TCL 11 242:3(OB); *a-lu-zi-in minâte'ē āšipūta kalama ana qātējama ul ušši a-lu-zi-in kī āšipūtkā*

alzibadar

“*a.*, what can you do?” “All the *āšipūtu*-craft! Nothing escapes me!” “*a.*, how do you do your *āšipūtu*-craft?” TuL 17:17 and 19, cf. ibid. 16:9 and 13, 17:26 and 28 (SB); PN LÚ *a-lu-zi-nu* (witness) KAJ 51:16 (MA); *A-lu-zi-nu* (personal name) MDP 4 193 No. 16:20 (= MDP 22 52); PN DUMU LÚ.ALAN.ZÚ Strassmaier, Actes du 8^e Congrès International 6:6 (NB).

2. (a plant): *zēr* ú *a-lu-zi-in-ni* seed of the *a.*-plant KUB 4 48 left edge 6, see *alluzu*.

In the humorous text TuL 16f., the conjuror's craft is performed so awkwardly by the *aluzinnu* that he burns down the house he is supposed to purify with his censer. He also acts with similar results as an *ašlaku*. The text, however, is too damaged to allow us to establish what the original function of the *aluzinnu* was. There is no cogent evidence that he was a “jester” though his profession must have been one which created the humorous effect in the mentioned text. The evidence of the vocabularies is not at all conclusive, and that revealed in the Hittite rituals mentioning the LÚ.ALAN.KA×UD also fails to produce any clue. For the latter see Alp Beamtennamen 66ff.; for the reading of KA×UD as zu_x, cf. AM.SI. KA×UD for AM.SI.ZÚ “ivory,” cited Friedrich Hett. Wb. Erg. 2 29.

Meissner, MAOG 13/2 4ff.

alzibadar s.; (a color of horses); MB; Kassite word.

a) in gen.: [1] SA₅ *u al-zi-ba-dar* one (pair of horses), chestnut and *a.* PBS 2/2 98:6, cf. [1 *al-zi-b*] *a-dar ša* DUMU PN ibid. 4; [1] *sirpi* DUMU *Burzandi u al-zi-ba-dar* DUMU *Kašakti* one (pair of horses, one) *sirpi*-horse out of Burzandi and (one) *a.* out of Kašakti BE 14 12:38, cf. Aro, WZJ 8 572:7 (let.).

b) as the name of a horse: I SA₅.MEŠ DUMU. MEŠ *Al-zi-ba-dar* one (pair of horses), chestnuts out of *A.* BE 14 12:8, cf. ibid. 29 and 44; MI DUMU *Al-zi-ba-dar* PBS 2/2 1:5.

Balkan Kassit. Stud. 27.